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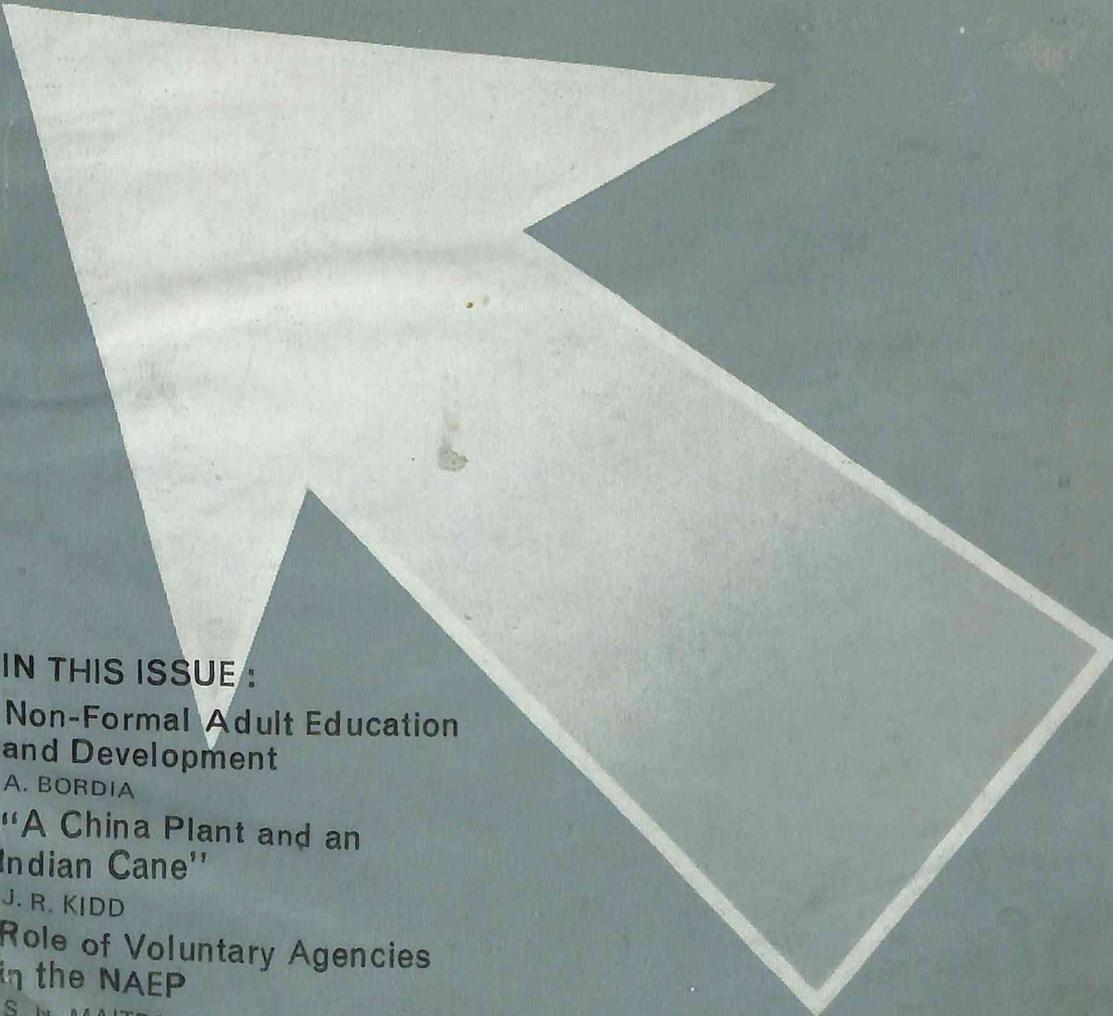
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INDIAN ADULT EDUCATION ASSOCIATION



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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

The contributions should be accompanied by either a stamped, self-addressed envelop or by International Reply Coupons. The average length of manuscripts should be between 3,000 to 5,000 words. Contributions to the column 'Comment' should be in the region of 1500-2500 words. Mimeographed, Zeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the sheet only, with a 2" margin on foolscap size paper. Footnotes and references should come at the end and not on every page.

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EDITORIAL

The Indian Journal of Adult Education is appearing in this new Format in the service of its readers with effect from January, 1979. I hope its new appearance will be welcome.

It is the desire of the Editorial Board and the Staff that the Journal should strive

— to provide academic support to the development of adult education movement in India, especially for the promotion of the National Adult Education Programme ;

— to promote a nation-wide debate on the concept, objectives, content, methods, organization and finance of non-formal education;

— to assist an objective appraisal of all aspects of the adult education movement and the National Adult Education Programme, through periodical reports and comments of major developments in the field;

— to act as a forum of communication and discussion between the public, social scientists, researchers, administrators and ground-level workers in adult and non-formal education;

— to discuss the relationship of education, especially non-formal and adult education, to development, in general, and to the raising of the standards of living of the underprivileged individuals and social groups, in particular;

— to collect information about non-formal and adult education and to publicize on-going significant innovations and experiments in the field;

— to publish the findings of research in adult and non-formal education and to help the development of professionalisation in the field;

— to enable adult educators in the country to remain in touch with developments in the field abroad, through publication of papers on comparative aspects, with special reference to the third world;

— to bring together adult educators in India and abroad on a common platform for exchange of views and information and for professional growth; and

— to introduce the readers to the significant recent literature on the subject through book reviews and bibliographical notes.

“ We will be very grateful for contributions on these and other related aspects of adult and non-formal education.

We regret very much the delay in the publication of this issue due primarily to the inevitable teething troubles, which all new arrangements necessarily involve, and for some bottlenecks, which we were unable to resolve in time. We crave the indulgence of our readers for this inconvenience. We are straining every nerve to clear the backlog, we have inherited, and to solve the other problems in about three months, and we hope to be able to offer a regular monthly service with effect from July, 1979.

New Delhi

10th April, 1979

J.P. Naik

Co-ordination Between Non-Formal Adult Education and Development Programmes

A. Bordia

Supplement to Committee 12 of Commonwealth Conference on Non-Formal Adult Education for Development, Anil Bordia's paper pin-points the prevailing predicament of societies in erstwhile colonies, in co-ordinating NFAE with development. Enumerating the existent uncomplementary, even antithetical characteristic features of education, NFAE and development, the paper underlines the inherent problems (danger to influential sections of society) that stand as stumbling blocks to solution. Holding 'a realisation of interdependence and mutuality of interest' as 'the best form of co-ordination,' involving difficult-to-achieve political consensus, the author highlights the implications of redressing the existent development programmes and the meanings of NFE as an input in development, suggesting management structures for institutionalising co-ordination, given the political backing. Aware, however, of the weaknesses in the political will and resistance by influential sections, he, realistically, examines two possible alternatives, summing up the paper with a case-study of splendid success.

1. In the last few years we have observed a universal acceptance, at least at the conceptual level, that non-formal adult education is not merely literacy, not even functional literacy. (1) In practice, however, as the Experimental World Literacy Project has shown, integration of functionality with literacy has been extremely difficult to implement. (2) Similarly, although the inter-relation between non-formal education and development is being increasingly accepted—particularly in international organisations, national governments, and in committees and in conferences—full implications of such inter-relationship are seldom understood by the field workers. Unless that happens, there is little hope that this theoretical inter-

relationship will in any manner influence the lives of the poor people in poor countries.

Non-formal Education and Development

2. Julius Nyerere's oft-quoted statement that "development is the development of man" has now become a truism. Also, the ancient Sanskrit aphorism, "education is that which liberates", has been stated and restated in different words, its interpretation depending on the meaning given to the word "liberation." Mahatma Gandhi used this Sanskrit aphorism to call upon the whole educational community in India to join the struggle of liberation against the foreign imperialist power. He

also taught us that for education to be meaningful it must be correlated with the living and working conditions of the people. To him education was the primary method of development. (3) If we understand the truth underlying this statement, we will also understand, and simplify, the problems of co-ordination between education of adults and the various development programmes.

3. This statement, namely that education is the primary method of development, implies basically that emphasis is to be laid on the process of development rather than on mere outcomes. Secondly it implies that rather than emphasising immediate gains, development planning is for a future. Thirdly, it means widening of opportunities and sharing of limited resources. Fourthly, it implies that education unless it leads to organised action is wasteful. And finally, it presupposes that education is not confined to the school, or to any limited duration, but is life-long.

4. The life-giving substance in non-formal adult education is its linkage with development. In its absence it can rarely motivate and mobilise the potential learners, or provide opportunities for continued use of the skills and capabilities acquired in non-formal education programmes. If we fully grasp this point, we will appreciate the real issues involved in co-ordination between non-formal adult education and development programmes.

Characteristics of Development and Non-formal Education

5. In most developing countries the domination of colonial attitudes has prevented any fundamental change in the policies towards development and education. (4) In essence the characteristics of deve-

NFAE and Development Programmes

lopment and of the educational system remain what they were during the colonial regime. Some of the significant characteristic features of development in such countries are the following :

- (a) Education is seen as a social service, and not as an essential investment in development.
- (b) There is preoccupation with mobilisation of material resources and on material inputs.
- (c) There is excessive reliance on bureaucratic and technocratic solutions and very little emphasis on involvement of the people in development.
- (d) The problems of inequality and uneven access to opportunities receive scant attention—in other words, there is seldom a social philosophy on which the development programmes are based.

6. Likewise, education in such countries suffers from excessive reliance on the formal system, with rigid arrangements for single point entry and sequential progression — the general aim of education being to lead pupils from one stage of education to the next. In such a system, there is little emphasis on manual work or development of functional skills. Non-formal adult education in such societies also has characteristics which make it typically unsuited as a vehicle of development. (5) These characteristics may be summarised in the following manner :

- (a) Non-formal education is a sub-system of the formal system of education, the school teachers providing the main instruction agency.
- (b) Although often visualised as extending beyond literacy, they

generally remain confined to acquisition of rudimentary skills in the three Rs; functionality is confined to inclusion of spiritless message in the texts.

- (c) The basic elements of non-formal education are generally missing—these include relevance of content to the needs and problems of the learners, flexibility in regard to methods and duration, relationship of equality between the instructors, and the learners, and group action.
- (d) Arrangements for post-literacy and follow-up programmes, even where they are made, are confined to insufficient library and readingroom services.

The Inherent Problems

7. In most countries which have a history of British colonial dominance, there is a nostalgia among the educated classes for the liberal parliamentary system. Such a system allows free play to the powerful and influential groups—the capitalists, landlords, politicians, civil servants etc.—to determine the course of development. They have vested interest in maintenance of the existing class (and in the Indian situation, caste) relationship. An effective system co-ordinating non-formal education and development could disturb this relationship.

8. These vested interests are, however, becoming conscious that the existing class (and caste) relationship cannot be sustained in the present form. Alarms are being sounded all the time, in the countryside as well as in the cities. Efforts are, therefore, being made to examine how programmes for reduction of equality can be organised, to what extent financial

investments might be diverted for genuine improvement in the lot of the poorer sections of society, and in what manner educational opportunity can be extended to the groups who have remained excluded from it. (6)

Political Decision

9. The best form of co-ordination is a realisation of interdependence and mutuality of interest. Therefore, it would be necessary to heighten an awareness about the indispensable linkage between non-formal education and development. This awareness must permeate the political leadership, at the local, provincial and national levels, the administrators and planners, the educational community, leaders of media, indeed among all persons who can contribute to planning at any level and in any sector.

10. A fundamental review of the strategy of development and establishing a new meaning of non-formal education calls for political decisions. Since what is to be aimed at is a political consensus, and not the decision taken at the national level by the ruling political party, such a decision cannot be easily arrived at in countries with a plurality of political parties backed by powerful interest groups.

Implications for Non-formal and Development Programmes

11. Acceptance of interdependence and mutuality of interest between development and non-formal education will require the existing programmes to be subjected to a fresh searching. A review of non-formal adult education would include action of the following kinds :

- (a) The content of the programme would not remain confined to

literacy, not even to classroom discussions. Organised action based on feasible developmental plans visualised by the participants would be an indispensable part. The content would be flexible enough to be related to the needs of the learners.

(b) The instructional and the management responsibility would not be confined to professional educators, and the training of these personnel would include an understanding of the process and objectives of development.

(c) The adult education centre would enlarge its scope to include understanding of, and action for, development programmes. It would provide a forum of communication between the learners at the centre and the field-level functionaries connected with administration and extension.

(d) Post-literacy and follow-up programmes would be emphasised and would not be confined to library and reading room facilities, but would include, access to mass media recreation and health programmes, planning for group action etc.

12. Incorporation of non-formal education as an input in development has two meanings. The first is a realisation that without education the "beneficiaries" may remain unconcerned with a particular development programme. For example any programme of land reform which does not fully inform and educate the potential "beneficiaries" is likely to

consolidate the position of the big landlords and cause further deprivation to the small farmers and landless tillers. The second is acceptance of non-formal education as the method of development with the corollary that what is conveyed to the "beneficiaries" is not merely material inputs but an understanding of the process of development with emphasis on self-reliance. These factors would necessitate taking of a number of steps in management of development, including the following :

(a) Practically every development agency will have a direct interest in non-formal education as, against the present situation in which it is the exclusive concern of the educational authority.

(b) Extension responsibility would be placed in the hands of non-professionals — it would be demystified. The training of the extension personnel would include the fundamentals of non-formal education.

(c) The extension literature—including the various forms, statements and rules—would be rewritten to make them understandable by persons with elementary literacy skills.

Institutionalising Co-ordination

13. The problem of co-ordination is rather simple in situations where there exists a proper understanding of interdependence between non-formal education and development and where there is political backing to devise management arrangements. In such circumstances all that is necessary is to create structures for co-ordination to smooth out problems. Such structures have to be established at the following levels :

A. Bordia

- (a) The village level where most education and development action is to take place.
- (b) The district level, that is the basic level of effective management.
- (c) The provincial level where decisions regarding availability of inputs are taken, and
- (d) The national level for overseeing implementation and co-ordination.

14. It would be too optimistic to expect the interdependence and mutuality of non-formal education and development to be accepted by the political and administrative groups in most developing countries. Apart from the basic problem to which a reference has been made earlier, namely the difficulty with which the influential sections of society will allow a change in the system, political convictions in favour of such arrangements would come but slowly. From a practical point of view, therefore, it is necessary to examine the possible alternatives. Two main alternatives can be visualised :

Giving to non-formal education functionary developmental responsibility

15. In such a situation the non-formal education organiser at the village level would be the main village extension worker. Such workers need not be very highly paid; indeed they need not be full-time workers. An interesting experiment being tried by Seva Mandir, Udaipur, is the use of peer-group leaders as co-ordinators of all development activity. Though they are basically non-formal education workers, they secure for the village the services of the various extension inputs. (7)

Co-operative functioning of non-formal education and development workers

16. Under this arrangement the non-formal education centre provides the focal point for the various development functionaries. To begin with, activities which naturally bring people together are organised. These include cultural activities, sports and recreation, radio and television clubs etc. Literacy and political discussions find their place when the participants are interested in them. Village health visitors, agriculture extension workers, co-operative inspectors etc. use this centre for extension of their programmes. (8)

17. The critical structures for co-ordination in both these models are the lowest-level development and administration units. In India these units are known as community development blocks and revenue districts. The primary responsibility for co-ordination has to rest with Block Development Officer and the District Development Officer. These persons must set up effective committees which would meet regularly and would ensure that bottlenecks are removed. To provide necessary administrative and political support, counterpart committees would have to be set up at the provincial and the national level.

SUMMARY OF A CASE STUDY :

The Buffalo-Breeders of Balaheda

18. Balaheda is a small railway station in Western India. There is a village by the same name about one mile from the railway station. The land is fertile with two-thirds of the village cultivable land under irrigation. Of the 260 families of the village, about 10% own 50% of the irrigated land, another 40% of the families

have small irrigated land holding of upto two hectares. The remaining 50% of the population is further divided into three groups :

- (a) about 20% agriculturists with un-irrigated land,
- (b) about 15% non-tribal agricultural labourers, and
- (c) 15% tribals whose source of income was collection of raw lac, which used to be sold to the local money-lenders. With the depletion of forests this source of income is disappearing.

19. Three miles from Balaheda village is an organisation of educated young persons committed to social change and rural development. Seva Bharati (SB), was established at Balaheda in 1970, by a visionary young scientist. Dr. Ram Gopal SB began by improving science teaching in the local elementary schools but soon took interest in construction of wells and in non-formal education.

20. During their discussions with the tribal families they discovered their complete plight—100 per cent illiteracy; no land; their skills in collection raw lac no more able to feed the families; and deep indebtedness to the local money-lenders.

21. In 1974, 16 families of these tribals agreed to seek loans for purchase of a buffalo each. The efforts to persuade the local village credit co-operative society yielded little result. Formation of a separate co-operative society was discouraged. A young venturesome bank agent at the CD block headquarters, about 40 kms from Balaheda, offered easy credit for purchase of 16 buffaloes.

22. Several days were spent to decide on the most suitable buffaloes. Eventually a decision was taken by the families

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themselves in favour of a local breed. Each of these buffaloes yields approximately 16 litres of milk per day.

23. Cattle feeding turned out to be a serious problem. The village grazing ground, a large track of 200 hectares, was available for grazing only to persons who had three heads of cattle or more. This was pointed out as an age-old village custom. Discussions with the local Panchayat were fruitless. Approach to the administrative machinery was equally sterile. This led to much disappointment and frustration. At one stage the families decided to sell the cattle. But that would have enabled them to repay only half of the loan which they had taken : to pay the rest they would have lost whatever meagre possessions they had. The young bank agent and the SB workers spent several hours in discussing the problems of dealing with administrative machinery and the local village institutions. The Revenue Law governing grazing lands was referred to, and it was decided to obtain an injection from the Civil—Revenue Courts. This worked, and the grazing lands were opened even to families who possessed only one head of cattle.

24. At about this stage the families decided to systematically begin literacy learning, and began with arithmetic. They began maintaining account of their milk. But the sale of milk was full of problems.

25. Milk had to be transported every day by four persons to the block headquarters where it was sold at the Government dairy collection centre. Payment of the full rail-fare substantially reduced the small margin of profit. Even though very small, the repayment of the loan also had to be made. An appeal was made to

the local railway authorities to provide the prescribed railway concession. There was no response. There were recurring problems in loading of cans. Eventually, the 16 buffalo-breeders formed a delegation and decided to meet the Divisional Railway Superintendent at Kota, an expensive rail journey from Balaheda. The meeting lasted only four minutes, and yielded nothing. The buffalo-breeders had several rounds of discussion with SB workers and other sympathetic village youth. By now the woes and welfare of these buffalo-breeders had become the concern of a number of other village youth. It was decided that one person from each of these families, and 16 other youths would offer nonviolent *satyagraha* (struggle for truth) at the Balaheda railway station. Three days of this *satyagraha* and some publicity secured them the necessary railway concession.

26. About 60 families now have one or more buffaloes. Balaheda has become, in the last four years, an important milk producing centre. The Government dairy has established a milk collection centre in the village. A veterinary dispensary is being built by the manual labour of the villagers themselves. They are now confident that the Government will have to sanction a dispensary to them. The struggles for grazing rights and the railway concession, along with the systematisation of their experiences organised with the help of the SB workers and the young bank agent, have transformed the lives of most of the villagers of Balaheda.

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detailed study undertaken by a Committee of *Evaluation of the Farmers' Functional Literacy Programme of India* under the chairmanship of JC Mathur, Ministry of Education & Social Welfare, Government of India, 1978 (mimeographed 1978) has very clearly brought out this point.

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[Note : The views expressed in the paper are of the author's and do not necessarily reflect the position of the Ministry of Education and Social Welfare, Government of India.]

"A China Plant and an Indian Cane" : Adult Learning Programmes in India and China

J.R. Kidd

Dismissing misgivings about comparisons—'odious' or 'odorous'—as baseless, in this article—Lead Paper for Committee 10 of the Commonwealth Conference on Non-formal Education—J.R. Kidd, compares the educational systems, particularly nonformal, of India and China, with special attention to such factors as are important to the systems during the current and following decade. The author romps over history, race and language peculiarities, traditions, typical reactions to foreign domination, uniqueness of struggles, systems of government, to unfold simultaneously-held-together vast and rich expanses of information concerning the two countries, trundling it forth in such an illuminating way as to bring in sharp focus similarities and differences, possible areas of co-operation, exchange of experience, and further investigation. There are striking contrasts in organisation, life-styles, ideology and decision-making. Choosing some typologies from Colin Titmus' list (for comparative analysis of national systems in Europe), he brings this area under further survey, enlarging the study additionally with a critical assessment of some other significant factors. He concludes the paper with some well-considered suggestions for the NAEP and countries in the Commonwealth and other parts of the world. The paper is being printed in its entirety, in the hope that some of our readers who are interested in comparative analysis will comment on it.

INTRODUCTION

1. That is the voice of Gandhi, perhaps the greatest force in non-formal education in our or any century, equalled perhaps only by Mao Tse-Tung. If there is a maxim for comparative studies it is from Gandhi :

"I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible—but I refuse to be blown off my feet by any."

Or the principle that should govern all comparative studies and cultural exchange was stated even earlier by the Buddha : "The only real victory is one in which all are equally victorious and there is defeat for no one." It was the deficiency in earlier comparative studies that one form of national or cultural expression must triumph over another, that comparison must lead to adoption of the stronger and the defeat of a weaker culture, that led some writers to say that "comparison is odious" and for Shakespeare in *Much Ado*

About Nothing to have a character say "comparison is odorous."

2. I have been invited to undertake a comparison between the educational systems, particularly non-formal education, of India and China. For more than twenty years I have been surprised that no one has seriously attempted such a study, so exciting and with such obvious values, but now I know why. It is one thing to be pleasantly enchanted, as Joseph Addison was contemplating in his study about the contributions of these two great peoples and civilizations, luxuriously sipping his tea "the infusion of a China plant sweetened with the pith of an Indian cane". It is another to try to understand these incredible peoples, what made them and the relationships that have existed and do exist.

3. In preparation for this comparison between the educational systems of India and China, I have examined various modes for comparing advocated by the masters of the craft such as George Beredy, Brian Holmes and others only to find that none of them is suitable for this occasion. I have also examined again the frame of reference developed by Colin Titmus of the University of Glasgow, commissioned by the Centre for Education and Leisure in Prague, and while I make some use of it, I find that it is only marginally useful for our purpose. What I shall try to do is deceptively simple, to identify and consider a number of general factors or questions that seem important to understand non-formal education in relation to the educational systems of these countries, with particular reference to the 1970s and possible developments in the 1980s. Many writers have referred to the critical impact of socio-political factors on education and in no subfield is this more important than in non-formal education.

"A China Plant and an Indian Cane"

4. First then some general factors: historical roots, kinds of peoples in the two countries, the impact of dominating powers, the role of formal versus non-formal, the impact of struggle and ideology, the authority of the central government. One cannot begin to understand the potentialities or achievements in adult education without accounting for these factors alone, with such characteristics as language, culture, the expectations of people and their perceptions of education.

GENERAL FACTORS

5. It is difficult enough to make comparisons between China and India, but put another way, no other countries bear close comparison with these giants. In many macro respects they are similar and are unlike most other countries. They are first and second in population—nine hundred million and six hundred and thirty million. In land mass one is third largest and the other is seventh. In length of history they are scarcely equalled and excelled by any other civilizations in sustained excellence of intellectual and cultural attainments. Both peoples have venerated education and utilized it in the strategies of national development. In the literature of both nations, books redolent of wisdom about learning have been amongst the greatest national treasures. Indian writings are full of sentiments such as this example from the Quatrains:

"Learning is a treasure that needs no
safeguard;
Nowhere can fire destroy it or proud
kings take it.
Learning is the best legacy a man can
leave his children;
Other things are not true wealth."

Both countries suffered an eclipse in the late 19th and early 20th centuries,

and both are moving again toward their potential in creativity and influence. Even the dates of the modern period are almost identical: 1947 for India with the achievement of national independence and 1949 for China with the triumph of the Communist Party.

6. The gross differences are just as telling and the variations add an arresting curry to the rice of educational comparison, to what is often a bland, tasteless mixture of statistics about classrooms, textbooks, dropouts, teachers' salaries. China has at least fifty-four distinct nationalities, constituting six per cent of the total population, but they occupy more than fifty per cent of China's land mass. In Peking there is a palace devoted to the minority nationalities who are encouraged to maintain their own language, culture, dress and traditions. However, the welcoming social climate that favours the maintenance of cultural difference is made possible because 94 per cent of all of the people of China belong to one clan, one people, *The Han people*; and while there are significant speech differences, all of them more than eight hundred million of them, write with the same characters. Contrast that with India, with its six hundred varieties of tribal peoples, its fourteen major and half a thousand minor languages, and a situation where not only must many Indians master up to three languages, but where language issues can result in the most serious political conflict. It is not to deny the accomplishment of China in making literate most of its people after 1949, to remember that the task was made somewhat easier by overwhelming predominance of one people.

7. Let me try to state one gross difference, one that I feel is significant but

cannot be fully analyzed, at least in quantitative terms. The one-society China was for centuries dominated by the ideas, example and writings of a schoolmaster, Confucius. The most important persons in society, other than the Emperor, were the scholastics. Schooling and formal education, mastery of written texts, with promotions determined by examination, was the accepted style, not only of education but for the selection of most leaders in society. In few other countries, ancient or contemporary, did the formal school have such a distinctive role. Written curricula and texts had a weight equalled only by the law and the will of the Emperor. The educated man was a *well-read man*.

8. The other society, India, was nourished not by the formal school but on non-formal education, primarily the great myths, the Mahabharatta and the Ramayana, festivals and ceremonials on dance and folk theatre, all within an oral tradition. The educated man was one who had listened and comprehended well the lessons of the gurus, the sages.

9. One could draw a long bow and contrast the oral and non-formal methods of Tagore and Gandhi, with the systematic pedagogic prescriptions of Mao, with his aphorisms and admonitions inscribed on every wall and pillar, and with success in almost every field of endeavour, including ping pong, ascribed to those who had read assiduously the works of Chairman Mao.

SOME BASIC ANIMATING PRINCIPLES OF ADULT EDUCATION PROVISION

10. Drawing on the resolutions and recommendations from a number of international meetings under Unesco auspices, Colin Titmus has enumerated nine "animating principles":

- (a) Every adult has a right to adequate opportunities of education.
- (b) Every individual needs to continue his education in adult life.
- (c) Society needs its members to continue their education in adult life.
- (d) It is the duty of society to ensure that adequate opportunities of education are available to adults.
- (e) Learning opportunities should be organized to meet the wishes of individual learners.
- (f) Learning opportunities should be organized to meet the wishes of society.
- (g) Any individual, having passed the minimum school leaving age prescribed by law, should be free to choose whether to undertake further education.
- (h) Adult education should form an integral part of a life-long process of education.
- (i) The purposes and practices of adult education should conform to and/or be animated by the fundamental principles on which society is based.

11. It is probable that no sharp exception would be taken to these principles in either country but neither would the statement obtain enthusiastic endorsement. It is probable that China would place greater emphasis on those that deal with the obligations of society to the individual and the responsibilities of the individual to society, notably (b), (c) and (d), and (f), (h) and (i). There would be some difficulty in China with the wording and perhaps the thought of Paragraphs (e) and (g) and these might even be rejected.

12. While there might be considerable variation in emphasis within India, it

seems probable that the paragraphs that stress individuality would be acceptable.

13. The language used by Titmus would be considered in China, and probably in India, as weak and insipid, lacking resonance and forceful expression of the understanding that development requires able, committed, trained and educated people to have.

14. The Chinese would certainly wish to insert at least one additional paragraph about the relationship of education to work and would have a list of Mao's admonitions to quote, such as "... education must serve proletarian politics and be combined with productive labour", or even one of his poems about duty. In India, much more eloquent statements are found, for example, in the introduction to the National Adult Education Programme.

LEGISLATION AND A SYSTEM

15. More and more attention is being given these days to the legislative acts that establish and provide for adult education. Some countries—Norway is a recent example—have enacted specific legislation to cover that part of adult education served by the public authority.

This is true of neither India nor China. No single legislative act is the basis for planning, supporting and assessing performance in adult education. Legislation covering some aspect of the education of adults is found under various statutes. Chinese directives typically refer to some incident or successful experience. Mao's statement of July 21, 1968, reads: "Take the road of the Shanghai Machine Tools Plant in training technicians among the workers. Students should be selected from among the workers and peasants with practical experience, and they should return to production after a few years

study" and quotations such as this have had as much or more force than any laws.

ORGANIZATION

16. The way that China administers adult education varies considerably from India. Within the Ministry of Education, there are such traditional divisions as schools and higher education, as well as two special divisions for peasants under which rural communes are supported in respect to their educational programmes, and a division for workers which supports education in factories (see Appendix-I). There is a good deal of delegation of authority to schools, enterprises and rural communes, but delegation is based on procedures and standards established by the national Ministry, even influencing significantly what is offered in the republics where a different language may be used.

17. The organization of adult education in India is more complex and can be described under four headings :

- (a) The central government and its agencies and operations.
- (b) The state governments.
- (c) Institutions established for an educative purpose such as universities, colleges, libraries, training institutions and specialized adult education organizations.
- (d) Other non-governmental organizations which have adult education as one of their objectives or envision it as a means of achieving objectives.

(See Appendix for Review)

18. One generalization is possible that education in China, including formal and non-formal (perhaps informal as well) can be seen as a *whole* system but that

is much less possible for India. There are more varieties of educational provision in India, more choices and options, a greater span in performance ranging from near-failure to remarkable accomplishments. India is one country in Asia so endowed with non-governmental agencies that they can constitute a major component in the National Adult Education Programme. China has none that I can think of. Since the reality of adult education is much more complex in India, you can hardly describe such a bazaar of educational offerings as a system. It is true that in the State of Tamil Nadu, Malcolm Adiseshiah was able to conceptualize and plan for non-formal and formal elements as part of the state effort of education; one of the very earliest attempts to do so anywhere, but he did not try and might not have succeeded in creating a concept or a model that could contain all of Indian education. In China *there is a system in fact*, not just on paper, and the parts seem to be in communication if not all fully articulated. This is the result of having an ideology that bounds and explains all of education, being frugal in the choice of comparatively few educational forms, employing those forms for multi-purposes, and ensuring the parts were never out of synchronization with the Central Ministry or the other parts. Beyond any doubt, this is an accomplishment of some magnitude, as well as a rarity. The Chinese are proud of it, but at the present moment they are even more interested in obtaining some of the educational services not yet well expressed within their system. China is rarely mentioned in textbooks in comparative education and this is surprising because it does provide a unique example of what might be considered basic services and functions which are integrated, articu-

lated and flourishing. Starting with such a base, an examination might then be made of additional services wanted or needed by other societies.

OBSERVATIONS OF VISITORS

19. Can we learn anything about non-formal education from appearances (which may be deceiving) and from the first impressions that travellers have of the two countries? I frequently meet people who have just experienced one country or the other and must talk about what they have seen. To what extent are such observations valid?

20. Many travellers returning from China report that the cities and communes are clean, each day swept bare of refuse or leaves, and free of dung because there are only occasional draft animals in the cities, and no dogs, cattle, monkeys or peacocks are freely encountered. They will report standards of personal honesty unlike any other country (a notable achievement judged by any standard), people who move about in an orderly manner, almost in processions: men, women and children dressed in almost identical styles and colours, predominantly grey and blue. Here and there a woman or some children will sport red or yellow, but the impression is almost a monochrome. In India, order is not impressive and goods left round will not be left long; absolute honesty is not always practised. The returning traveller from India reports that there are animals, particularly cows, everywhere. One of my colleagues entitled his article "Four dogs in China", because that was all he saw during a three-week stay, so I told him of an experience at an Indian zoo where there were a few farm animals inside the bars, and outside looking in were monkeys, peacocks, buffalo, cattle

camels and us'. The person returning from India also reports that he has felt the pressure of thronging people, but he also remembers the rich variety of clothing of all textures, hues and styles. Almost any visitor who knows India recalls with wonder the full palette of colours of Indian dress, including bangles and jangling anklets. Chinese stores are orderly, rather drab, with only one or two style of any item of consumer goods. Indian bazaars are remembered for the bustling, frantic, noisy, fascinating life they reveal. Advertising in India is as garish and omnipresent as the goods and merchants: advertising in China consists either of a political poster, an aphorism from Mao, or a printed notice about some event.

21. The styles of both these societies are profoundly educative; they form much of the character and substance of non-formal education.

LASTING EFFECTS OF EXTERNAL DOMINANCE

22. In the nineteenth and early twentieth century both China and India were dominated from outside. But there were very great differences in the degree, extent and impact of the foreign dominating force. In China, European powers scrambling for empire could hold just the port cities and only a concession area in each of those. Most of China was free of foreign political control even though the emperor was rarely able to maintain full sway and the whole country was a battlefield for contending war lords. It was while China was desperately weak and divided that the Japanese moved in and for a while attempted to conquer and control much of the countryside. The Chinese perceived themselves as being molested, prey to trading bucaners and adventurers,

or victims of the militarist forays of Japan, but never a colony to any one. There was no sustained attempt to overturn Chinese law or customs and no single, serious threat to the Chinese language. India was, in fact, a colony, and despite the political control of most of the terrain by Indian Princes, much of Indian culture was modified in contact with the outside power or was abandoned or rejected by educated people. English law and governmental procedures, anglicized education (at least of the elites) and the English language became overpowering. The language remains : it was at a conference about the Indian novel that a leading writer said : "Here we are, we who speak and write fourteen of the great languages of the world, compelled to talk to each other in sixteen varieties of English." China like Japan, has been able to protect much of her integrity through the barrier of language : India to a much lesser degree. But India, unlike China and Japan, has greater access to the science and culture of the world by possessing English. Which people have most gained or lost by this phenomenon has not yet been assayed in the accounting books of history.

STRUGGLE AS A CULTURAL DETERMINANT

23. Paulo Freire, as some writers before him, has made the point that one of the greatest educative forces is *struggle*. Both India and China were obliged to struggle to throw off a foreign domination. But once more the process was markedly different. For India there was one stage, breaking the yoke of the English and achieving full self-determination in 1947. For the Chinese the stages were two: first throwing out the foreigners and second an internal, fratricidal, civil

war, of Chinese against Chinese and eventually the triumph of the Communist Party. In struggle against a foreign power many groups and factions will temporarily sink their differences and cooperate for the immediate objective, perhaps later to divide and fall out in respect to civil issues. But to overcome in civil strife typically requires the fashioning of an ideology and the completion of a social revolution that goes far beyond the attainment of power. In the case of the Communist takeover there was one additional element that has not had sufficient attention. The military victory and the aftermath were both achievements of education as much as of arms. On my first visit to China, in 1965, I was struck by this singular factor and wrote:

"To simplify, but not to distort too much, China is the creation of two schoolmasters. I knew that the teacher Confucius had the greatest impact of anyone on Chinese character, and morality and behaviour. Teachers have always been respected in China: the word for teacher is a common family name. I should have remembered that while Confucius seems to have been overthrown, it is not that so much as that he has been replaced by another school teacher, Mao Tse-Tung."

IDEOLOGY

24. There is a related distinction which has its implications for education. I refer to ideology. It has been observed frequently that India has never had a "reformation" or a radical transformation of ideas into a coherent ideology. Changes in Indian thought have usually come from accretion over time, from a number of sources, including several distinctive reli-

gions, and some ideas that are, or appear to be, in conflict, are accommodated by the same person. It has been reported, for example, that some of the most distinguished Indian physicists may hold views about caste, or the usefulness of horoscopes in decision-making, that seem to others to be anti-scientific. Perhaps more important than such individual idiosyncrasies, is that it is not possible to identify an Indian ideology except in very broad and general terms. On many public issues it is necessary for political leaders to work for a consensus; it does not arise from a common belief.

25. In China, on the other hand, secularism was already established before this century and when the Communists came to power in a civil war and through a revolutionary struggle, a large part of their energy was used in getting universal approval for the basic ideology. Despite the "Cultural Revolution" many of the basic ideas are not in dispute.

26. Such an achievement provides a partial explanation for a prevailing educational doctrine, that education, for anyone and of whatever age, must consist of three components or dimensions. The first of these is political education, which means much more than the indoctrination of some people into political cadres, and includes the development of 'critical awareness' about the community and society, an understanding of the underlying social factors that make progress and lessons in what in some countries might be called civics or citizenship education. The second component is general education which involves the languages of communication including mathematics, and thus the tools and the skills of learning as well as knowledge basic to living in a Chinese community. The third is

vocational, or professional education, which goes beyond training in job skills and involves an understanding of the economic principles of work. ("Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture" Mao.)

27. There is an accepted understanding and agreement in China that not only should education be work-centred or work-oriented, but also that the three components should be combined, and that young children, as well as youth and older people, should all have these three components integrated in any educational program and in roughly equal degrees. This is one of the reasons for supposing that the Chinese people, whether they have had much formal education or not, have had or continue to acquire a strong political education.

28. No such political education is provided for every person in India, although it was precisely in this respect that Gandhi was so successful. One does not need to accept everything in Gandhi's non-formal political teaching, or in political education in China, to see the importance of such education. Indeed, a leading economist of India, Dr. R. J. Chelliah told me recently that it is the lack of a general understanding of the necessities and processes and duties associated with economic change, that holds India back from growth rates of more than three to four per cent, in spite of possessing many of the conditions favouring growth.

29. In another respect the balance is distinctly favourable to India. Going back to the policies of Prime Minister Nehru soon after independence, India has found ways to recruit and train a sizeable

cadre of men and women who are capable in science and technology, a large enough "critical mass" of trained personnel so that India has become self-sufficient in personnel for the many scientific and industrial activities. This is in sharp contrast with China where the present government, intent on "modernization over the next twenty years", has announced plans for sending abroad large numbers of young people for certain kinds of training, primarily in science and technology.

DECISION-MAKING

30. One of the greatest differences between India and China is in national decision-making. It became evident, particularly during the Cultural Revolution, that the national government in China needed to have consent before it could maintain a major line of development or initiate new economic, social or political programs. A form of consensus-seeking does operate in China, along with strong measures to persuade and propagandize. But there is no mistaking the power of the Communist Party and the Central Government in making decrees and having them carried out, in relatively short periods of time, in every part of China. Such a power of decision cannot be held by any Indian Government, particularly because of the division of powers between the national and State governments. Most foreign observers fail to understand the present situation of the Central government where the leading party, Janata, exercises power in a few State governments but is faced by an array of other parties who hold power in other States. Under such circumstances, the Central government must attempt to persuade, to obtain an agreement on how to proceed. When a major project is decided upon, such as the

National Adult Education Programme, a law or guidelines cannot just be promulgated, there must begin many processes for obtaining co-operation respecting goals, policies, personnel, standards, methods, techniques, and content. Through negotiation and discussion of successive Five-Year Plans, Indian government officials have developed a style and also forms of national co-operation, but results do not happen inevitably and without effort. (It would be extremely instructive to have a major enquiry about decision-making respecting education in China and India: one hopes that such studies might soon be possible).

THE ARTS

31. Under the general influences which, while not easily measured, do seriously effect education must be listed the arts, particularly the popular arts. Both countries have an ancient tradition and a wealth of artistic forms that have delighted the refined tastes of some and have been able to enthrall masses of people. Many are still popular, such as acrobatics, street music, and the Peking and Sezuan operas in China (which were not performed during the Cultural Revolution but are popular again) and the traditional dance, music, and theatre in India. In both countries dramas of many forms including the puppet theatrae, have been used to educate or propagandize as they have been used to entertain, over centuries. In modern China, dance presentations have carried the same clear propaganda content as have the posters. Chinese painting is also about acceptable themes, such as the beauty of the countryside, the heroism of soldiers and revolutionaries, the dignity and capacity for endurance of peasants and workers, the opportunities

for women, and the importance of education. I have myself collected art reproductions from many countries but only in the Chinese collection do such themes as educational classes or self-study figure as a central motif for a painting. The use of individually prepared posters during the time of political struggles is well known, and it gives rise to a delightful, true story, brought back by a European visitor who reads Chinese, from a visit to Peking during the Cultural Revolution. While walking in a residential road at night, she noted that on the wall of a dwelling was hung a poster which severely criticized Confucius and all that had been done in his name. But at the bottom of the poster appeared these words: "Perhaps you do not agree with me. If so, please ring the bell, come inside for a cup of tea and we will talk about it."

32. In assessing the potentiality of India for non-formal education, we must consider the extent, and possible contribution of the cinema, certainly the second or third most significant in the world, which possesses a strong hold on many people, and attracts millions of viewers weekly. Even while most of the industry is in private hands, and while educationists may sometimes weep at the use or misuse of the cinema, it constitutes a potent educative influence.

33. A comparative study of publishing in China and India would be revealing. I have not been able to obtain figures that are sufficiently accurate for comparison. In India, publishing is extensive and goes on through private producers and governments, in all the languages that can attract readers. In total the figure is large and growing. In China the government is the sole publisher (except for posters) and the attitudes

and ideology portrayed are those of government. There has been a scarcity of books for general reading outside of libraries. I did notice in Peking, in 1978, that when one encountered great queues of people in the street, it arose from the fact that a new edition of a million copies had been published of a Chinese classic, or a translation of such books as *Les Miserables* or *Anna Karenina*.

34. In both countries some of the revered traditional works that still circulate in books or in story-telling are moral tales and fables, handed down from the earliest times.

35. However, in China there is no counterpart, as far as I know, for the widespread use and knowledge of the *Mahabharatta* and *Ramayana*, as stories, as the sources of quotations or references, as the foundation for attitudes and personal behaviour and as the content for all other arts.

THE FIELD OF NON-FORMAL AND ADULT EDUCATION

36. Let the foregoing be the scene-setting and the overture. What of non-formal education in India and China? Titmus has suggested an array of typologies to be used for comparative analysis of national systems in Europe, including:

- (a) Purpose.
- (b) Areas of subject matter content.
- (c) Learning situations [individual, group, mass, etc.].
- (d) Times and places where education is offered.
- (e) Organizations making direct provision for adult education.
- (f) Adult education Personnel
- (g) Motivation for education.

These categories do not fit Asia as well as Europe but we will attempt to make some use of them.

PURPOSE

37. Under this category Titmus includes :

- (a) "Second Chance" education
- (b) Roles, both personal and social.
- (c) Vocational education.
- (d) Personal enrichment.

Respecting both India and China, "second chance" or continuing education is becoming more important but is still dwarfed by a concern for initial or basic education. In China, at least, more attention is given to social than to individual roles, and personal enrichment is expected to flow out of social advancement. That does not mean that the cultivation by an individual of his own health, mental and cultural needs are discouraged [it is very much *au contraire*,] but these again are seen as being nourished in the pursuance of social activities. In India there continues to be a greater recognition of the need and the value of individual cultivation of one's mind, spirit and soul, particularly later in life. Both countries value vocational education and see that education associated with vocational improvement is central. However, in the past two decades China has placed greater stress on this aspect.

SUBJECT MATTER

38. Regarding content, Titmus offers ten sub-categories :

- (a) Basic literacy and numeracy.
- (b) Occupational subjects.
- (c) Personal functions related to puberty, marriage, parenthood, retirement, etc.
- (d) Social and political functions.
- (e) Artistic and craft skills.
- (f) Understanding and appreciation of the arts.

- (g) Communication skills.
- (h) Standard academic disciplines.
- (i) Physical education and sports.
- (j) Non-physical games [such as chess].

39. It may be a useful exercise to develop full comparisons in respect to these categories but I have not found sufficient data to do so. Some generalizations can be made. The claim is made in China that universal basic literacy and numeracy have been achieved and the task ahead is to provide general education [note the three components for everyone] at a level of about Grade ten. In India the great national campaign for literacy is just getting underway.

40. In both countries it is assumed that education for personal functioning will arise primarily in the family, but organized courses are beginning to appear [usually non-formal] and offered most often to young people. In India religious organizations and non-governmental agencies take initiative or Even control of these subjects.

41. Education associated with political functioning is nowhere more fully developed than in China and this form of education goes far beyond India in the seriousness with which it is viewed—systematic organization, and hours of programming, etc.

42. In both countries artistic skills and the development of appreciation of the arts are valued. Here again, a detailed comparative study may be useful because the differences which cannot be perceived by general observation may be subtle, revealing and significant.

43. In both countries communication skills are emphasized. The greatest difference is that in India many different languages are involved and presently India also

has greater access to some of the electronic means of communication, at least until China "catches up" in this respect.

44. In both countries there is and will be increasing attention to the development of academic disciplines by adults. In China this has been provided for many within the factory educational programs, in cooperation with the universities.

45. It is probable that more attention is paid in China to physical education and the cultivation of good health but, conversely, India probably offers more education associated with sports. As in the case of the arts, there is insufficient data and the question should be studied with greater care.

LEARNING SITUATIONS—TIMES AND PLACES

46. These may be significant categories but the information available is not sufficient for analysis. For example, one can make interesting observations about the number of educational activities offered in India under a Banyan tree, but without much meaning. In both countries there are face-to-face learning situations and the employment of small groups and of very large mass events. China has adopted a "committee" formula for many activities: at any moment of the day literally thousands of committees are meeting in factories or village communes and it is conceivable that more adult education transpires in committees in China than in any other non-formal or formal learning situation. The use of the Chinese factory or economic enterprise as a place for education is significant and will be described later. In both countries such factors as the heat of summer or the cold of winter effects significantly provision, for education. As with respect to arts and sports, more investiga-

tion is needed on such studies and may be rewarding.

ORGANIZATIONS

47. With respect to organizations there are gross differences between China and India which have already been pointed out. In China a very few organizational forms (schools, universities, village commune, factories etc.) have been cultivated and are used assiduously for a large number of functions. We will later refer to the educational program of the factory and the village commune because of their vast impact and significance.

48. In India, education is offered not only through government-retated and approved agencies, but in a very large number of auspices under union, private management, religious and other non-governmental organizations. In total, these must number hundreds of thousands of organizations, exceeding the number in any other country with the possible exceptions, of the United States, and going far beyond any other country in Asia. One of the most audacious aspects of India's new National Adult Education programme is the central role that has been given to the non-governmental organizations. It is obviously more difficult to work with and through so many different agencies but, if successful, the very process will also leave stronger organizations capable of other educational enterprises later.

49. This may be the place to digress and point out that Chinese [and also Vietnamese] factory and village organizations have been able to stimulate remarkable involvement, and participation in planning, decision-making and operation by the individuals associated. The extent to which this is happening and how it has been achieved is worth serious study in relation

to questions that are much debated in international seminars on development strategy. It has often been pointed out, for example, that credit unions and co-operatives operate best when they are government sponsored. As in so many other examples, the debate may have been at the wrong place—about whether governmental or non-governmental forms of organization are best—rather than about the optimum conditions respecting either form that will lead to effective results in education and productivity: Such an enquiry might also result in India and China learning more from each other that would be applicable to both.

PERSONNEL

50. In both countries greater attention is beginning to be given to questions about personnel for adult education. Neither country has been a leader in identifying the kinds of capacities needed, or providing for much special instruction. In India it has been assumed for centuries that the rich learning that took place in the joint family, through festivals and religious observances, and other non-formal means, could happen without the intervention of a trained adult teacher. So it could, but conditions are changing. There has, of course, been the tradition of the Guru, but this was a special role for a few men whose functions were unique, and whose achievements were not possible for most people.

51. In China, under war-time conditions, it was assumed that every soldier could also be a teacher, with little or no preparation, and, under conditions of strong motivation the results seem to have been excellent, as they were in the years immediately after the Communist takeover.

[“As for the method of training, we should unfold the mass training movement in

which officers teach soldiers, soldiers teach officers, and soldiers teach each other” Mao Tse Tung]. Now there is greater recognition that as the shift goes from basic education to more complex forms, and as there may be some diminution of the motivation unleashed in revolutionary times, more attention will be needed to good teaching of adults. The emphasis in China is still on teaching and the content and methods are rather traditional and it is therefore, probable that if more programs of preparing personnel for adult education are offered they will be conducted by teacher training colleges. This practice may change but we could find no evidence of it when talking with Ministry officials in 1978.

52. In India, in addition to the national and some state ministries of education, a number of private agencies have developed programs for training personnel. Literacy House in Lucknow, Seva Mandir in Udaipur, the Bengal Social Service League in Calcutta are three of several that might be cited. More than a score of universities now have departments of adult education, some of which have begun to prepare personnel for adult education or extension; and one university, Madras, has a Master's degree programme. At the present time neither country has many personnel with advanced training in adult education, but the number in India does exceed that in China and may be sufficient to provide a nucleus for additional programs.

53. It is my opinion that the need for providing more training for full-time and part-time personnel in the National Adult Education Programme is so great that many more degree and non-degree programs will be needed under the national and State governments, under universities, and through the auspices of cor-

porations, union and non-governmental agencies.

54. Both countries have large numbers of people outside colleges and universities who, with very little additional preparation, will be extremely good animateurs or teachers of adults. In China the army has been, perhaps, the most important adult "school", and in India there are large numbers of personnel in, or recently retired from, the army of extra-ordinary potential usefulness. The same is true of the factories of both countries and, again in India, the railway system. In both countries there are large numbers of women whose abilities and experiences also constitute a rich resource if they are mobilized as they have been in the "barefoot doctor" system in China. Both countries have had some success in using students in literacy programs and have the basis from their own experience in understanding the optimum use of student for adult education.

55. If I am correct in the assumption that both countries will need to do far more in systematic preparation of personnel for adult education this identifies a common need where sharing of experience would be mutually valuable.

MOTIVATION

56. Titmus lists eight categories :

- (a) Economic advantage.
- (b) Social status.
- (c) Self-development.
- (d) Recreation.
- (e) Social relations.
- (f) Service to dependents.
- (g) Service to social group/society.

The very list and the order of presentation offers ample evidence of difference, not so much between China and India as between China and India as between Asia

and Europe. In Asia the order of these factors, where applicable, would be turned around. Particularly in China, attention would be given to the economic, social and political advance of the nation and the community, with individual needs coming late in appearance. In India motives associated with religion would also require to be accommodated. Nowhere in the Titmus list is there a place for the compelling kinds of motives unleashed when Gandhi first appeared on the Indian scene or by the revolution in China.

57. Under the rubric of motivation, China must now find [what is also a necessary in the USSR] a substitute for the strong motivation that could once be anticipated as part of the national struggle. In part this is what the Cultural Revolution was about. In India it is not so easy even to conceptualize motivation and even more difficult to achieve it : a matter of primary concern for those responsible for the National Adult Education Programme. It is anticipated that all of the motivations identified by Titmus and others will operate in this project.

SOME SELECTED FACTORS

58. By the use of the typologies of Titmus we have begun to identify some important similarities and differences between India and China, we have isolated some subjects of common interest and we have identified some questions needing additional research.

59. Typologies account for the range, average and medians but often miss or slight the significance of special problems or achievements. We will now attend to a selected number of questions or factors that have significance as applied to China and India :

- (a) Literacy and basic education.

- (b) Education, work and the importance of the factory and rural commune in China.
- (c) The use of media of instruction.
- (d) Language, and intellectual contacts.
- (e) Methods and techniques.
- (f) Special groups : women, older people, minority groups.
- (g) Ability of the "system" to support and reinforce, and the ability of the "system" to change and adapt.

LITERACY AND BASIC EDUCATION

60. This is one field in which the performance of China has been superior to that of India. Indeed what China has accomplished, India is now attempting to do. In reporting this, I am accepting the claim by the Chinese that they have achieved relatively complete literacy, and had made more than one hundred million literate by 1960. Lacking the language, it has not been possible for me to verify these claims, but I can find no reason to doubt the assertion. Here and there one reads stories of older people whose literacy attainments are not high, but that does not seem to be evidence to dispute the national accomplishment which must now rank with or ahead of the more publicized achievements of literacy by the USSR and Cuba. It is one of the most extra-ordinary successes in the whole of human history that millions of people not only attained new skills but the self-confidence and dignity that are often associated with such results. It is also to be hoped that some of the remarkable anecdotes and case studies of the Chinese literacy campaigns will become known to all peoples, stories such as the way in which the seemingly endless marches of the Community Army were used to

promote literacy. Men who would slog through mud or toil up mountains for miles every day, usually in single file and seeing nothing but the backs of their comrades, would use the time for study because small slates marked with a literacy lesson would be hung on the backs of every fourth or fifth soldier. And there was like inventiveness displayed in the towns and villages after the fighting was stopped :

Students teaching their parents were called "Little Tutors". Every village had a board placed at the gate for people entering the village to read the characters before one was allowed to enter the village. Many songs and dances were performed as means to learn and enforce literacy. A famous Chinese singer called Yang sang literacy songs under the title of "Husband and Wife vie to learn to read and write". These songs are still popular with the people today having been passed on from the days of the revolution 1949-1952.

These stories should be shared because other people will be heartened and may wish to emulate them. In addition, much more rigorous research is needed to ascertain what were the significant factors that led to such remarkable success. Obviously the explanations are not simple and the factors include a strong motivation, a belief that the person, community and state will all benefit from the achievement, relating literacy to economic and social development as well as individual attainment, effective organization, the provision of carefully produced learning materials, reinforcement through recognition, and many others.

61. India has a record in literacy equally deserving critical study although the attainments fall far short of expectations. However, no one should jump to

accept some over-simple explanations of these failures or limited successes. The fact is that the situation was markedly different from that of China. What has not occurred with sufficient depth and precision is to identify the critical factors leading to success or failure. What are the explanations for the early achievement of social education and the subsequent abandonment of this work? Why, for example, was the utilization of village structures in the Gram Mohim Shicksham project in Maharashtra State both successful in some measure and a failure in others? The village did seem to be an excellent organizing unit for literacy; what other inputs would have been necessary for continuing success? How can the factors in such smaller and successful campaigns as those of the Bengal Social Service League, with their successful use of university students, be applied in other places? Could the interesting achievements in education of the Indian army and the railway be utilized for literacy and basic education? And so on.

62. On more than one occasion, in reviewing such problems, Dr. Malcolm Adiseshiah has mentioned "*national will*" as high or highest on the list of essential inputs. It now seems that this factor is present in the new, audacious, far-reaching National Adult Education Programme, certainly the most important enterprise of its kind in the world today, and to be scrutinized critically and hopefully by people in developing countries everywhere.

EDUCATION AND WORK

63. Several times already reference has been made to Mao's dicta, and Chinese practice, that education must be "combined with productive labour".

64. This notion goes far beyond the provision of technical secondary schools

although many such were developed after 1949, or the increase in provision of technical education in secondary schools and universities, or even the development of actual productive centres within schools (where students produce for the market) although all of these are involved. It involves the creed that all people, young and old, including intellectuals, should have experiences of labouring with their hands and bodies because of the *education* that this affords, in addition to any increment in production of food or consumer goods. When I first visited China in 1965, a policy had been announced that every secondary student would alternate study with productive work. The logistics of achieving this objective, so easy to state and so hard to achieve, have not been fully solved but the objective remains. (In 1978 when we visited an English-language class in a Peking secondary school we found the pupils studying as literature an account of Lenin working as a labourer on some projects in Moscow after the 1919 revolution.)

FACTORIES

65. Meanwhile, some extra-ordinary efforts have been made through the factories. I can illustrate this best from personal observation in an iron and steel enterprise just outside Peking. I cannot vouch for the fact that it, or the few other factories I have visited, are typical but I have no reason to believe that such educational programmes cannot be found in other factories.

66. The iron and steel enterprise is maintained by families who in total number about 32,000 people. The equipment we saw is very old [Russian and German in origin] and when repairs or changes are necessary, they must be done with the design and labour from

those in the enterprise. Despite the venerability of the equipment, production seems to have been climbing steadily. The factory operates training and educational classes in many subjects and skills, for all ages.

67. The impact and quality of these activities became evident when we enquired about the sources of, and the training of plant managers. We were told that eighty-five per cent of them came from the ranks and only fifteen per cent from universities or other places. The General Manager had entered the establishment with only four grades of schooling: this meant that all of his education in mathematics, science, technology and management training had taken place in the factory schools. It was equally surprising when we visited the vast clanging hall where five huge cauldrons were pouring out the steel, that this—the largest and most important single operation—had as superintendent a thirty-one year old woman who had also entered the establishment with only four years of schooling but had been encouraged and supported in obtaining her education and training within the educational programme of the establishment. The General Manager told us that secondary schools and universities cooperate when they need help in finding teachers and in carrying out research, and so does the national government, but the locus of education and training, and the initiative in organizing the educational provision is within the establishment.

68. Such a situation might lead to the attainment of modest skills but a rather low level of aspiration. However, during our talks with the top management committee we found them all alert to learn what they could about methods of training adult leaders. We were told that the tasks ahead are more difficult than those in the

past—not only maintaining and extending motivation but the development of skilled people who can totally modernize production. They are also keenly aware of the cost of the high level of pollution that exists in and around the establishment and this was also under intensive study, not by outside experts, but by managers of the enterprise who are studying and using the knowledge and experience of government and the universities.

VILLAGE COMMUNES

69. Much has been written about the village commune as the place where people live, work and learn. In 1965, I concentrated on the education offered in two of the communes with elementary and secondary schools, adult literacy, improved food production and marketing, and education associated with leadership, living and culture. The communes I visited had nursery schools and kindergartens and at the adult level forms of higher education and agricultural education were made available by the part-time loan of university professors and agricultural scientists. Judged, as we were able to judge on only a limited observation tour, the quality of education offered was excellent.

70. Our observation of village communes in 1978 was fragmentary, and we were not encouraged to see more for reasons that we did not fully understand but may simply have been because of timing and transport difficulties. So far as I know, the quality of educational work is still excellent and the commune remains one of the central agencies of adult education, formal and non-formal. It is important now to appraise the education and training of the commune as new needs are being identified.

71. Whenever I have visited a good Indian village, or one in Vietnam or a

Chinese rural commune, I have been impressed with the quality of the people, their skills and deep human understanding. One hopes that it may be possible not only to have comparative studies of villages in India and China or Vietnam but also some direct contact of the villagers with each other. If this were possible, it might lead to improvements in education and rural life for all peoples.

MEDIA OF INSTRUCTION

72. In the short run China has a decided advantage for basic education through the common possession of a single written language which means that material produced centrally can at least be read by most people. This advantage is somewhat nullified by the difficulty of the Chinese language and the lack of correspondence with other languages, particularly when typewriters and computers are used. This has led to a continuous discussion of possible application of Roman characters to the Chinese language and to the provision of some instruction using these characters in elementary school.

73. In discussions with officials in the ministry concerned with adult education in Peking, we were asked again and again about various programs and media that fall under the term "distance learning." Since assessment of the results of using electronic media, as well as correspondence education, is going on in both countries it would be valuable if there were some inter-action between them. In the early stages at least such co-operation would offer greater returns to China but the process would be advantageous to both.

74. China is now making more intensive use of correspondence education, for example, for the continuing education of officials residing in the interior. In fact this is a return to a much earlier mode because

"A China Plant and an Indian Cane"

several centuries ago officials in distant parts were supported and obtained training by letters and texts sent from senior officials and by official directives based on Confucius and other official writers.

METHODS AND TECHNIQUES

75. It is always difficult to assess the use of methods and techniques of education without observation of specific activities. And how do you observe activities that take place in thousands of locations? Moreover even if available, how would one generalize from such a mass and spread of data?

76. However, some observations may be risked even on limited observation. Neither China nor India have been in the forefront of countries in respect of innovation in methods and techniques in adult education, some distinguished exceptions notwithstanding. It seems to be true [and might be worth some reflection at another time] that in countries where there have been radical social revolutions and reform [the USSR, Cuba and Vietnam are examples] the educational practices have been rather traditional. It can be said of some educational activities in both China and Vietnam that they succeed because of high motivation almost in spite of uninspired pedagogical method.

77. It was pointed out earlier by members of the Faure Commission that few developing countries have been in a position to innovate and experiment, because they were obliged to be careful in the selection of educational modes as the risks of failure were high and their resources were slender.

78. Here and there in China one sees or hears about unusual modes of organizing classes. Earlier we mentioned the ingenious use of blackboards, suspended from the backs of marching soldiers, for

the use of comrades in the rear. Here and there in India, one learns of novel approaches like the bicycle library and book vans of Literacy House, or the organization of classes in Rajasthan of young people who were responsible for herding cattle. These classes were organized with a few hours of school offered in the early morning hours for some of the youngsters followed by a review of the lessons while they were herding, and school lessons offered later in the day for other, with a result that both groups of youth performed better than their full-time neighbours. But innovations need to be appreciated and recognized if they are to be practised and extended.

79. Some of the most unusual examples of adult education in both countries have arisen from the application of very ancient modes, using socio-drama, simulations and the puppet theatre. The literacy programs using puppets in Udaipur are entertaining, but also well designed for learning at several levels.

80. India, with greater use of cinema, radio, television, and the satellite has been the locus of more experiment with methods applying such media.

81. It is also true that in India, the kind of rote learning that often has such sterile results in school and college has permeated some forms of adult education. Few programs in India, even for those who read well, are well supported by good collections of printed materials sufficient to encourage independent study. Too often in India, classes and seminars for adults may provide useful experience during a few daylight hours but there is little provision for library work or research or writing in the evening or free hours.

82. To the extent that these observations are true there can be a substantial

increase in the quality and results of adult education through some modification of the methods of approach and perhaps clear gains for both countries through some sharing of experience. To be very specific, we would hope that close attention is paid within the National Adult Education Programme to appropriate, methods and techniques so that maximum impact can be obtained.

SOME SPECIAL GROUPS

83. Here we refer to such special groups as women and older girls, older adults, tribal peoples.

84. I should begin even brief and general remarks with the observation that I have no reliable data to substantiate fully my impressions. It is possible that some of these data have already been reported but, if so, I have missed them. One form of needed research is to establish how accessible education is to such groups, how many of them are applying themselves and how successful they have been. My expectation is that data existing are far from complete and not very useful to guide planning.

85. It is my impression that in China since the Communist take-over [1949], because of the high valuation placed on the work and responsibility of women, there has been greater access or at least greater participation by women in adult education than in India. The Chinese Ministry of Education reports not only that there is complete functional literacy but has announced specifically that there is little or no discrepancy between the completion rates of females and males. If it is true [and I have no reason to doubt it other than knowing about the differential rates of educational access to education of men and women in most developing countries] this is a fascinating part of an

extraordinary achievement. Special study is needed about the ways in which women were reached in the Chinese literacy drive after 1949.

86. While both China and India deal with older people in ways that seem more humane than is often found in the West, it is now known how many older people are engaged in organized adult education. The National Adult Education Programme will, of course, reach many people of all ages but it is concentrated on those aged 15 to 35. It would be interesting to know how many older people were actually made literate in the great Chinese campaign. Again, my impression is that since the "floor" of functional literacy has been achieved in China, they are better able to make opportunities available to older people, particularly non-formal activities in cities and the rural communes. I was able to observe in Peking the physical education practices that are planned for and suited to older people and to note that a high percentage of those taking exercise each morning seemed to be well into their sixties. But these are impressions only.

87. As noted earlier, China has more than fifty national minorities with a total of about forty million people, most of them carrying on education in their own languages. India has over six hundred tribal peoples, numbering more than twenty million. Before the Communist take-over in China the minorities never had equal status with the majority Han people. Before 1947, Indian tribal peoples were typically left out of adult education activities and illiteracy rates among them are still very high but now attention is being drawn increasingly to them. The tribal peoples of India are not identical with the national minorities of China but

the similarities are sufficient so that a knowledge of how China may have succeeded in overcoming high illiteracy rates may be of interest to India.

88. These three examples may be sufficient to indicate that a comparison of adult education between two countries ought not only to account for averages and medians but also for some of the special groups for whom education may be critical.

ABILITY TO REINFORCE : ABILITY TO CHANGE

89. I shall make an observation about one additional characteristic that is not "scientific", on which I have no statistical data, but which I am certain is important.

90. Any major adult education system must have both "ying" and "yang", both conservancy, continuity and support—and change.

91. If adults are to participate and do well, because of certain barriers such as poor self image, diminished confidence in their ability to learn, poor learning skills or at least "rusty" learning habits, and a learning environment, curricula and materials that are typically less than adequate, it is absolutely essential to support and reinforce their positive feelings and attitudes, and help them through their early, sometimes not very successful, attempts. A good system of adult education is one that provides many forms of emotional and practical support and reinforcement.

92. On the other perimeter, if adult education is to be able to help the learner cope with extraordinary change in himself and in his personal and social roles, and to participate effectively in changing society, it must be able to adapt, modify, change, grow. Recognition is needed of

the best knowledge and practices about adult learning to be applied from anywhere, and equally necessary is the strength or courage to choose and practice what is "best" within one's own culture.

93. I don't know how one could substantiate the achievement of the two countries with respect to these balanced needs but I have some impressions. I believe that the adult education system of China, sustained by one language and the overwhelming proportion of the Han people, offers massive support and reinforcement. I believe that the extraordinary cultural variations in India, and the fact that it is open to influences from all over the world, make and will make it possible to sustain modification and change.

94. If these observations are true then India and China have a further basis for exchange.

CONCLUSION

95. What can one make of this juxtaposition of official data, impressions, estimates and guesses about two countries that together constitute almost a majority of the human family? Not having much space, I will be brief.

96. The first and most obvious point is to acknowledge again that much of the material and many of the inferences that I have drawn are not fully supported. I have not even attempted to speckle the text with footnotes, because from the Indian side they would have been many times more numerous, and also because there is no reliable published data on many of the most important concerns. Fully supported or not, I believe that I have drawn attention to some of the pertinent questions, though I may have failed dismally to account for others. They will be better understood if one has a background of study of some

significant basic reports on educational provision such as those in India of J.P. Naik. I have also referred to some of the questions that call out for further examination.

97. The second point is equally obvious, now that I have gone through the exercise, but it did not shine so brightly before. I refer to the fact that an association of adult educationists from China and India, for the exchange of information, experience and views about non-formal and adult education, or indeed all aspects of education, would be of immense consequence. This is an example of the kind of close association that many Chinese and Indians envisaged before the 1962 war and it is to be hoped that it may now begin to happen. One step along that trail might be for the National Adult Education Programme of India to take full advantage of the Chinese example and experience. How else the momentous interaction might be encouraged resides in the realm of official foreign policy of the two countries. Yet, the consequences could be so great, not only for India and China but for Asia and the world, that any initiative from Asian sources or from Commonwealth, UNESCO or other inter-governmental agencies should be encouraged.

98. The scope and audacity of India's new Adult Education Programme will provide for nations in the Commonwealth, and everywhere else, an extraordinary living laboratory for examination over the next decade of the potentialities for non-formal and adult education. Arrangements should be made to carry out continuous observation throughout the process both by India and other nations in the Commonwealth. It is possible, as well, that other Commonwealth nations will be able to contribute with mutual benefit from their

experience to some of the projects that are being planned. While the greatest scrutiny in India will be given to the new programme, there is much to be learned from past experience. For example, it is possible to dismiss the Gandhian Basic School, as some Indian's do, as something that failed or something that was never seriously attempted, but it does have many implications for non-formal and adult education and identified principles and processes that might be recognized as relevant not only in India but in other developing countries. Such a process of sharing with India should not be too difficult to achieve.

99. Excluding India, most Commonwealth countries are not populous. Nevertheless, there have been enough events and happenings within both India and China to provide rich case studies for examination. The examples from India come easily to mind and therefore some aspects of the China experience, or Vietnam which is nearer in size to Commonwealth countries, should not be neglected. The Chinese village communes, education associated with the factory or enterprise, the insistence on balanced components of education, are simply three examples among many that might be cited. The problem of learning from this experience is mainly that of language and difficulty of communication. Therefore, instead of every Commonwealth country trying to unlock the communication door it might be possible for one international attempt to be mounted and the results shared.

100. It seems probable that China will continue its present policy and send some people abroad for study. When these emissaries come to Commonwealth countries, some effort should be made to meet them and share experience in adult and non-formal education with them. Some

delicacy of approach will be needed, but such an outcome should be possible in many countries.

101. In this paper, our full attention has been on comparisons of the two countries. It would be equally useful to review critically comparative studies that should be carried on *within* each country.

102. In China, for example, there is a continuing controversy, and a continuing need for choice and balance respecting the "mass line" and the "elitest line". This issue has been around for centuries but it is again crucial and about it, Dr C.T. Hu, Professor of Comparative Education at Teachers' College, Columbia University, said recently: "Upon the outcome of this controversy will hinge not only the pattern of educational development for years to come, but also the direction in which Chinese society will move." In a country of nine hundred million people, there are many studies of critical importance, and questions such as: How did China obtain acceptance of moral values? Is literacy now complete and has there been any noticeable record of regression? Has the program of education within factories been generally successful?

103. India is also complex, indeed, it must really be viewed as a subcontinent as well as a country. It will be important for more than India to know the contrasting results of literacy programs, directed to different cultures and language groups, or with different tribal groups, or through analysis of success and failure of former national programmes, such as social education and community development. Because of the significance of such enquiries, it is to be hoped that the results will be shared widely, particularly with developing countries.

104. In his poem "Bharat", in *A Flight of Swans*, Tagore sang:

On the shores of Bharat
 Where men of all races come together
 Awake, O my mind !
 Standing here with outstretched arms,
 I send my salutations to all humanity..
 Giving and taking
 All will be welcome on the shores of
 Bharat
 Where men of all races have come
 together.

We are meeting on the shores of Bharat,
 people from more than fifty countries, but
 our concerns go beyond our own countries
 to the entire human family.

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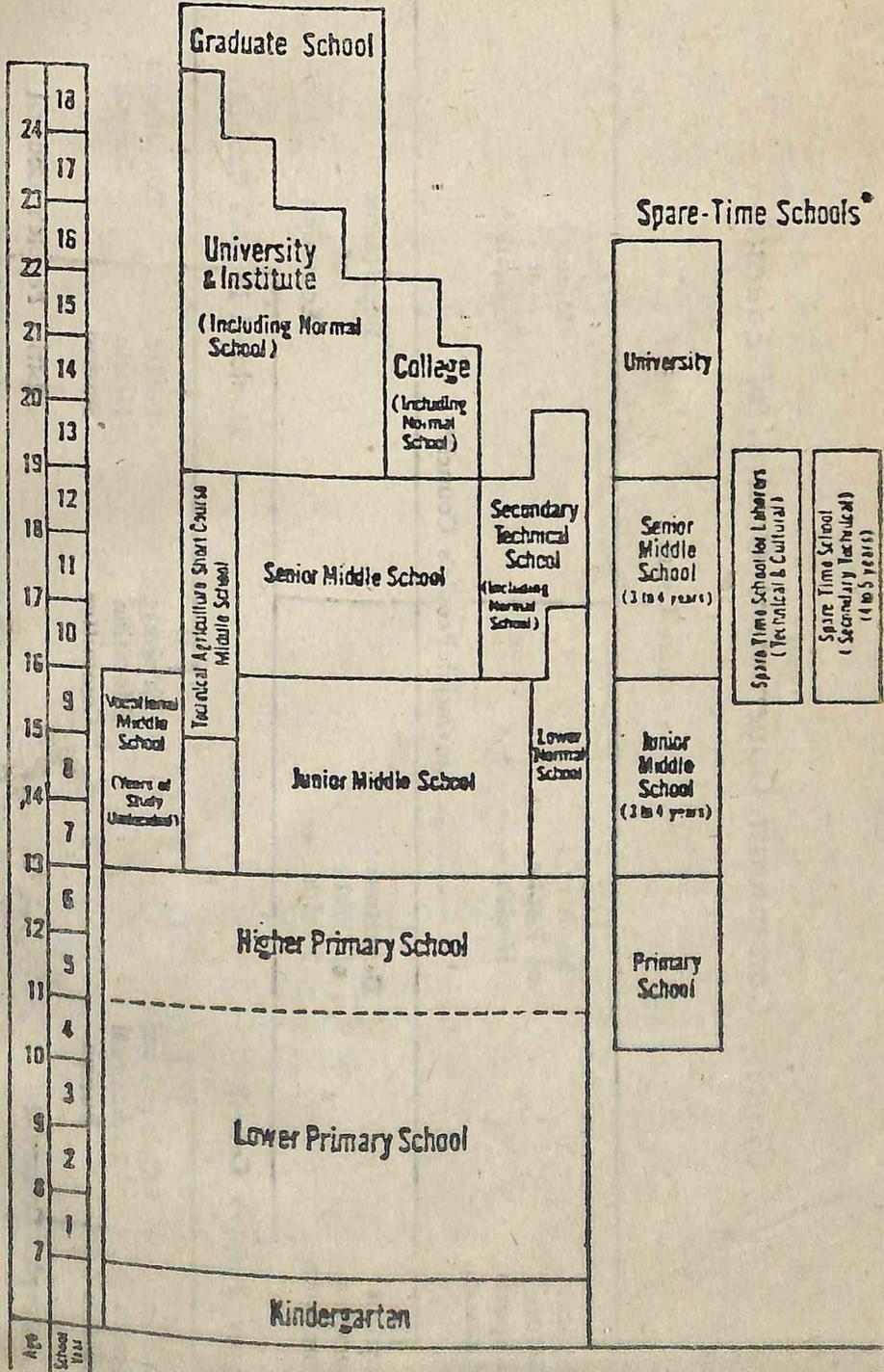
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SOME STATISTICS

	INDIA	CHINA
1. Area	1,211,000 square miles 45.6% cultivated 4.3% pasture	3,961,502 square miles 11% cultivated 13% pasture 60% desert or mountain
2. Population	1965-495 million 1976-630 million-2.5% growth rate per year Population almost evenly distributed except in mountains and desert region of Rajasthan. In 1975, 75% of agricultural land was owned by 20% of the farmers.	1966-750 million 1976-900 million-1.7% growth rate per year 80% rural population 94% of the population lives on 40% of the land, mostly in south and east.

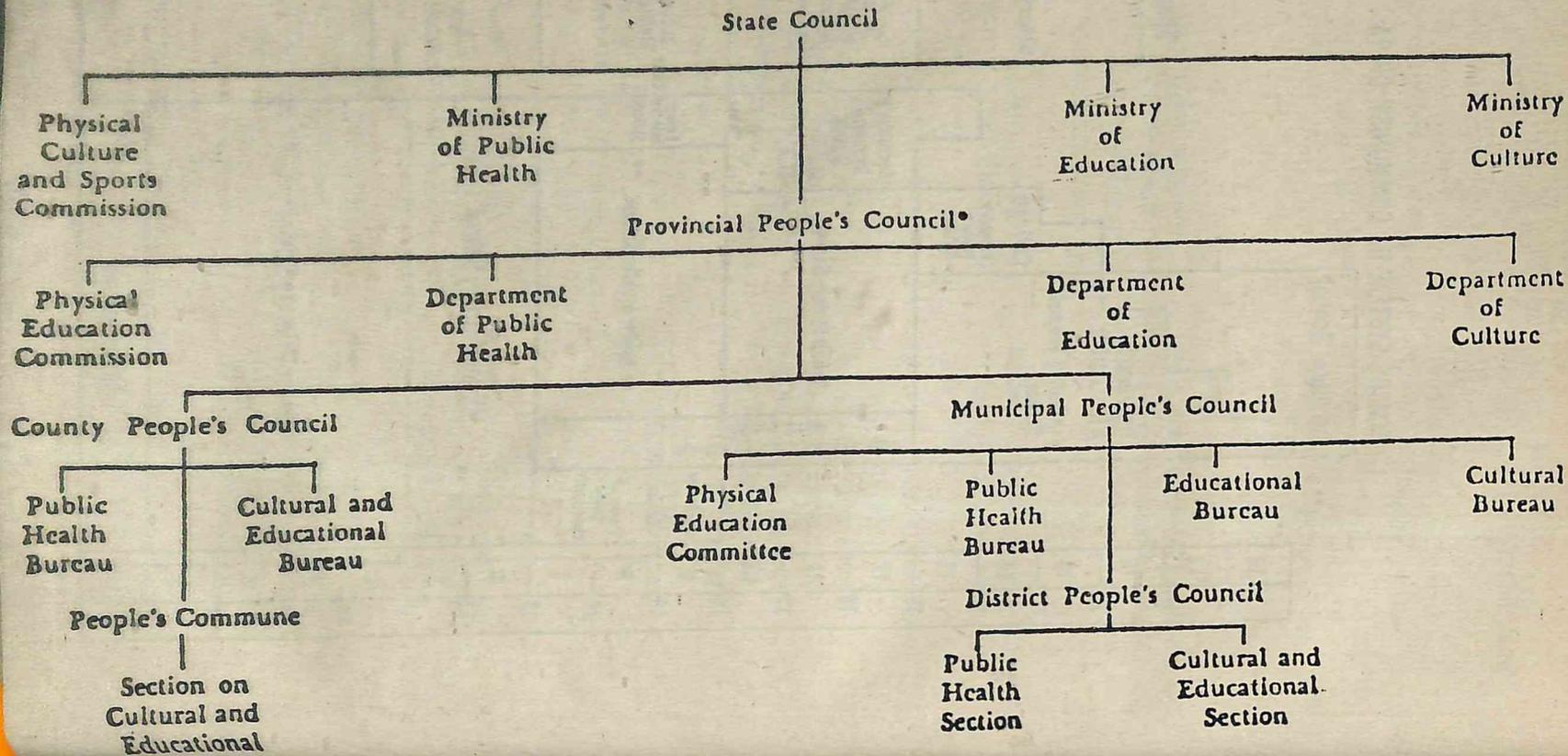
	20% of rural population landless	
	Life expectancy-51 years	Life expectancy-60 years
	Population density-495 per square mile	Population density 240 per square mile
3. <i>Languages</i>	15 official languages, 1952 dialects	54 ethnic groups, 94% of population belongs to one group (Han)
		Common written language, but numerous dialects
4. <i>Religions</i>	All major world religions predominantly Hindu	No official religion (Buddhism, Taoism, others declining)
5. <i>GNP</i>	1974-75 US 80.2 billion (considerable increase since 1975)	1974-75 US 220 billion
	Average growth rate per capita 1.1% (1960-74) per year	Average growth rate per capita 3.8% (1960-74) per year
6. <i>Education Expenses</i>	1977 : 16% of public expenditure (estimate)	1976 : 20% of public expenditure (estimate)
7. <i>Media</i>	Large expansion : radio reaches 85% of population with 80 stations and 151 transmitters, 16.8 million radio sets, 9 TV stations, 455,000 TV sets	18 radio stations, 150-200 transmitters (est.) 45 million radio sets, 20 TV stations, 350,000 TV sets
8. <i>Population Control</i>	Some success in population control : birth rate in 1963-43 per thousand ; birth rate in 1974-36 per thousand	Birth rate in 1976-27 per thousand
9. <i>Employment</i>	Massive unemployment, especially among highly educated-brain drain to the West	Unemployment appears to be insignificant or non-existent brain drain the same
10. <i>Political Background</i>	Parliamentary democracy, federal republic, multiparty, universal franchise over 21 years	Communist government, "Democratic Centralism" (localities have discretion in initiating and applying broader policies of the central government)
	22 states, 9 union territories	21 provinces, 5 autonomous regions, 3 special municipalities

SCHOOL SYSTEM IN COMMUNIST CHINA



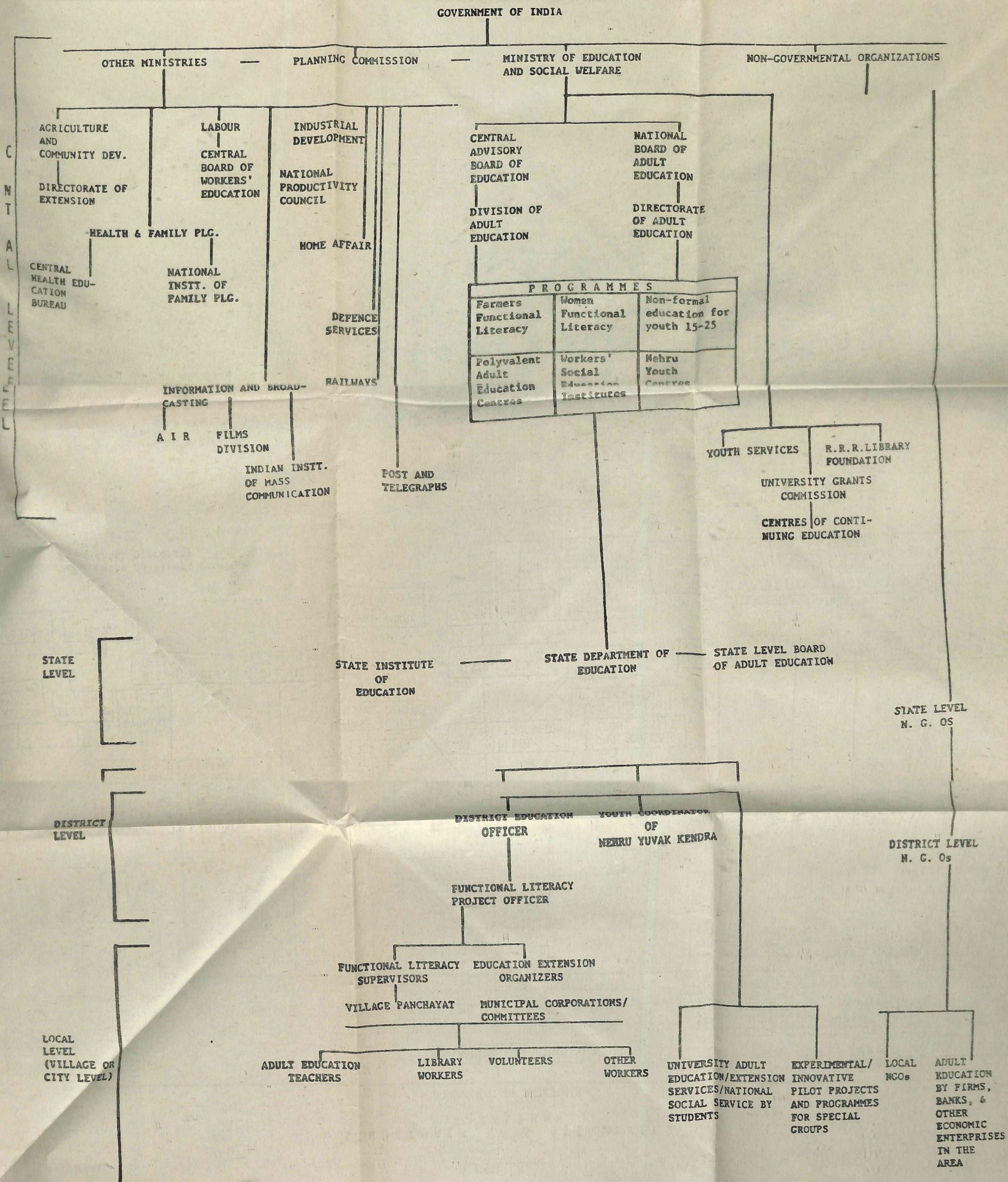
*Age level does not apply to Spare-Time Schools.

Chinese Communist Government Control of Education



Appendix 3

ORGANISATION OF ADULT EDUCATION IN INDIA



A Report of the Seminar on the Role of Voluntary Agencies in the National Adult Education Programme

S.N. Maitra

Literacy, Awareness, Functionality—constituent components of the NAEP, were deliberated upon at the January Seminar held in Calcutta under the aegis of the Bengal Social Service League. The broad-spectrum reach of the NAEP requires a sensitive, dedicated approach for working it out, and in this regard the conclusions and recommendations of the Seminar are significant.

A Seminar, organised by the State Resource Centre, West Bengal, of representatives from different voluntary agencies directly or indirectly associated with the adult education programme, was held in the premises of the Bengal Social Service League on January 15 and 16, 1979. After a preliminary discussion, some additions were made to the questionnaire put in the Working Paper, circulated to the participants. Subsequently, three groups were formed to discuss the questionnaire which was split up into three parts as under :—

(i) Literacy :

- a) How should literacy classes be conducted? By depending on the texts? Or, by energising group discussions both on the matters in the text and on their own problems?
- b) Do you think the primer and supplementary books should deal with the problems of the learners? What problems do you think should be included in these books?

- c) What should be the role of voluntary agencies? How can they co-ordinate with the Government and among themselves?

(ii) Awareness :

- a) How should "awareness" be clearly defined?
- b) How to energise the people in participating in the NAEP, and create the necessary motivation?
- c) Do you think that an extra effort would be needed, other than the literacy component, to create awareness in the learners? If so, what should be the efforts?
- d) How would awareness lead the way to removal of constraints?
- e) How to meet the opposition of the vested interest?
- f) Which are the most important constraints to which the attention of the learners should be specially directed?

(iii) Functionality :

- a) What particular functions of the poorest sections of the people should

be stressed, so that they can perform them effectively? Are these limited to reading and writing and keeping the accounts? Or, should these be extended to other areas? If so, what other areas?

b) Mass Movement

- 1) How should the mass movements be organised for the NAEP?
- 2) Who should be invited to join the movement other than the prospective learners?
- 3) What should be the exact forms of these mass movements?

A. Findings of Group I

- a) In the context of the National Adult Education Programme which lays a special emphasis, with a new approach, on integrating development with adult education, and in view of the urgency and enormity of the programme deciding to cover ten crores of illiterate persons in the age group of 15 to 35, within five years, it becomes necessary to galvanise public support and participation for the successful implementation of the programme. It would be difficult for any administrative structure in any country to take up by itself alone such a gigantic programme with all its facets, and implement it within such time limit.

The Government of India did, therefore, recognise the necessity of involving fully all voluntary organisations with the requisite strength and influence. The voluntary organisations have a distinct and significant

role in implementing the adult education programme integrated with development, because it is they who can more fruitfully approach the people to energise the necessary motivation amongst the people.

- (b) The decision of the Government of India in recognising the role of voluntary agencies in this programme is appreciated. But some positive steps should be taken by the Government to facilitate their work in the programme. All voluntary organisations which decide to take up the programme in their respective areas should be given the opportunity to assist in this urgent national task, provided that their status, ability and experience are generally accepted by the people. These organisations may be registered under the Societies Act or may not be so, but if their record of service in the field is found satisfactory, they should be encouraged to come forward and take the necessary responsibility for implementation.
- (c) The procedure of recognition is often delayed, and the groundwork done by the voluntary organisations for taking up the NAEP is wasted due to this delay. Further, to make the programme successful the line of communication between the Government and the voluntary agencies should be made more smooth and any unnecessary delay should be avoided in reaching the facilities to the Adult Education Centres, whether they are with regard to the payment to the personnel or with regard to distribution of learning materials and economic inputs to the learners. The Government should

also ensure necessary co-operation from the different departments with a view to integrate adult literacy with other developmental projects which would not only include the economic factors but also health, hygiene, nutrition, sanitation and community action.

- (d) As regards co-ordination among the voluntary agencies and the Government, it was proposed that the State Resource Centre should act as the co-ordinator with all the voluntary associations working in the field for implementation of the NAEP and the following steps may be taken by the State Resource Centre:

- (i) It should arrange periodical meetings with the voluntary agencies and also hold conferences and seminars, and arrange exchange of information emerging out of the implementation of the programme in various parts of the State.

Co-ordination should be a two-way traffic and the SRC should not be merely a clearing house of information and knowledge of the activities of different societies, but also initiate a discussion on any new problem which may arise in the field.

Conferences of Field Workers may be held from time to time to understand the problems direct from the field personnel. In such conferences of Field Workers an attempt should be made to establish a working relationship amongst them and bring about a functional co-ordination.

(ii) **Local Co-ordination :**

There should be local co-ordination at two levels—Anchal Panchayat Level and the District Level. The voluntary societies working in their respective areas may themselves form the co-ordination sub-committee and keep in touch with the Central Co-ordination Committee and the State Resource Centre.

(iii) **Rural Library :**

Steps should be taken to involve the rural libraries in the NAEP and the Government should be approached to support these rural libraries, already recognised by Government, in taking up different facets of the NAEP. The support may include financial assistance which the field level workers may require in running the adult literacy centres and in other matters requiring the attention of field staff. In cases where the librarian is paid by the Society or by the Government for his work, he may receive an additional emolument, if he runs the centre and works for the implementation of the programme.

(iv) **Resource Pool :**

A Resource Pool may be formed by the State Resource Centre, both for information and service to be rendered to the voluntary societies joining the co-ordination effort.

(v) **Information Bulletins :**

A bulletin should be published to disseminate information from

the various centres run by different voluntary organisations. The State Resource Centre informed that news or views reflecting the problems or success stories in the field would be incorporated in the Newsletter or the fortnightly periodical viz., 'Chalti Jagat' run by the Bengal Social Service League for the last 14 years. In case valuable news or information was sent to the State Resource Centre this might also find place in a special page of the said fortnightly.

2. On the question of how literacy classes should be conducted, the house generally felt that an emphasis should be given on group discussions concerning learners' problems and needs. The discussions should also emerge from the lessons derived from out of the texts and go beyond to other issues relevant to their lives.

3. The primer and supplementary books must deal with the problems of the learners which should be discussed jointly between the teachers and taught.

B. Findings of Group II

(a) Awareness may be related to the existing situation of the learners, their own potential strength for utilisation of the existing resources, the need for literacy in their economic development, the constraints which stand in their way towards achieving social justice and measures to overcome them.

(b) Awareness must be cultivated not only by the learners but by all functionaries of the NAEP.

- (c) Awareness should include social awareness, and it should lead the learners to become aware of the rights guaranteed to them under the Constitution. They should also be aware of the facilities which are provided by the State for them but not actually reaching down into their hands.
- (d) Awareness should also lead the prospective learners to understand that the improvement of the living conditions based on self-reliance is possible only through adequate literacy. Learning materials should be prepared accordingly. They should be trained to utilise the existing resources at their disposal to the best advantage; and undertake to organise some community action in their own area, to solve some local problems with their own strength and resources.

(e) *Motivation:*

Mere knowledge of the situation is not enough. Efforts should be made to create motivation for participation in the integrated programme. Orientation training on motivation should be given to the different functionaries of NAEP. The learners should also be encouraged to practice community action and other group activities which do not involve any financial commitment.

(f) Literacy components should be supplemented by suitable economic programmes. It was felt that whenever programmes in terms of production are taken up, attention should be given to the marketing of the output. Care may also be taken of the production of non-traditional

items where traditional items are not easily marketable.

- (g) On the question of meeting the opposition of the vested interest, it was felt that at the initial stage no confrontation should be encouraged. On the other hand, efforts should be made to get the largest number of the villagers interested in the NAEP programme. If the group of learners learn to live and act unitedly they should gather enough strength to withstand the opposition. Simultaneously, they should try to increase their own resources for mutual help like Dharmagola, which would, in the long run, set them free from the bondage of perpetual indebtedness they have been suffering from for ages.

The whole NAEP programme aims at bringing in social justice and any opposition of the vested interest can be met, if millions of poor illiterate men turn into resolute literate men. The groups of adult education centres, as envisaged in the NAEP for its successful implementation, are expected to have interchange of experience and generate unification of common bonds of the people. Such efforts will gather a new social force. This new social phenomenon with a new awakening based on self-reliance would be strong enough to strive for and achieve social justice on their terms.

C. Findings of Group III

- (a) *Integrated Approach*: In view of the fact that attempts at implementing the literacy programme taken

singly have failed, literacy must be closely linked with the overall development of the learners. In fact, it is universally found that those who are illiterate belong to the poorest sections, having no land and working as day labourers or landless labour. In the plan for overall development linked with literacy, the improvement of standard of living, scope for employment, self-reliance and opportunities for increasing the skills of these people should be provided for.

- (b) *Learning Materials on Learners Needs*: The literacy programme has to underline the needs of the poor people. With a view to help them in their economic and social development, it should prepare such learning materials as would enable them to have basic knowledge of and practice in science, crafts, small industry, economics, politics, history, health and hygiene, sports etc. During the course of their learning, by such exercises, they would improve their functionality, widen their intellect and mental horizon.
- (c) The economic programme should be based on local resources and opportunities. At the village level supplementary income for the landless can be arranged, through efforts such as poultry, duckery, dairy, fishery, organisation of cottage industries and handicrafts. Literacy pursuits should be linked with these efforts.
- (d) The rural libraries can help in the successful implementation of the NAEP. These libraries can function as storehouses of information, and

also help the neo-literates in satisfying their hunger for new knowledge and providing information and texts to improve their skill in work.

(e) *Economic Improvement & Social Values*: The development problems of the target group would not be fully solved, if all the efforts are directed to economic development alone. Without the knowledge of proper utilisation of increased income, the poor citizens may be tempted to misuse it and lead themselves to the paths of vice and perversion which ultimately ruin their lives. The learning materials should, therefore, include lessons and practices that stress mental and moral values and cultivate a healthy culture

(f) *Learning Materials*: To create a healthy atmosphere in the rural areas, it is necessary to include the following subjects in the curriculum of learning which may be imparted through various media :

- (i) *Improvements of local resources & situation*: Such as natural resources, irrigation facilities, power, environment, transport and communication, drainage, maintenance of forest wealth and preservation of animal and bird life.
- (ii) *Economic Development*: Including agriculture, industry, trade—suitable for the local area.
- (iii) *Social Objectives and Actions*: Such as, educational and cultural activities, sports and political activities, organising the

community and community action.

(iv) *Concerning Health*: Nutrition, personal hygiene, community health, prevention of water pollution, environmental sanitation, mother's welfare etc.

(g) *Programme for Mass Movement*:

- (i) The first task would be to involve all citizens in this programme for creating a sense of urgency for removal of illiteracy. The appeal may take different forms to different types of people. To the educated it might appear as a national shame and a hinderance to our total development. To the uninitiated it should be driven home that illiteracy is one of the main causes of their socio-economic backwardness.
- (ii) The local clubs, social organisations, influential persons, political groups or parties, village organisations and panchayats should be mobilised to perform specific functions.
- (iii) Audio-visual materials like posters, films, film-strips, puppetry and meetings, discussions, circulars, journals, newspapers, radio, T.V., personal approach and all other media may be used to create an atmosphere for stressing the urgency of this work.
- (iv) It is found that in West Bengal there is a dearth of adequate number of books of requisite standard. There are also not

many journals to provide necessary information and knowledge which may be easily understood, particularly on various occupations and crafts, to the neo-literates and the poor villagers. So, it is necessary to see that more books and journals for the neo-literates, as well as for the people of limited reading ability, are arranged and published, particularly on elements of science, practical vocational training, cottage and small industries, agricultural practices, elements of economics and politics, health, sports, cultural activities etc.

(v) The Government and semi-government Organisations which are connected with rural development programmes should be approached for their help in this Adult Education Programme. Some of these organisations are mentioned below :

- 1) Block Development Office.
- 2) Panchayat Office.
- 3) Comprehensive/Zonal Office & Development Organisations.
- 4) Government Departments.
- 5) Industrial Establishments and District Industrial Development Units.
- 6) Libraries & Statistical Units.
- 7) Economic Units.
- 8) Political groups & parties, Trade Unions, Peasants'

Organisations, Students' and Youth Organisations etc.

D. Other Recommendations :

In the plenary session, the recommendations made were ;

- (1) A supplementary effort should be made to cover the children of the age groups of 6-10 and 11-14 under a massive programme of non-formal education coupled with such other activities as would be helpful to the children and the families they belong to. Without this effort, the problem of illiteracy will recur again even with a successful implementation of the NAEP. It was also considered essential to prepare relevant learning/teaching materials for these two groups of children.
- (2) A separate seminar should be organised to consider the problems of (a) establishing rapport with the target group, (b) types of contents and methods of training needed in the NAEP, (c) text books for different groups, (d) teaching methods and (e) media of communication.
- (3) Prof. Ranen Bhattacharya of the Indian Institute of Social Welfare and Business Management, offered that he would help in organising a workshop to prepare a blue-print for work at the field-level.
- (4) Shri Sanjeeb Sarkar of Sareek suggested that workshops at local levels may be organised.

De-facto Participation in the NAEP

C. Bal Krishna

The NAEP is massive rather than selective. Its predecessor, the Farmers' Functional Literacy Programme (FFLP) was selective in nature. The argument is that we are not going to solve the problems of an illiterate society by mere selective programmes. So let us go in for the other, the mass approach.

It is now realized that participation to the desired extent did not materialize in the previous efforts. In fact lack of participation is the fly in the ointment. How to achieve it? I would emphasise three factors i.e. (a) Demonstrability. (b) Accountability and (c) Communicability, towards a fuller and effective participation.

At a FFLP centre in the Udaipur district of Rajasthan, I visited a centre twice in the month of December, 1975, on two consecutive days. On the first day, I was accompanying a group of experts attending a literacy workshop at Seva Mandir. One of the experts, Mr. E., told (rather sermonized) the literacy-centre worker, Mr. W., that the salary of Rs. 50/- per month was a sort of honorarium. Next day I happened to visit the same centre.

"Who was this expert? He was giving sermons. Does he sacrifice anything? Does he not make his TA/DA far in excess of my monthly honorarium?" said Mr. W.

This incident describes lack of demonstrability. We just do not practice what we preach. The accountability also seems to decline as we go up the hierarchy starting from the literacy centre teacher like Mr. W. upwards to the district-

level or state-level person in authority. The low level communicability is evident because Mr. E. and Mr. W. could not enter into a discussion at all. It was totally a one-way affair from Mr. E. to Mr. W.

A Small minority of Es feels they are better in all dimensions than the vast majority of Ws. They may be, but in order to make programmes like the NAEP even reasonably successful we have to have improvement along all the three dimensions of Demonstrability, Accountability and Communicability (DAC). This DAC prescription, it is hoped, could bring rich dividends. The following few suggestions, not by any reckoning exhaustive, appear to me worth considering:

1. The vast disparities between Es. and Ws. should come down drastically. We require dedicated-sacrificing Es. as much as dedicated-sacrificing Ws. For such are the preconditions of Demonstrability.

2. The Es. and Ws. should be able to inter-act as equals. The relationship and the hierarchical positions of the two should be both evolving and inter-changeable. This is a pre-requisite for sound Communicability.

3. To make the workers (both Ws. and Es.) accountable, we must incorporate measures so that they develop some stake in the job assigned to them. These could be incentives for doing the jobs well and some punishment for failing to do so. The details would have to be worked out very carefully.

Letters to the Editor :

Sir,

The Indian Journal of Adult Education has entered its 40th year of publication. That the Journal has survived so long is a measure of its vitality. But one thing that has constantly irked the readers is a lack of clear editorial policy. A glance at the contents of the different issues makes one wonder if the Journal has really a focus. As is given out in the last issue, there is going to be a change at the editorial desk. I feel this is the time when we should look back, draw our lessons and work out a policy for the future.

For one thing, the Journal should increasingly report on the experiments being conducted in different parts of the country. It should highlight the problems faced and the results achieved by the people engaged in adult education activities. This will provide the basic data on which the abstract thinkers and those engaged in decision making processes can base their policies.

Another task that I feel that the Journal should address itself to is to define the contents of the adult education programme itself. Here a lot of work remains to be done, particularly in getting over the fallacy that the adult education is synonymous with literacy. Though a very important component of all adult education programmes, literacy is certainly not the whole of it.

Another aspect that to my mind needs emphasising is comparative adult education. We should increasingly report on the experiments being conducted in the field

of adult education, social education, in different developing countries which are similarly placed socially and economically and have similar problems of coping with a multiplicity of languages and groups.

Yours etc.

Sutinder Singh
B-3/55A, Lawrence Road,
Delhi-110035.

Sir,

"The Indian Journal of Adult Education" serves as an up-to-date media of Adult Education Programme - now a national movement. Basically a monthly like this is meant to communicate the philosophy, pedagogy and programmes of the NAEP so that it percolates to the State Units in a digestible form.

Looking through the contents it appears that there is enough scope of improvement in utilising this media. First of all it should reflect and convey the problems which are experienced by field staff associated with the NAEP. Their experiences, problems, innovative practices should find columns. If the purpose of the Journal is to generate awareness for the NAEP then such exposition and accommodation will certainly provide a realistic approach to the programme. In other words, 'innovative' practices of the agencies/individuals, associated with the NAEP should be given a wider publicity. This would enable the magazine to take the community along

with it ; otherwise it becomes a magazine of an elite-type consumption, confined to a limited circulation and attention. This vital factor should be given a due share in its coverage.

If the Journal is to address itself to the community workers, instructors, project officers, teachers, college students and volunteers involved in the NAEP, it should tell their story through their mouth, their involvement, their strength and weaknesses, whatever may be the features of reporting.

Lastly, the Journal should give a brief write-up of the creditable work of each voluntary agency engaged in the Adult Education Programme.

V.P. GARG

Policy Planning & Evaluation unit

N.C.E.R.T.

N. Delhi-110016



Sir,

What exactly is the object of your Journal? Does it aim to be a guide for planners or the implementational machinery, or is it a forum to propagate the

usual bla bla of the NAEP? In fact, except in one or two articles of the last issue, no practical aspect of the programme was touched. The issue might have been yet another form of table talk shared by intellectuals, without any down to earth perspectives.

May I suggest that along with the intellectual views which have some relevance for planners and the lay-men, the experiences of the field workers be presented in some interesting and instructive manner.

I also feel that it would be a good idea, if the Journal highlights experiences of the beneficiaries of the NAEP; How they feel and view the programme; what changes they consider necessary for the success of the programmes and so forth. This could serve as feedback for the planners as well as the intellectuals.

Let the Journal become a good forum for sharing the developments in the field of non-formal Adult Education.

N-537, Sector-9
R.K. Puram,
NEW DELHI.

Your sincerely,
Mridula Saxena

Workshop On National Adult Education Programme

A three-day workshop on Involvement of Language Department in the NAEP inaugurated by Dr. (Smt.) Madhuri Shah, Vice-Chancellor, S.N.D.T. Women's University was held from January 16 to 18, 1979, with the twin objectives of identifying situations relating to the life of Adult learners and developing a vocabulary which would render learning meaningful, effective and interesting.

A visit to the fishermen's colony at the lower Colaba & Cuffe Parade areas, where it is proposed to have an adult education centre, was arranged as a part of the workshop. At the conclusion, each of the three groups listed three to four thousand words.

As followup of the workshop it was decided that the groups should meet fortnightly to develop basic reading material for adult learners, to take up short and long term research projects regarding language structure and linguistics, and to explore the possibility of involving the M.Ed. students in specific studies which may give a fillip to the Adult Education Programme.

New Polyvalent Education Courses In Bombay

24 new courses including Metal Craft, Hydroponics and Blue Print Reading will be introduced in March 1979 by Shramik Vidyapeeth, (Polyvalent Adult Education Centre), Bombay.

Other courses are Duplicating Machine Operation, Maintenance of Domestic appliances, Scooter Repairs, Auto Electrician, Watch Repairing, Home Sewing, Helper to Wiremen, T.V. Maintenance, Time Keeping, Small Scale Industries, Use of

Homertools, Refrigerating & Air-Conditioning, Transistor Radio Repairs, Textile Design & Screen Printing, Loud Speaker Operation & Decoration, Helper to Turner & Fitter, First Aid and Watch Repairing (Advance Batch).

[For further information, please write to The Principal, Shramik Vidyapeeth, Samaj Shikshan Mandir, Adarsh Nagar, Worli, BOMBAY-400 025.]

Madurai Announces Open University Programme

Madurai Kamaraj University has announced its Open University Programme under which persons without formal education can qualify themselves for a degree. Persons of twentyone years and above are eligible to join the Programme. The course is open to any citizen residing in Tamil Nadu and Pondicherry. The Degree course will be conducted through correspondence by the Institute of Correspondence Course and Continuing Education of the University. Postal tuition will be imparted through the medium of Tamil. Details of the courses can be had from the Director of Open University System.

The Director's Tour

The Director, Shri J.D. Sharma, visited the Lucknow Literacy House on Feb. 27-28 and had wide-ranging discussions with Shri Bhagwati Saran Singh, Director, regarding future collaborations between the two organisations. It was agreed (i) to exchange resource personnel, (ii) to disseminate information through publications of the two organisations, (iii) to launch joint ventures in production of literature and (iv) to arrange, from time to time, study-visit programmes for small groups of Field Adult Education Workers.

INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised the Association now directs its efforts towards making the programme effective.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It holds Conferences and Seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them, from all over the world, expert views on, and experiences in, Adult Education. In pursuit of this policy the Association has instituted the Dr. Zakir Hussain Memorial lecture which is delivered every year by an educationist of repute and eminence.

The Association has brought out numerous publications on themes relevant to adult education, including the Hindi-additions of some UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

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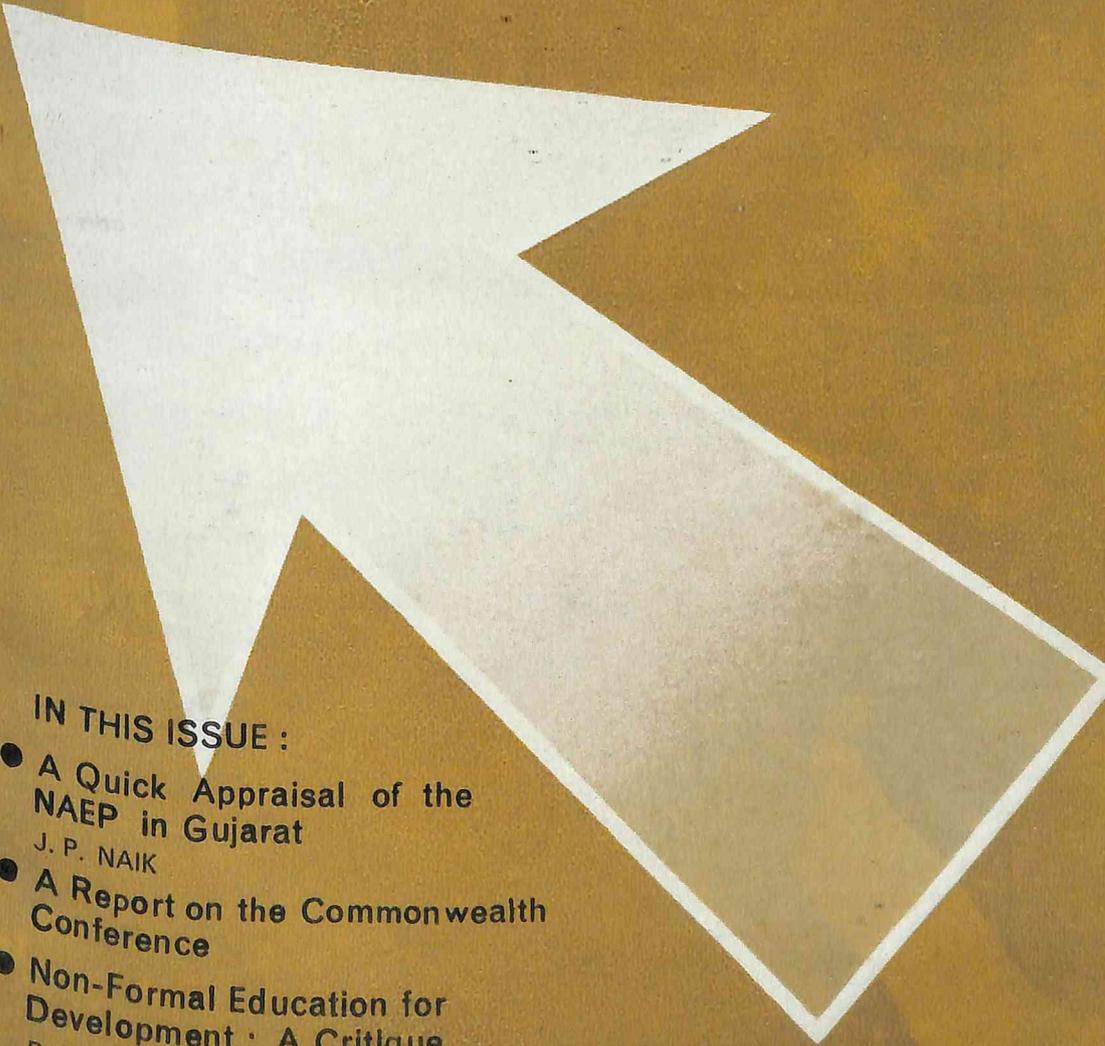


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INDIAN ADULT EDUCATION ASSOCIATION



Indian Journal of Adult Education

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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

The contributions should be accompanied by either a stamped, self-addressed envelop or by International Reply Coupons. The average length of manuscripts should be between 3,000 to 5,000 words. Contributions to the column 'Comment' should be in the region of 1500-2500 words. Mimeographed, Xeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the sheet only, with a 2" margin on foolscap size paper. Footnotes and references should come at the end and not on every page.

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Views expressed by our contributors do not necessarily reflect the views of the Journal.

In our next Issue :

R. N. Srivastava on 'Literacy as a communication skill.'

Donald K. Smith on 'Planning University Adult Education Programmes for the 1980s.'

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A Quick Appraisal of the National Adult Education Programme in Gujarat

J. P. Naik

A significant aspect of the National Adult Education Programme is the proposal to have a built-in mechanism for continuous evaluation which can help to monitor the pace, size and quality of the Programme as it is being translated into action and thereby assist in improving both planning and implementation. As a part of this strategy, a quick appraisal of the Programme in Gujarat State was recently carried out through the Sardar Patel Institute of Economic and Social Research, Ahmedabad. A summary of the appraisal will, it is hoped, be of great value and interest to all workers in the field. The Ministry of Education & Social Welfare proposes to carry out similar evaluations in other areas of the country as well.

The State of Gujarat has come to be a fore-runner in the National Adult Education Programme (NAEP). The Gujarat Vidyapeeth, which has a vast experience of educational activities oriented to development, established the State Resource Centre in October, 1977, and played the role of a promoter of the Programme. It identified a number of voluntary agencies already engaged in constructive programmes and encouraged them to establish adult education centers (AECs). By July 1978, 47 voluntary agencies were running 2,818 AECs with an enrolment of 89,970 adult learners in 14 districts: these form 2.15 p.c. of the total adult illiterate population of 41.76 lakhs [age group 15-35] in the State. It was, therefore, felt that a quick appraisal of this Programme would provide a useful feedback to all concerned and the task was entrusted to the Sardar Patel Institute of Economic and Social Research, Ahmed-

abad. The limited objectives of the study were:

- to audit the data on the adult education centres;
- to examine the working of the adult education centres vis-a-vis the objectives of the National Adult Education Programme;
- to identify the strength and weakness of the adult education centres;
- to identify the factors responsible for the strength and weakness;
- to indicate the areas for action.

Methodology :

The 'universe' of the study was restricted to AECs which were opened before 15th April, 1978, and had thus functioned for about five to six months before the investigation. It involved 37 voluntary

agencies and included 1,753 classes (with an enrolment of 56,718). Of this a ten percent random sample stratified according to voluntary agencies was drawn up for the study. This included 181 AECs of which 88.8 per cent were located in rural areas and 11.2 per cent in urban areas. But as 11 of these AECs had since closed down and could not be visited, the number of AECs actually studied was 169 with an enrolment of 5,468 [inclusive of drop-outs].

Questionnaires were addressed to all the 47 voluntary agencies [VAs] of whom 45 responded. Interviews were held with 169 instructors of AECs studied, 530 adult learners [against a target of three persons per AECs], and 65 drop-out (against a target of one drop-out per centre).

The team of investigators who actually visited the Centres consisted of 64 college teachers who volunteered to participate and 31 Government Officers [either Educational Inspectors or Assistant Inspectors] who were nominated for the purpose. They were all oriented to their work in two short seminars of two days each, held in September 1978. They were divided into 30 teams of one college teacher and a Government Officer and 34 individual teams consisting of only one college teacher each. Every team had to visit one to three Centres and complete its work within 15 days of the Orientation Seminar. Actually, the entire field work was over by the third week of October, 1978.

The Main Findings:

1) The records maintained by the voluntary agencies were neither upto-date,

nor comprehensive.

- 2) The average enrolment in the AECs was 32.4.
- 3) The number of days on which the classes were held in a month showed great variations: 3 classes met less than 15 times a month, 35 met between 20 and 25 times, 85 met between 20 and 25 times, and 44 met more than 25 times. No information could be had about two classes.
- 4) The average attendance found on the day of the actual visit was less [67.6 per cent], than shown in the attendance register. Even in this, some adults seemed to have been rounded up because there was advance intimation of the visit.
- 5) The level of drop-out showed a substantial variation between the Centres. While 73.96 per cent of the sample Centres did not have drop-outs, about 5 per cent had experienced the problem of drop-out ranging from 10 to 30 per cent of the total enrolment. The average drop-out level works out at 1.94 per cent of the total enrolment. Examining the data relating to the drop-outs, it was found that 49.2 per cent of the drop-out respondents left the AECs because of family circumstances and 10.8 per cent for economic reasons. It may be noted that 64.6 per cent of the drop-outs belonged to SC, ST and almost an equal percentage of them were associated with agriculture.
- 6) It is a matter of satisfaction to note that only 6.2 per cent of the sample AECs were not functioning at the

time of the field visit. The reasons, in detail, for closure or non-functioning of the Centres must be found out. The study did not provide for collecting data in this regard.

- 7) There did not appear to be any systematic arrangement for repeating courses for those who joined the AECs late, and yet several AECs admitted fresh students at later dates.
- 8) About 30 per cent of the sample AECs were organized for females only, about 40 per cent of them were organized for males only, and the remaining were organised for both sexes. Similarly, about 70 per cent of the AECs were organized for the weaker sections [48.5 per cent for ST, 10.1 per cent for other backward classes, 8.9 per cent for SC and 3 per cent for OBC]. About 89 per cent of the sample AECs were functioning in rural areas. In view of the special emphasis being given to the weaker sections, females and rural population, it seems that the state government and the voluntary agencies have done a fairly commendable job. It must be pointed out, however, that there seem to be very few Centres showing the mix of ST/SC on the one hand and other social groups on the other. In fact, some investigators recorded in their diary that the high caste Hindu adult learners refused to participate in such AECs where the instructor belonged to ST/SC or where some ST/SC learners joined the AECs.
- 9) It was observed that in the sample AECs, about 1.1 per cent of the learners were below 15 years and 7.6 p.c. of them were above 35 years. Since the programme aims at the age-group 15-35 years, a departure from this norm must be viewed in the context of its magnitude as well as the prevalent casual attitude among the target group regarding exactness in their age.
- 10) As per the records maintained at the sample AECs, 84 per cent of the learners were occupied in agriculture, 4.5 per cent of them were self-employed, and the rest were mostly non-workers. In the sample of 530 learners interviewed for this study, the proportion of non-workers, mostly women, is slightly higher. A detailed classification of occupation of the learners included in this study indicates the need for the AECs to record the economic activities of the learners in greater details.
- 11) There seems to be a wide range of difference in performance. It was observed that 59 per cent of the learners had acquired the skill to write and another 15.5 per cent could scribble their names. Female learners seem to have fared a little better as compared to their male counterparts. In arithmetic, 38.3 per cent were rated as good, 40.6 per cent as average and 21.1 per cent poor. This is probably to be expected.
- 12) It was observed that 16.04 of the learners had the benefit of some schooling prior to attending the AECs.
- 13) It is more difficult to examine the learners' achievement in terms of social awareness and functionality which are the two other basic com-

ponents of NAEP. For one thing, it is hard to construct appropriate objective tests relating to these aspects. For the other, it is difficult to disentangle AECs' contribution from that of mass media and the like. Nevertheless, the study provided for some questions in the learners' questionnaire so as to get an idea about their achievement in terms of social awareness and functionality. Favourable response to the questions of this type varied from 44.04 to 68.38 per cent. The level of achievement on the part of learners seems to be on the lower side. There is reason to believe that the AECs are least equipped to deal with these two components of the NAEP. It was observed that one half of the instructors, and in one specific case 89 per cent, had not received any teaching materials relating to many important aspects of social awareness and functionality. This is understandable, but the point to emphasize is that if the NAEP is to succeed in achieving its stated objectives, this is one of the areas which deserves much greater attention than given to it at present, particularly from the VAs and the SRC.

- 14) More than half [55.37 per cent] of the instructors were having education below S.S.C., and one-fifth had passed the S.S.C. Examination. As far as training is concerned, 80.23 per cent of the instructors are reported to have received training of some form or other for teaching at the AECs. It appears that the motivation level of a large segment of the instructors was high.
- 15) It was observed that about 19 per

cent of the instructors had not received the remuneration regularly. While the reason could not be probed into within the study framework, this situation needs remedial action. About 61 per cent of the instructors felt that the amount of remuneration fixed for them was inadequate. This question deserves some attention from the policy makers.

- 16) It was observed that there was much to be desired in matters of organizational and environmental inputs of the AECs, such as place of AECs, physical facilities like lighting arrangement, sitting arrangements etc. The NAEP depends, of necessity, on utilizing the available public building facilities in the community, such as school buildings, panchayat buildings, community halls, etc. In the present sample, only about 28 per cent of the AECs were found to be held in public buildings; an equal percentage of the AECs were found to be held in open space and about 37 per cent were held in the instructor's house. The latter two places of holding the AECs are far from the ideal for proper functioning. The organizers will do well if serious thoughts are given to this aspect before the actual launching of the AECs.

On the whole, the Programme in Gujarat was generally found to be addressed to the target groups kept in view under the NAEP, and to have some other commendable aspects also. All things considered, its achievement in terms of spread of literacy is rather modest; more so, in terms of social awareness and functionality.

A Report on the Commonwealth Conference on Non-formal Education for Development

A major event, since we went to the press last, was the Commonwealth Conference on Non-formal Education for Development held, in New Delhi, from 22nd January to 2nd February, 1979. More than 150 delegates from all the countries of the Commonwealth participated. Dr. Malcolm S. Adiseshiah was elected Chairman. The Conference was inaugurated by Shri Morarji Desai, the Prime Minister of India. Dr. Robert K. Gardiner delivered the Key-note Address. Several reports on what different member States of the Commonwealth are doing in the field of Non-formal Education were presented at the Conference. The Conference divided itself into twelve Committees which presented twelve reports. The total documentation of the Conference was impressive, voluminous and useful. We propose to publish some of it in this and some later issues of the Journal. Here we content ourselves with the reproduction of a few interesting excerpts.

Speaking on the concept of Non-formal Education, Dr. Malcolm S. Adiseshiah said: Non-formal Education, like some other negativistic terms, which all of us present at this Conference have heard about, and some of us have lived with and practised, Non-formal Education such as non-cooperation, non-violence, anti-apartheid, protestant, is a wide ranging, complex and powerful concept. I describe it as 'wide ranging' because it comprehends all learning outside of the formal system, and has no parametres of time and space. It can be classified for preschool, unschooled and underschooled children in the age group 1-15, and for youth and adults unschooled, underschooled or

needing new additional skills, in the age group 15-60. Non-formal learning can also be classified by the learning content involved into those organised activities where the major emphasis is on general education, and also those where the content is mainly vocational. The institutions and agencies involved in Non-formal Education and training, by the order of the volume of activities undertaken, are federal, State, local and para-government departments/agencies bearing various development labels such as agriculture, health, labour and employment, information and broadcasting, rural development, social welfare, industry, education etc., the political parties and their various

cadres and organisations for youth, women, labour etc., universities and colleges, banks and public sector agencies, the private corporate sector firms, trade unions and a host of other voluntary organisations. Non-formal learning thus reaches out to preschool education, and provides training programmes for school and college drop-outs, the unemployed and underemployed, agricultural, farm, animal husbandry, fishery, forestry workers, extension agents, health workers, family planning personnel, village level workers, illiterate adults and adult education instructors and supervisors, management personnel at various levels, factory workers, physically and mentally handicapped...scientists, engineers, technicians and university alumni.

Non-formal Education is also a complex concept, and in this it is like Development. It is complex in its learning content which has to be improvised for each group of clients. It is complex in the multiplicity and multi-media of learning that it uses, of which the teacher and the book is only one, and increasingly a marginal one; it is complex in that its end products cannot be measured by pieces of paper called certificates, degrees and diplomas, but by such simple and tough criteria as income generation for the 500 million living below the poverty line; employment creation for the 60 million unemployed, under-employed and thinly employed; provision of protective food for the under-nourished and mal-nutritioned 150 million children in our Commonwealth countries. It is a part of the total education system and in that sense we must delve into the whys and hows of the interaction and harmonization

of the various components of the education system—the formal, informal and non-formal. But I believe that even more important and an even greater imperative is to conceive Non-formal Education as a part of the Development System. It may be here that my bias as an economist is showing. For it is this indelible link of Non-formal Education to Development, this involvement of Non-formal Education in Development, that has been its pole of attraction to me and many non-pedagogues like me.

What is even more important, Non-formal Education is a powerful concept. Its power stems from its being, like all education, the fountain source of knowledge which is power. But even more, Non-formal Education feeds back into our societies a rather grim and explosive power process. Non-formal Education involves people—the poor, discriminated and down trodden majority—organising themselves to end the state of injustice into which they have been forced to live. We can call this dialogue and action, we can call it conscientization, we can call it mobilisation. In India we call it redistributive justice. It is the power of Non-formal Education, the power which it releases, so that the problems of interaction and harmonization between the various forms of education, the danger of Non-formal Education becoming second class education for second class people, will be solved and dissolved in the structural changes it will bring about. Else, it is not Non-formal Education. Non-formal Education is people's power, the power to change our society, to make it move towards the paths of justice, tolerance, understanding and charity and all its uncomfortable

consequences for us, and all the rest like us, of the status quo.

The Keynote Address of Dr. Gardiner was thought provoking and set the tone for the Conference. Some extracts are given below :

Removal of Poverty

Contemporary world opinion is that poverty is no longer necessary nor is it the inevitable lot of man. The scientific and technological achievements of our age reinforce the belief that it is possible to develop and sustain a poverty-free world. The key instrument for achieving this objective is the application of knowledge and skills to resources at our disposal. However, there are limits to this optimistic opinion because known natural resources are finite, the rate at which we are consuming them is high, some of them are not renewable, and the population of the world is growing rapidly. To these physical limitations must be added human weaknesses and social and institutional constraints. I venture to suggest that life at all times has been a mixture of opportunities and risks not fully foreseen, as well as a challenge. The subject of this Conference accepts the challenge and indicates that opportunities for acquiring knowledge and skills should be available to all sections of every community to enable them to make effective contributions to the fight for a better life in a better world.

Some Tasks for Non-formal Education

Mentioning Non-formal Education as a means to stimulate political and social

awareness might alarm some people ; but it is a legitimate function of adult education to deal with the realities of life. In studying economics, adult classes have been concerned with the lot of the underprivileged, the conditions of life of the peasant, the struggles of trade unions, housing problems, factory conditions, and so on. In history, politics and world affairs Non-formal Education tends to take a human interest in socially and politically oppressed people and their struggles to liberate themselves. From my own observation, I know that in the UK workers education classes in the anti-colonial struggle are well-attended whether they be on India, the West Indies or Southern Africa. Even in dealing with literacy, technical and vocational subjects, adults recognize and value links between what they learn and their living experience. Apart from the precedents we know of, there is, surely, every justification for Non-formal Education not confining itself to vocational or material needs, but seeking the broadening of minds and the understanding of life.

Mobilization of the masses of any given country means making sure that every citizen is equipped to make an effective contribution to national development. This is why Non-formal Education focuses on the underschooled and those who have never had any opportunity for schooling and training. In a modern society such ill-equipped persons are "marginal men" like shoe-shine and messenger-boys, porters and beggars who engage in blind-alley occupations. As the computer automation, robotics and other labour-saving devices spread, there is a danger that dead-end occupations may increase so that more and more underschooled and untrained persons become

economic and social misfits who run the risk of being tools of the underworld or becoming members of it. In their own interest, they need to acquire skills, and in the interest of the community they need to be more productive. Already, one problem of under-development is enforced idleness—with so many tasks to be performed, there are so few people equipped to perform them. There is a correlation between the quality of a population in terms of skills and ability to produce and the prosperity of that population—current indices of economic progress include the percentage of literacy as well as the percentage of children of school age in school. In traditional societies the young follow their parents in the trades and activities of their village, acquiring skills and gaining familiarity with the folkways of their rural community. This system of growing up placed an emphasis on their rural community. This system of growing up placed an emphasis on conserving tried skills and values. It suited a society which changed slowly—almost imperceptibly. The communities and the target groups at which Non-formal Education aims today are already overtaken by social and technological change. The gap between them and those who have access to modern skills keeps widening. Developing countries are made up of several sub-societies at different stages of modernization—rural/urban, illiterate/educated, masses/elite, and so on. These differentiations cause conflicts of interest and place sections of a society at a disadvantage to one another. This is not to suggest that traditional systems do not have their own serious economic and social contradictions. Non-formal Education, by fostering informed opinion, strengthens the weak and vulnerable elements in the struggle for survival.

Non-formal Education For Different Age-Groups:

As a result of the exodus of young parents from the rural areas, the need for Non-formal Education for the pre-school child is shifting to new growth centres. Some progressive employers provide day-care centres. Government Welfare Departments set up or encourage the setting up of child-welfare-cum-kindergarten centres near markets where mothers leave their children during busy trading periods. There is also the formation of parents' associations which sponsor day-care centres. The advantages of these child-care activities include access to clinics, regular satisfaction of nutritional needs, promotion of hygienic habits, facilities for group games, and familiarization with toys as a prelude to the use of mechanical gadgets and processes in modern life. Such institutions however should be open to inspection to ensure that proper standards are maintained.

Proceeding age-wise, the next group that should be exposed to the benefits of Non-formal Education is that of the school-age child deprived of school. Though most developing countries have universal primary education on paper, the realities of the situation make it difficult for some of them to have even a 25% enrolment. This means that about 75% of young persons entering the labour force annually lack the knowledge, skills and attitudes necessary to make them productive citizens of their communities. The problem of this group would be most efficiently tackled by the provision of pre-vocational and apprenticeship training. Labour Unions could well take an interest in the preparation of prospective members of their trades and ensure that trade tests are carried out at the end of their

training period. Initiatives could be taken by job counselling officers.

Youth outside the school system, roughly between the ages of 13 and 18, is the next group to consider in relation to Non-formal Education. A distinction should in theory exist between urban and rural groups, but in practice youths of these ages hardly stay in the villages and are mainly to be found in the urban, mining and industrial centres. They should be made literate and taught trades such as carpentry, masonry, metal-work, blacksmithery and repair of motors and machines as well as modern agricultural techniques. Again, the question arises concerning sponsorship and financing of these aspects of Non-formal Education. The problem of youth outside the school system affects primary and middle school leavers as well. The idea of terminal points within the schooling system does not appear to be fully accepted and understood. Pupils from primary schools on taking the school leaving examination expect to enter secondary schools or teacher training institutions, and if they are not selected consider themselves failures. From secondary institutions they expect to enter university. Again, if they do not gain university entrance, they feel they have failed. This is a considerable source of wastage because the training of these young people equips for many jobs and they should in fact be considered in the same light as university students who fail to obtain their degrees. Too much money—private as well as public—has been invested in these students for them to be discarded by a system which has no bridge between formal qualifications and real job requirements. At present, since only a small

proportion of school entrants reach the university level, a large number of frustrated persons is thrown onto the labour market each year.

Because of the literacy nature of the school curricula, in most developing countries young people lack useful skills like book-keeping, shorthand, office procedure and other requirements for secretarial and clerical work. As part of a process of vocationalizing formal education, school leavers as well as drop-outs should have access to on-the-job training in practical skills needed in industry and modern life. Chambers of Commerce and Labour make facilities available to supplement the skills of school leavers and other youth.

Some countries like Ghana, Kenya and Botswana have attempted to provide special training and opportunities for gainful employment to unemployed young people. Brigades have been established for builders, for agricultural workers on state farms, and for construction workers on roads, drainage and well-digging. The intention was that after the members of these brigades had acquired skills and experience they could enter the labour market or be self-employed. The result of the brigades scheme has been rather disappointing, as most of them have continued as para-statal organizations and their members have remained permanent wage-employees.

Non-formal Education for Women :

Mass education and community development have given more coverage to girls and women than the formal school system has ever done. In fact, it has brought girls and women into the very

centre of integrated rural development programmes. The UNECA has established a special programme entitled "Women In Development" and a number of African governments have modelled portions of their national development plans on it. The thinking behind this has been summed up by a Catholic missionary who has worked in Ghana for over 30 years:

All civilization stems from leisure: Women should have the time and the energy to devote to bring up their children; in an ideal world, too, their daughters should receive as much education as their sons, so that in time they will be able to impart this knowledge to their own children.

No society has flourished without a degree of female emancipation.

There will be no betterment until there is water at every doorstep.

Nowadays women's tasks are more clearly defined—family health, food and nutrition and home management; these being key elements in integrated rural development it is possible for special classes to be arranged to supplement whatever training and experience they get at home. In West Africa, women traders are actively engaged in marketing, commerce and home industries. Because there were few facilities for vocational training, the centres established by Social Welfare and Community Department caught on not only in Ghana, but in many other parts of Africa, in offering courses in catering, food processing, secretaryship and accountancy. Apart from courses and vocational training centres, especially designed for women and girls, all adult and extra-mural classes are also open to them, as well as political and social orga-

nizations. In West Africa, market women participate effectively in elections and other political activities. A degree of basic education has become essential for them, so that they may be able to exercise their vote knowledgeably, fill in their tax returns, keep their books, keep bank accounts, and keep in touch with the world at large.

Basic Education :

Since the 1940s, there has been intense international concern to eliminate illiteracy from the world. Leading the anti-illiteracy campaign has been UNESCO whose General Conference passed a resolution considering "the illiteracy of almost a thousand million of the world's inhabitants to be a disgrace to all mankind" and inviting the Secretary General, to provide .. for a considerable acceleration of the campaign against illiteracy, possibly contemplating a UNESCO Literacy Decade. UNESCO launched a large-scale Experimental World Literacy Programme aimed at one million adults, but its results were disappointing and the experiment has been considerably de-emphasized.

Doubts have gradually arisen about the claims made for literacy as a key to modern knowledge and a tool for breaking the isolation and backwardness of rural communities. Literacy campaigns were found to be subject to a dramatically high proportion of dropouts and even successful completers of literacy courses often relapsed into illiteracy—perhaps because of the unavailability of sufficient reading material relevant to their needs and interests. It is now agreed that literacy is not essential to the goals of adult education, for example extension services, vocational

training, co-operatives and trade unionism. A re-appraisal of the claims of literacy has been made and as a result UNESCO's emphasis has been shifted from literacy to what is called "basic education"—an attempt to provide a functional, flexible and low-cost education for those whom the formal system cannot reach or has already by-passed. Basic education is expected to satisfy minimum learning needs for individuals as a threshold level for participation in economic, social and political activities.

The change of emphasis has removed one of the psychological and real barriers adults encounter in trying to "adopt modern behaviour and attitudes. Adults without illiteracy inhibitions tend to learn and to put what they learn into action, much faster than young persons. They draw on their experience to watch for and avoid pit-falls. The substance of "basic education" can be communicated to and inculcated in adults faster and more effectively orally and in their own language—a feature noted by the International Commission on the Development of Education in its approach has called attention to drama, poetry, music and dance, not only as subjects but as media for Non-formal Education.

The Challenge

It seems to me that Non-formal Education for development is essentially an ideological or evangelical effort to create a responsive mass movement, and this calls for skills as well as commitment and dedication.

We shall now give a few observations and recommendations of the Conference (one from each Committee):

Committee I : Motivation

Non-formal Education can be effective only when it is actively supported by the community. To motivate the community to support such programmes, it is important to involve the community at all stages from planning to implementation. The community should identify the needs of its members, advise on the details of the programme, provide facilities and volunteers for running the programmes and participate in their evaluation. When the community is aware of its needs and is willing to meet these needs through Non-formal Education, it can mobilize its members and resources for the success of these programmes.

In order to motivate the maximum number of participants, programmes of Non-formal Education should be relevant, flexible and interesting. They ought to be linked to the needs and aspirations of the learners and the society they are meant to serve. They should be embedded in the local milieu and employ local materials and talents. All programmes should be flexible, elastic and provide for alternatives. There should be proper planning and materials for follow-up, to ensure retention of skills. Non-formal Education programmes should be fully supplemented and supported by teaching aids, mass media and libraries.

Committee II : Children Outside School

Who are the children who are out of schools today? With a few exceptions, they are the majority of the child-population in developing countries. Even in developed countries they appear to be a growing minority. For example, in India

the pattern is roughly as follows: Of every 100 children attaining the age of five, 20 are not enrolled in any school. Of those who do enrol, 40 will have left school before the age-group reaches Class V [the end of their primary school stage]. Of the remainder, only 20 will go to high school, 7 will pass school-final, and not more than 3 will enter institutions of higher education, either academic or vocational.

Besides socio-economic and cultural reasons, children become drop-outs, push-outs or left-outs of schools, for a number of other reasons. Some find difficulty in coping with the requirements of the curriculum; others find the curriculum irrelevant in this that it does not help them to learn the skills they need in life. Some drop out because their families are so poor that they have to work. In some areas, learning facilities are not available or are inadequate, or the teacher-pupil ratio militates against effective teaching and learning. Additionally, parents and children tend to be indifferent to education in formal schools because of lack of employment opportunities. Besides, children who leave school do so because their lives are made miserable either by the constant experiences of failure or by indifference or mockery due to class distinctions and physical disabilities.

Committee III: Adult Illiterates:

The importance of the Non-formal Education worker in helping to achieve the objectives of the Non-formal Education programme needs to be recognised. The personality, style and approach of the worker is particularly important, when the programme is aimed at illiterate and poor people. In this context the Non-formal

Education worker should be a facilitator of learning rather than a teacher or instructor. Although it is tempting to draw a profile of an ideal non-formal education worker, most programmes use whoever is available. These workers may include government employees of various kinds who have had no training in adult education. They may also be voluntary workers who wish to make a contribution, and key people in the community such as a carpenter or a mechanic.

Some of the roles which these persons are required to perform can be listed as follows:

- (a) Identifying and motivating prospective adult learners.
- (b) Organising resources, staff and materials relevant to the programme.
- (c) Helping in content development.
- (d) Using and adapting different media to support learning.
- (e) Organising the learning situation—that is the place, the people, the time and the materials.
- (f) Communicating with the participants to facilitate learning, and helping participants to articulate their own needs.
- (g) Assessing the effectiveness of their own programmes.

In order to perform their roles effectively, there is a need to design appropriate training programmes. These should take into account the background from which the facilitators come, and the background of the groups with which they are required to work. The commitment of the teacher to a Non-formal Education programme is also a very important

factor because in the absence of this commitment a programme of Non-formal Education cannot be certain of success.

Committee IV : Research and Evaluation :

It is necessary here to distinguish between different types of research that have relevance for Non-formal Education programmes.

(1) The most commonly known is "traditional research" that consists of surveys, KAP (Knowledge, Attitude and Practice) studies and other formal types of social science research. Universities and research organizations are generally involved in this type of research. 'Basic' and Applied Research is necessary to inform better planning and organization of Non-formal Education programmes. Inter-disciplinary research by the different university departments would be particularly relevant and needs to be encouraged and supported.

(2) "Action" or "feedback" research, on the other hand, has practical applications and has been defined as "the systematic study, incorporated in an operational programme, the results of which are fed back directly and immediately to the operational staff, to help them to improve the effectiveness of their on-going activities." [Garforth and Warr]. This is one type of 'action' research. The other type is more akin to 'participatory' research.

(3) "Participatory", "anthropocentric" or "activist" research refers to efforts to develop research approaches which involve those persons who are the expected "beneficiaries" of the research. The term deliberately focuses on involvement of those who are traditionally the "research-

ed" in formulation, collection of data and interpretation of information. Advocates of participatory research believe that the process of research, besides helping to achieve educational objectives, should itself educate. It should be a learning process that is based upon variety of approaches with an emphasis on dialogue, discussion, interaction, collective analysis and action. Furthermore, it should not only be convenient to the clientele and relevant to life, but should also be of immediate benefit.

Non-formal Education programmes should draw from the main strengths of each type of research.

Committee V: Multi-media Communication :

The media with the greatest potential for bringing about significant changes in society by means of mass campaigns are newspapers, correspondence education, radio and television. Newspapers, particularly rural newspapers which appeal to rural people in a way that national papers do not, have played a vital role in community development, and Kobina Asiedu in his paper "Continuing Education for New Literates" describes how they help to provide the free flow of information of items that are of interest to rural people such as agriculture, home and family life, education and other activities. Rural newspapers, especially where they provide bolder print than usual, provide newly literate adults with a useful source of reading material that exercises their functional reading skill.

Committee VI: Interaction of Formal and Non-formal Education

It is imperative that Formal and Non-formal Education should become comple-

mentary. Experience suggests that this will not come about spontaneously. Change is the more likely as a result of pressures from society at large, such as the financial constraints mentioned above, the mismatch of formal academic qualification and job opportunity, and the inability of the formal system to cater for the needs of those sectors of the community whose education is mostly confined to traditional forms and to those who, for various reasons, benefit from only limited or occasional school attendance.

Many countries are now seeking to create an education system which will provide relevant learning experiences throughout the life of each individual. Conceptually this has been expressed as recurrent education. In such a system it would be normal for periods of work either to alternate with periods of education or be enriched by periods of part-time education. This education would not terminate at any particular age. This enlargement of educational opportunity, together with the increased flexibility offered for individuals should also have regard to stages in personal development, status, abilities and ambitions. We believe that only if we eventually succeed in offering a wide range of educational opportunity in a recurring way will the integration of formal and Non-formal Education be fully realised.

For most countries, this idea is on a distant horizon, and although it is no less significant for that, a more immediate need is to search for forms of interaction which will provide for short-term improvements in educational provision. Thus, there is a need to help those who had been unable to gain access or have had very limited access to any form of educa-

tion, to recognise that change in their life style is possible and that there are means by which they can act to facilitate such change.

Committee VII: Continuing Education for New Literates.

Literacy is relevant to people's lives because it is supportive to communication—for example an extension worker may contact more farmers in far less time, if the farmers are literate. Experience shows that there are tremendous improvements in productivity in crafts, if literacy is applied. This is because the literate craftsmen can maintain consistency in pattern and measurements. Even farming yields have improved among new literate farmers. Furthermore, literacy is relevant to health education. Finally, literacy is relevant to attitudes—the new literate is in a better position to understand change and he possesses a cultivated and more reliable working tool than memory. Where appropriate, post literacy programmes should be conducted in the national language; to enable the new literate to increase his capacity to participate fully in national life. The object of literacy is to enable the adult to continue his education—and to do this, he must be literate in the national language. In other words, literacy is a working tool to open doors to continuing education.

As non-formal education programmes for adult illiterates and new literates must be diverse, in order to be need-based, there is the problem of identifying the needs of each group and the sub-groups. Non-formal education should, therefore be flexible and accommodate somewhat heterogenous groups, rather than expect

completely homogenous groups, as is the case in formal education.

Programmes of Non-formal Education should be primarily directed towards raising the socio-economic conditions of adult illiterates and new literates since these groups frequently constitute the poorer sections of society.

There are some fine distinctions between programmes for raising the standard of living, improving the quality of life, providing basic needs and generating employment. These programmes are of the same genre, but are directed in different countries towards different aspects of social and economic development.

Cultural activities play a vital role in Non-formal Education. Drama, music, lyrics or songs or dances may be used for motivating participants, or they may be used as the vehicle for conveying messages. Many of the different countries of the Commonwealth have their own cultural forms of communication and entertainment which could galvanise with new energy Non-formal Education programmes. In fact, Non-formal Education programmes could attempt sometimes to revive the dying forms of traditional media.

Committee VIII : Non-formal Education in other Development Services.

Indigenous and traditional education offers considerable untapped potential for development-oriented Non-formal Education. On the one hand, modern knowledge and skills can be woven into traditional education structures, such as the apprenticeship systems of master craftsmen. On the other hand, beneficial traditional knowledge and skills can be transmitted using modern methods and

structures, for instance by involving those with useful expertise in the work of community learning centres and in extension programmes. Either way, it is important to the clients of such Non-formal Education that programmes maintain a balance between the familiar and the new, in order that at least some aspect of what they are experiencing is recognisable and can be identified with. The educational methods used by extension workers, especially, should be selected for their effectiveness in conveying useful and relevant information, keeping in mind the clients' own perceptions of their needs.

Among pre-literate communities the oral tradition and oral communication is most significant. This must be taken into account in any non-formal educational endeavours. There are many expressions of this oral base in the cultural fabric of local communities—village bards and story tellers, traditional plays and songs, community singing—which can serve as channels for Non-formal Education programmes:

Equally important is the influence of natural community leaders who can either promote or obstruct development efforts. Given the right approach and orientation, they can have a far reaching educational impact.

Committee IX : Non-formal Education for School Drop-outs :

It is important that programmes provided should make it possible for the so called dropout to join the school system if and when necessary. A crucial aspect is that programmes should aim at making the drop-out a productive and happy member of his community.

For those among them who have had some formal education, the desire to re-join the formal stream of education may provide the basic motivation for participation in Non-formal Education where re-entry programmes can be developed to help them overcome their deprivation. To back up development of this kind of Non-formal Education, it is essential that Non-formal Education and the formal school system are complementary and that links exist or are created to permit mobility and comparability between the two. Measures to forge such links should focus on curriculum content, methods of assessment and certification, entry requirements and re-entry opportunities in the school system. In line with this, the possibility of Non-formal Education emerging as an alternative channel of learning in its own right cannot be overlooked.

Committee X : Adult Learning Programmes : Selected factors and Comparisons

Non-formal Education should be directed towards creating awareness of social conditions and educating people about their country, history, government and development. Creating critical awareness has taken on a much deeper meaning and educational programmes for "liberation" are appearing in many developing nations, particularly in Latin America, but these programmes have not yet taken root in Non-formal Education, in many Commonwealth countries. There may be some merit in comparing successes and failures in such programmes and investigating why these programmes have not been actively promoted in Commonwealth countries.

Non-formal Education programme

should be distinguished from mass literacy campaigns, where the aim is largely to provide literacy skills. Non-formal Education has wide objectives, related to development, of which literacy forms a component. Initially, stages in development programmes can be carried out without literacy or without any felt need for literacy, but it should be included when motivation is aroused or felt needs for literacy are perceived by participants. After functional literacy programmes have been successfully completed, there is a need to devise appropriate materials.

Committee XI : Programmes of Non-formal Education for women

The role of women in the development process is under-rated and ill developed, constrained by social and economic factors which vary from country to country. If the individual and collective potential of women is to be fully realised, the constraints must be examined openly and without cynicism. Intimate and sensitive questions must be explored, in a manner that expresses a tolerance of the sincerity of the values and viewpoints of those whose behaviour patterns are targets for change. In programmes of Non-formal Education for women, the search is for justice, dignity and the right and opportunity to participate in development.

Many factors militate against higher participatory rates in educational activity, the most forceful of which are cultural and economic. In remote rural areas the problem of access to educational provision is also significant. In 1970, it was estimated that 60% of the world's illiterates were women, and in Asia only 51% of girls of the age-group 6-11 were enrolled in educational institutions in 1976.

Training programmes are usually male oriented; vocational education by-passes women. In some countries women are seen as a reserve of cheap labour, to undertake jobs not sought by men at relatively low rates of payment. The provision of skill training in the form of apprenticeship on-the-job training, extension provision, and the establishment of productivity improvement and income generating programmes is, in many countries, invariably the preserve of men.

Non-formal programmes that exist for women tend to concentrate on nutrition, child-care and home-economics, sometimes failing to recognise the felt needs of target groups. A typical example is the provision of such a programme for rural women within the Indian Community Development Programme through two decades, when rural women also needed instruction in improved agricultural techniques. These programmes often have to overcome male dominated local bodies, with limited facilities and inance, circumstances which may hinder the motivation of would-be participants. Motivation becomes easier when women and men recognise the usefulness, and particularly the economic value, of such programmes.

A major cause for this communication gap between programme planners and women's needs is the widely prevalent and dominant social attitude that sees a woman's role as confined to home making and child nurturing, ignoring the multiple production and distributive roles played by women in rural areas and among the urban poor, as well as the managerial roles played by women in elite groups. In some cases this attitude is reinforced by a tendency to regard

women's capacities as inferior, so that even in their work-life they are considered as fit for only low skilled, low productivity and low status occupations, which do not call for much intellectual aptitude or high proficiency skills, but are basically extensions of household skills into the labour market. Conventional vocational training programmes for women often emphasize tailoring, embroidery, other household crafts, some traditional handicrafts which do not call for modern technological know-how, and secretarial practice in urban areas. Training in managerial skills, accounting procedures, and courses which introduce women to modern technology and new skills, are often marginal in non-formal programmes.

A consequence of this bias is the marginal participation of women from the poorer sections of the population, rural and urban, in non-formal education programmes. These women, both adults and young, are engaged full time on earning their livelihood, with little time and less interest in any form of education and a general feeling of powerlessness, against economic and social structures which appear hostile or indifferent to them. Some of them are compelled to turn to degrading occupations, or options which offer less return for much harder labour.

A second consequence is the widespread acceptance by women of these discriminatory attitudes, a device to rationalise their lack of options, to make a virtue out of the necessity to avoid frustration and despair that comes from individual rebellion against such powerful beliefs and institutions.

One of the major objectives, as well as an essential strategy for any policy of

educating women for development, must be to combat these social attitudes and to promote the basic value of justice and dignity for women, and their right to participate in economic, social and political development. It is important to specify these objectives in order to avoid lapsing back into a purely welfare approach to women's education.

The welfare approach may result in a divorce between educational inputs and the development needs of women, families and the country, thereby reinforcing discriminatory and derogatory attitudes and practices. It also adds to women's vulnerability to exploitation. There is the frequent incidence of men and boys in poorer families seeking educational and economic advance for themselves, while the family is supported by the earning of the women, old and young. This is one of the important causes of girls dropping out of school or of not entering school at all and partially explains the widening gap in the education of boys and girls.

Committee XII : Coordination and Cooperation :

Coordination, cooperation, organization and finance, and means for the effective use of resources, they are not ends in themselves. Coordination is needed to avoid wasteful overlapping and especially to ensure that Non-formal Education interacts effectively with other development changes. Organization is necessary to proceed coherently and effectively whether at the village or national level.

Coordination and cooperation exist in tension with several key elements of Non-formal Education and development—

although they are also interdependent. The goal cannot be to eliminate tensions, but to understand and resolve them. In other words, the aim of coordination and cooperation should be by unity but not uniformity. However, when we are considering strategies for effective coordination and cooperation, it is necessary to realize mutuality of interest rather than merely to avoid conflict.

The task, then, is to effect coordination and cooperation so that agencies and government departments involved in non-formal education have unity of purpose in order that they agree on their objectives.

We shall conclude this note with an extract from the Valedictory Address of the Chairman which summarizes the achievements of the Conference :

"In my opinion, there are three broad carry-overs from this Conference : (1) A set of ideas; (2) a detailed programme; and (3) human relationship.

Ideas :

The first broad carry-over from the Conference is a set of ideas; some old and some new, but all with a greater clarity and precision.

First, we have realised that Non-formal Education is like development, we once thought development was increased GNP, we once thought that education was what happened within the four walls of the school or university. We now know that development is reducing poverty and unemployment, and fighting inequality, of which poverty and unemployment are but an out-flow. We now know, somehow, that the poor, the depriv-

ed, the backward, the socially weak have got left out of our schools, and it is their learning, not what happens in the school, which is education and it is to describe this socially and humanly important learning system that we have coined the phrase Non-formal Education.

Second, we have grappled with the issue of the politicality of our mandate as development educators. What is political in our mandate? Here I have noticed a number of tendencies. I begin with, as I found in Unesco, I detected a trend here too that when we do not like something or someone, we say it/he she is political; we recall we are educators, and therefore we should not be concerned with this unclean thing, called the political issue. On the other hand we have also come to the uncomfortable realisation that education is not politically neutral. It is part of, an active supporter to, and a faithful reflector of the status quo society. If the status quo in our society is predominantly unequal and unjust, and is increasingly so, education will be increasingly unequal and unjust. There will be no place for Non-formal Education, the education of the poor in such a society. If the society is moving in an egalitarian direction, then that is what education will do and that is where Non-formal Education can and will flourish. And so it has been borne in upon us that we had better examine fearlessly the political bases, the political implications of our proposals, programmes and positions. We agree that there is a need for common political consensus where we have multiple political parties, or a concordance between the party and the people, where we have the uni-party system—in either case or both, what emerges is the

political will for Non-formal Education; which needs to get on the national political development map of the country and play its role.

Third, there has been an epistemological exercise, as we have gone about clarifying, defining and re-defining certain new concepts—Non-formal Education, what it is when expressed positively—development services, what they are and how they are part of Non-formal Education—democratisation of education and participatory research, which calls for something more than a pure academic stand which will not be adequate, as there must be a non-academic, personal, social and political commitment, which is an identification with the poor, somewhat like what Mahatma Gandhi, Vinoba Bhave and many such great spirits in other countries of Asia, Africa and the Caribbean have lighted for us in their lives.

A fourth idea is that education is not teaching which is instrumental, and not the only instrument at that, but learning. This is the conceptual bedrock on which Non-formal Education lies. In the Non-formal Education programme for all but very young children, it is the learning techniques, it is the capacity to learn how to learn, it is the learning and result which judges it a success or a failure. The teacher in Non-formal Education disappears and is replaced by the first learner, the *primus inter pares* in learning, the facilitator, the animator, the worker. This applies also to the Non-formal Education programmes for children. Non-formal Education replaces the vertical hierarchical arrangements which education has come to represent by a horizontal structure in

which all are learners, all learning from each other.

Programmes

The second broad carry-over from this Conference is the Programme that we have forged.

I have no hesitation in describing this Programme as qualitatively a very high level one, which I have rarely come across in conferences of this size. We have, on the basis of quite detailed and high-level discussion, careful prior preparation by our resources persons and the secretariat, and by a process of mutual consultation at this Conference, established this high-level qualitative Non-formal Education programme for development. This programme which is before us is worked out at various levels: spatially at the mini-micro village or small town, micro which is the district and macro which are the State and the Centre levels—age-wise at our varied clients, children, adolescents, adults,—sex-wise at women and girls,—in terms of occupation, farmers, fishermen and dairymen, cottage and small industry workers,—technically involving problems of entry and re-entry, certification and rewards, coordination between formal and non-formal systems, between Non-formal Education and development, using teaching technology and learning media in single, group or multi-media combinations—and at all levels,—the relations between all these and employment on the one hand and cultural life and spiritual values on the other.

For me, the innovation of this programme that we have adopted is the programme of education of the school drop-out, about which we in the Commonwealth

and in the Third World generally have little or no expertise. We have built up a long and impressive experience and tradition in the area of Non-formal Education for adults. We know nothing, and we are at the starting stage as far as Non-formal education of the school age-group, the drop-out, the push-out and the left-out, is concerned. This is reflected in the Programme which we have adopted. Its weakest link is the Non-formal Education of the school drop-out, but it is also a link charged with tremendous potential and energy, because it is for the first time that we have decided to make a start in this and gain experience. Taking the age-group up to year 18 and using Unesco statistics, I compute that the developing Commonwealth countries ought to have 200 million children in schools against the 120 million who are the drop-outs, the push-outs and left-outs in the developing Commonwealth countries. It is in the learning facilities for this group of the 120 million deprived future citizens of our countries that Non-formal Education for school drop-outs involves us. In the past we assumed that only if we can make our school more attractive, if we can improve its curriculum, make the teacher sympathetic and his teaching methods relevant, if we can feed the children at mid-day and give them free books, we can get them all in the schools. We have tried all this in Asia, (we have tried it in India), Africa, the Caribbean, and it has still left us with the problem of 120 million children not being in our schools, when they ought to be. It is like having built a house to keep a family of 7 out of the sun and rain, but the shape of the house keeps 4 of the family simultaneously out in the sun and rain. And so, the programme that we have thrown up here for

education of this group is called Non-formal Education of the drop outs. It is weak because, as I have said, we have little expertise and experience in this area. It is static because we are just making a start, but it makes urgent and explosive demands on us, because it concerns our children and our young and their learning,

The second insistent demand of the Programme is that it calls on us repeatedly to cooperate amongst ourselves within the country, between countries bilaterally, trilaterally and multilaterally, among developing Commonwealth countries, with the Commonwealth Secretariat, as its focal point, on various means and methods to push this Programme forward and accelerate its execution. We have watched with fascination Jamaica offering to join other countries in developing education research and training programmes that would spread over all the Commonwealth continents. We have also admired the offer of Australia to modernise and computerise the documentation services which can serve Non-formal Education in the Commonwealth. Many of us have asked that India, which seems to have everything in the way of problems as I said in my opening address, as well as being a moving exhaustive and sophisticated laboratory of solutions and attempted solutions in Non-formal Education, should be the concrete embodiment of this co-operation amongst ourselves that we are seeking for. In this regard the wise comment of the Commonwealth Assistant Secretary-General on the way forward for us to realise this decision is apposite. It is only

then that in unity and in co-operation with each other that we will each become stronger, see more clearly our problems and avoid collective pitfalls and failures—that this real meaning of Commonwealth co-operation will be realised.

HUMAN ENCOUNTERS

The third outcome of the Conference is the personal friendships we have formed, the human encounters that we have enjoyed and the human visages that are enshrined in our minds that will be the lasting effect of this rendezvous. I have always found that when all else is forgotten, the resolutions and recommendations that we have approved, the reports that we have adopted, the minutes of the only thing that is left is the human relationships the unforgettable friendships that we have formed and the human faces we will carry back with us.

And so we go home now to our universities, offices and institutions. The hopes with which we started this Conference expressed in the Secretary General's circular and the opening words of the Prime Minister, the Assistant Secretary General and Robert Gardiner have now been concretised in the programmes we take home with us. On its full, free and faithful execution depends the development of the developing Commonwealth countries. That is the call that I place before you as we now part. We will never be parting as we answer, as we must, this call of Non-formal Education for development; in that sense, our tasks begin anew today.

Non-formal Education for Development : A Critique*

D.P. Pattanayak

The author, in this paper, draws attention to semantic structures in the social fact, maintaining that this aspect of the issue received 'almost no attention' at the Commonwealth Conference deliberations. Holding application of monolingual experience, values and concerns that stem from it to multilingual ethos as irrelevant, he calls into question the very approach adopted by the participating scholars and suggests discarding such concern for the development of Man which does not 'challenge the existing vested interest'. He is of the view that the conflict strikes at the very heart of the problem and the managers of society with an elitist orientation are trying to direct the non-formal channel to the advantage of the existing system. He sees hope only in the Illich advocated deschooling or radical transformations of the existing schooling system.

The scholars and managers of non-formal education from the Commonwealth countries who met in New Delhi between 22nd January and 2nd February could not have met in conditions better removed from the realities of illiteracy. Their remoteness from reality was further underscored when in his lead paper on Content, Teaching and Learning for Adult Illiterates, John Bowers stated that "with expansion of formal schooling in most countries, it is unlikely that any but the more remote rural communities now remain totally illiterate" (P.3). Superposed cultural homogeneity and linguistic uniformity as cause of non-communication and a factor inhibiting literacy and non-formal educa-

tion received almost no attention from them. The elitist, technocratic, westernised orientation of the managers of society in most Commonwealth countries, faces in adult education, a conflict with an alternate education system which seeks to destroy it. The system seems to be frantically trying to formalise, control and direct it to its advantage. Naturally discussions about such confrontation find no place in their deliberations.

Total literacy is said to be attempted in the USSR, Cuba and Tanzania. Under a Centrally directed Government such

*This paper was presented at the Hyderabad Seminar held on 26-28 February, 1979.

efforts are linked up with total mobilisation of political and state apparatus. Appeal to emotive factors such as victory to socialism, serving the cause of Man etc. add to the success of the effort. Paulo Freire's 'conscientization' is essentially appealing to emotive factors such as banish poverty, establish people's supremacy and the awakening of the critical interpretation of reality. Freire's methodology involving the code, the generative theme and the generative word flows from this basic assumption. Those in the democratic west, who have rejected the authoritarian system, are worried by the expensive, dysfunctional and dividing formal education, and the high cost, complexity of administration, near impossible problems of recruiting qualified teachers, multiple languages in work-oriented functional literacy programmes, (UNESCO, the experimental World Literacy Programme : A critical Assessment, Paris, UNESCO, and UNDP 1976). They naturally find refuge in Freire. Freire can be meaningful only if the language dynamics of the communicational setting of multilingual societies is properly understood. Freire, in a superposed language which is not the home language of people, dishing out upper and middle class values, which are alien to the life style of people, is as much an anachronism to the Third World as the concerns which stem from predominantly monolingual experience.

Freire's methodology is rooted also in the internal and external motivation of the learner. Internal motivation is stated to be inherent in the programme and external motivation is related to rewards. Therefore, more time is spent on the discussion of the format, the financial benefit to the learner and the cost and management of the programme rather than on the goal

and contents. The scholars were content by saying that "The determination of the aims and content of the programme will be related to the political climate and the availability of personnel." (p. 7CCNFED 3/L/2).

Alternately scholars sought to change the focus from the economics to politics and argued that since the central purpose of development is the 'liberation of man' the emphasis should be on 'social equality, social justice and self reliance.' Julius Nyerere is invoked in this connection. Nyerere says that the purpose of education is the liberation of man from the restraints and limitations of ignorance and dependence, and therefore adult education and education in general should contribute to the kind of development that is 'for Man by Man and of Man'. (Nyerere cited by O. Kasam) Like democracy and socialism, Man and Humanity are two much abused words. If this development for Man does not challenge the existing vested interest in the formal education which creates inequity, and if it does not expose the economic consequences of formal education which is a burden on the developing society, then it is as irrelevant as the mechanistic economic and technological development. For example in India where the education budget is second to defence budget, where 88 out of every hundred drop out at the end of primary education, where on an average 25 out of a hundred pass school final examination, where less than 2% of University students come from the weaker sections of the society and where 56% of the population are below the poverty line, so that education for them is a luxury, it is needless to point out that formal education creates inequity. It is also needless to point out that in a

country with 165 mother tongues, when not even 50 are used as medium of primary education and 15 as medium of higher education, the difference between home language and school language will accentuate inequality. When such a country exports some 700 crores worth of trained manpower (UNCTAD study with 1971 as base line) to foreign countries, then what else, if not burden on the poor man is the expenditure on the production of exportable cheap labour for the industrially developed countries? Under these circumstances there is no escape from deschooling as propounded by Illich or radical transformation of existing schooling system with accent on non-formal adult learning and converting each eligible child into a learning child.

Complementarity of literacy: It is claimed that non-formal adult education is complementary to the formal education. While such a statement may hold good under predominantly monolingual situations, in a multilingual context, where elitist education leads to inequity, it is so only in a trivial sense. Under such circumstances of polarity of interest, non-formal adult education is a corrective to the imbalance, an alternative which must ultimately lead to the re-examination of the structure and function of formal education. M.K. Bacchus has ably argued why the only chance of non-formal education being accepted is if it is offered concurrently with formal education which becomes increasingly open to the children of low-wage traditional sector (CCNFED 1/L/1 P 10). The weakness of his argument lies in the fact that (a) non-formal education is not considered valid for the high wage sector, and (b) the formal education which has proved itself to be

irrelevant for the Third World is generalised for both the high-wage and the low-wage sectors. In other words it is not planning for transformation of societies, building up of societies on their own cultural substructure, but fitting them into superposed models and thus building permanent disabilities.

The elite, in order to make confusion worse confounded often, mix up the notions of formal and non-formal education. Thus in the country paper on India it is stated that "The formal educational system in India was introduced by the British" (p. 4). Mahatma Gandhi's Basic Education, Tagore's Shantiniketan, efforts of Swami Vivekananda, Dayananda and Maharishi Karve are termed as "experiments in the fields of non-formal education". By no stretch of imagination the latter can ever be called non-formal. They were efforts at making formal education more relevant and responsive to the Socio-cultural milieu of the country; though these experiments, thanks to the elite managers of education, "did not result in any large-scale modification of the formal educational system which was based on the western-type of education introduced by the British in India".

Faith of most of the educators and politicians in the 1950s and 60s was as much in formal education as it is in non-formal education in 1970s and may be even in 80s. The primary motivation for the shift of loyalty cited is that (a) they cannot afford the escalation of the expenditure on formal education (M.K. Bacchus CCNFED/1/L/2) (b) in the context of negative correlation between formal education and employment in most countries, they fear to expand formal education and therefore recourse to non-formal education

as a handy alternative, (c) the structural anomalies of the society, the over-professionalisation of education and the supremacy of the written culture would lead to the acceptance of non-formal education (Adreas Fugelsang, Op. Cit.) (d) since formal education has failed to bring about special equality, non-formal education may be tried as an alternative. (Jagdish Bhagwati, "Education, Class structure and Income Inequality" in *World Development* Vol. 1, No. 5, 1973), (e) schools should train for plenty in the materialistic sense and not for poverty. Since schools do not train for development nor are their products relevant to their milieu, non-formal education is probably the answer, and (f) as against the long gap between the products of formal education and productive processes, non-formal education directly relates to production.

In countries where motivation and mobilisation are inter-changeable and where involvement is directed by the party, the Govt. or both, the above issues have little relevance. But in countries which are multilingual, which have socio-culturally a traditional and a modern sector and cross cutting both a high-wage and a low wage sector, these questions need to be examined critically. It is not true as Bacchus contends that the traditional sector is low wage and the modern sector is high wage. The modern sector in such countries has three components: the high wage sector, the migrant sector, and the low wage sector. The migrant sector earns high wage in terms of indigenous sectors, but has access to only relatively low wage sectors in the host countries. The low wage sector component comprises the educated unemployed. Under these circumstances the arguments in favour of non-formal edu-

cation given above are of questionable validity. In India the education budget is second only to the defence budget. Almost 99% of this is spent on formal education. The result is the vast army of educated unemployed. The next group is of migrant trained man power and on top is the high wage sector, which is the ruling minority. Without a major restructuring of the formal education, which is perpetuating the minority and in turn accentuating the gap between the income of the small centre and the large periphery, demand for development cannot be made. That language is a major factor in elite formation and can be used as an instrument for ushering an egalitarian society in the democratic Third World was completely lost sight of by all the scholars. Unless the scholars in the developed countries and the elite in the developing countries understand the ethos of multilingualism and small zone communication and structure, the economic development in consonance with their societal needs, the tensions and conflicts are bound to tear them apart.

Economics of literacy: The correlation between literacy and development and illiteracy and underdevelopment is too glaring to be ignored. But when it comes to cost benefit accounting, the economics of the predominantly monolingual developed countries is sought to be imposed upon the developing countries. It is said that, "The problem, and therefore the cost of teaching and learning literacy may also be considerably greater in multilingual societies, either because teaching materials must be produced in several languages or because local languages have no established writing system and/or no published reading matter." (CCNFED/3/L/2 page 2). Here the greater cost

obviously is in comparison with a predominantly unilingual society. This is not only bad economics, this also reflects a poor understanding of the multilingual ethos. The economics of monolingualism is such that two languages are a nuisance, three languages are uneconomic and many languages are absurd. But where many languages are conditions of existence, restrictions on choice of language use is a nuisance and one language is not only uneconomic, it is absurd.

There is a very old tradition of adult education in India, though the rate of literacy was low. Although the role of traditional institutions is recognised, it is often argued that "These institutions were not related to the economic strivings of the community, and did not flourish under the state patronage." (Bordia, Anil, *Adult Education during the British period and after independence* in Bordia A., Kidd J.R. and Draper, JA, Ed. *Adult Education in India*, Nachiketa publications Pvt. Ltd., Bombay 1973). Traditional grassroot institutions and folk communicators have played a significant role in bringing about socio-economic revolution in the country at all times. They, being under community patronage rather than under state patronage, particularly when all states tend to represent specific class interests, were more relevant to their socio-economic milieu than any organisation under state patronage today. When problems of people's education and culture are costed from the vantage point of the educated upper class elite in an industrialised and consumer oriented society, the magnitude of the problem of the majority is bound to be baffling and the economics of managing their problems bound to look wasteful.

Literacy and communication: According to the International standard classi-

fication of Education (Division of Statistics on Education, Office of Statistics, UNESCO, Paris 1976), education is defined as "organised and sustained communication designed to bring about learning." Literacy, which enables deferred communication is an important skill of communication. Region, social strata, the totality of linguistic resources available to a community, generation, sex, education, vocation, social and economic status, caste ranking are some of the factors which define the communication setting of a people. In a multilingual society different languages perform the same function (Gumperz 1968) as speech varieties perform in a relatively homogeneous speech community. Therefore in any effort at literacy, communication zones based on domains of language use must be kept in view. In a region of small zone communication imposition of a single code may not only lead to non-communication, but also induce elements of inequality.

It is not at all surprising that although there was discussion on media, there was little discussion on language use. Although there was discussion about teaching learning material, there was no discussion on linguistic issues, in the 12 day conference. It is not enough to say that education is not neutral. The scholars present could have done a better service to the cause of education in general and adult education in particular, if instead of the Pyre-technique they undertook, they had undertaken case study of formal education in each of the countries and pointed out on whose side formal education is in those countries. Then only a rational basis for the definition and discussion of the method and material of non-formal education would have been laid.

Construction of Attitude Scales*

1. Attitude Towards Improved Agricultural Practices
2. Attitude Towards Adult Literacy

N. Venkataiah

The Farmers' Functional Literacy Programme (FFLP) in India is directly related to increased agricultural production which includes High Yielding Varieties Programme. The attitude of farmers towards modern agricultural practices has, to a large extent, influenced the extent of their participation in 'Green Revolution'. Consequently, on the other hand, the process of participation itself has changed attitudes. The two scales constructed attempt to measure attitudinal changes towards improved agricultural practices and adult literacy as a result of participation in the FFLP.

Jha and Singh¹ constructed a scale to measure farmers' attitude towards High Yielding Varieties Programme. It was developed with reference to the High Yielding Varieties of wheat alone and did not include attitudinal statements pertaining to other crops.

Among the techniques available for construction of scales the Thurstone's Equal Appearing Interval Scale and the Likert's Summated Rating Scale are frequently used. The Thurstone technique makes use of objective judgement in the selection of items, requires a large number of judges and is time consuming. The Likert technique obviates these difficulties. Shukla has pointed out the advantages of the Likert Scale as follows :

"The Likert's method of summated rating scale has been perceived significantly

as relatively most reliable and valid, best understood and easiest to fill in."²

The Likert type of scale design was chosen, as it is widely used in the construction of scales of this type.

Collection of Items

A large number of statements, each expressing one opinion, was prepared in Telugu after a careful study of relevant literature and in consultation with experts in the field. The list of statements was supplemented by informal interviews with some field workers and participants of the Functional Literacy Centres. At this stage there were 50 statements in each draft scale. For screening the statements thus collected, the following criteria suggested by Edwards³, Edwards and Kilpatrick⁴ and Likert⁵ were applied. A Statement.

*For References Turn to page 46.

- should refer more to the prevailing conditions than to the past;
- should not be factual, but capable of eliciting an opinion;
- should be clear, precise, straightforward and not liable to be interpreted in more than one way;
- should contain only one complete thought ;
- should have unambiguous words and simple and not too long sentences;
- should not contain double negatives ;
- should be so worded as can be easily understood by subjects;
- should not be irrelevant to the topic under study.
- likely to be endorsed by every one or by no one must be avoided;*

And favourable and unfavourable statements must be approximately equal in number.

*Each statement was carefully examined in the light of these criteria. As a result of rigorous culling, 34 statements about High Yielding Varieties and 36 statements about Adult Literacy were retained. Both lists were typed out and presented to a panel of experts for methodological criticism. They were also requested (1) to classify the statements expressing favourable attitude and unfavourable attitude, (2) to delete redundant statements, (3) to point out ambiguous words or items, and (4) to suggest any modifications in the statements that they deemed to be necessary.

In the light of the criticism and comments of the experts only 30 items were

retained in each list and some of the terms were modified and re-phrased.

The statements were tried out on 15 adult participants from three Functional Literacy Centres in Chinnagottigallu block (Chittoor District in Andhra Pradesh) in respect of language, structure, meaning of words, subject familiarity etc. Slight modifications were made in the statements based on the experience gained in the try-out test.

After carefully editing the pilot study items, two scales comprising (1) attitude towards improved agricultural methods dealing mainly with High Yielding Varieties, and (2) attitude towards Adult Literacy were prepared. Each scale consisted of 30 statements. The draft version of the attitude scale on the improved agricultural practices consisted of 15 statements expressive of favourable attitude and 15 statements indicative of unfavourable attitude. The draft scale on the attitude of Adult Literacy consisted of 16 statements showing favourable attitude and 14 statements showing unfavourable attitude. The statements were arranged in a random sequence in the draft scales. Each item was arranged on a five point scale with the responses—strongly agree, agree undecided, disagree and strongly disagree.

Pilot study

The attitude scales thus prepared were subjected to a pilot study with a random sample of 370 adult participants who were about to complete the Farmers' Functional Literacy Course, during 1973-74. The sample for the pilot study was drawn from different villages in the three regions of Andhra Pradesh. Care was taken to see that the sample represented the adult

participants of different socio-economic strata and different age groups.

The aim of the pilot study was to find out (1) whether the statements yielded satisfactory and usable data, and (2) what was the discriminating power of each of the items in the attitude scale.

The subjects were asked to listen to each of the statements carefully and to indicate orally their degree of agreement or disagreement. The investigator put a tick mark against the item in the column corresponding to the degree of agreement or disagreement expressed by the participants.

Scoring of the statements

For scoring, numerical values were assigned to the five categories of responses as follows :

Statement	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Positive or favourable	5	4	3	2	1
Negative or unfavourable	1	2	3	4	5

The score for each individual on the scale was computed summing the weights of the individual item-response (the reason why this type of scale is called the 'Method of Summated Rating') The range of the scale, under the present scoring system was 20-100.

Selection of items

For the final selection of items the critical ratio of each statement was calculated. Critical ratio is a measure of the extent to

which a given statement differentiates between the high and low groups of respondents. In this study, 27 per cent of the respondent groups with the highest and lowest total scores constituted the high and low groups respectively.

As the pilot study was conducted on 370 adult participants, a group of 100 respondents with the highest scores constituted the high group and the group of 100 respondents with the lowest total scores formed the low group. These high and low groups were selected to be the criterion groups for calculating the critical ratio for each item. Sample size in the present study being 370, frequency in high group 100 (x_H) and frequency in the low group 100 (x_L) were equal and therefore, the critical ratio was calculated by the following formula suggested by Edwards.⁶

$$t = \frac{x_H - x_L}{\sqrt{\frac{\sum (x_H - \bar{x}_H)^2 + \sum (x_L - \bar{x}_L)^2}{n(n-1)}}$$

where

$$\sum (x_H - \bar{x}_H)^2 = \sum x_H^2 - \frac{(\sum x_H)^2}{n}$$

$$\sum (x_L - \bar{x}_L)^2 = \sum x_L^2 - \frac{(\sum x_L)^2}{n}$$

$\sum x_H^2$ = sum of the squares of the individual scores in the high group

$\sum x_L^2$ = sum of the squares of the individual scores in the low group

\bar{x}_H = the mean score on a given statement for the high group

\bar{x}_L = the mean score on a given statement for the low group

n = number of respondents in each group

Application of this formula is illustrated on the data pertaining to item No. 1 of the Attitude Scale on Improved Agricultural practices.

TABLE 1
CALCULATION OF CRITICAL RATIO

Response categories	Low group				High group			
	x	f	fx	fx ²	x	f	fx	fx ²
Strongly agree	5	6	30	150	5	35	175	875
Agree	4	12	48	192	4	25	100	400
Undecided	3	15	45	135	3	16	48	144
Disagree	2	27	54	108	2	12	24	48
Strongly disagree	1	40	40	40	1	12	12	12
Sum		100	217	625		100	359	1479
		n _L	$\sum X_L$	$\sum X_L^2$		n _H	$\sum X_H$	$\sum X_H^2$

$$\bar{X}_L = \frac{217}{100} = 2.17$$

$$\bar{X}_H = \frac{359}{100} = 3.59$$

$$\sum (X_L - \bar{X}_L)^2 = 625 - \left(\frac{217}{100}\right)^2 = 154.11$$

$$\sum (X_H - \bar{X}_H)^2 = 1479 - \left(\frac{359}{100}\right)^2 = 190.19$$

$$t = \frac{3.59 - 2.17}{\sqrt{\frac{154.11 + 190.19}{100(100-1)}}} = 7.07$$

The 't' values were similarly calculated for the rest of the items in the two scales used in the pilot study. The 't' values for the individual items used in the scales (1) attitude towards improved agricultural practices, and (2) attitude towards adult literacy are given in Tables 2 and 3 respectively.

TABLE 2

't' VALUES AND ITEM-TOTAL CORRELATION COEFFICIENTS OF THE ITEMS IN THE ATTITUDE SCALE : IMPROVED AGRICULTURAL PRACTICES (PILOT STUDY)

Sl. No. of the item (+ve or -ve item)	't' value	'r' value	Sl. No. of the item in the final scale	Remarks
(1)	(2)	(3)	(4)	(5)
- 1	16.09	+0.5292	6	
- 2	17.71	0.5487	4	
+ 3	1.74*	0.0796	—	Rejected
- 4	18.35	0.5648	2	
- 5	2.45@	0.0824	—	Rejected
+ 6	16.88	0.5829	3	
+ 7	22.87	0.5893	1	
- 8	5.18@	0.0969	—	Rejected
- 9	3.07@	0.0816	—	Rejected
+10	14.64	0.4874	5	
+11	13.46	0.4994	7	
-12	15.87	0.4896	8	
+13	1.31*	0.0787	—	Rejected
-14	6.79	0.2133	20	
+15	1.69*	0.0819	—	Rejected
+16	7.07	0.2984	17	
-17	1.60*	0.0827	—	Rejected
+18	12.62	0.4639	9	
-19	14.00	0.3645	10	
+20	1.68*	0.0887	—	Rejected
+21	1.26*	0.0798	—	Rejected
+22	11.45	0.4435	11	
-23	13.13	0.2854	12	
+24	10.12	0.3452	13	
-25	1.79@	0.0854	—	Rejected
-26	9.84	0.2438	14	
+27	9.01	0.3288	15	
-28	9.10	0.2218	16	
-29	7.29	0.2094	18	
+30	4.84	0.2892	19	

* The values are less than 1.75

@ These items are rejected for want of equal number of +ve or -ve items.

TABLE 3

't' VALUES AND ITEM-TOTAL CORRELATION COEFFICIENTS OF THE ITEMS
THE ATTITUDE SCALE : ADULT LITERACY (PILOT STUDY)

Sl. No. of the item (+ve or -ve item)	't' value	'r' value	Sl. No. of the item in the final scale	Remarks
(1)	(2)	(3)	(4)	(5)
+ 1	17.05	0.5869	1	
+ 2	1.54*	0.7964	—	Rejected
- 3	18.24	0.5594	2	
+ 4	14.65	0.5742	3	
- 5	16.66	0.5376	4	
- 6	0.92*	0.0594	—	Rejected
+ 7	14.05	0.4766	5	
+ 8	1.32*	0.0758	—	Rejected
- 9	15.89	0.5082	6	
+10	1.69*	0.0877	—	Rejected
+11	12.62	0.4563	7	
-12	15.58	0.3832	8	
-13	2.15@	0.0893	—	Rejected
+14	12.18	0.3555	9	
-15	1.92@	0.0786	—	Rejected
-16	13.27	0.3322	10	
+17	10.99	0.3396	11	
-18	9.94	0.2666	12	
+19	10.06	0.3066	13	
+20	1.67*	0.0794	—	Rejected
-21	8.84	0.2328	14	
-22	8.79	0.3123	15	
+23	1.65*	0.0763	—	Rejected
-24	1.24*	0.0685	—	Rejected
-25	8.95	0.2114	—	Rejected
+26	6.23	0.2931	16	
+27	1.51*	0.0779	17	
-28	7.24	0.2058	—	Rejected
+29	3.92	0.2328	18	
-30	5.86	0.2082	19	
			20	

* The values are less than 1.75

@ These items are rejected for want of equal number of +ve or -ve items.

As suggested by Edwards⁷ the thumb rule of rejecting items with 't' value of less than 1.75 was followed. Based on this criterion the following positive items with serial numbers 3 (t=1.74), 13 (t=1.31), 15 (t=1.69), 20 (t=1.68) and 21 (t=1.26); and the following negative items with the serial number 17 (t=1.60) in the draft scale on High Yielding Varieties were rejected. Thus five positive items and one negative item were dropped from the scale. 24 statements, of which 10 were positive and 14 were negative were retained. In order to strike a balance between positive and negative statements, four negative statements, the 't' values of which were comparatively lower than the remaining negative statements, were also deleted. They were items with serial numbers 5 (t=2.45), 8 (t=5.18), 9 (t=3.07) and 25 (t=1.79). Finally only 20 items were retained in the attitude scale on Improved Agricultural Practices.

The same procedure was followed in the selection of items in the attitude scale on Adult literacy. The 't' values for all the items are given item-wise in Table 3. Positive items with the following serial numbers 2 (t=1.54), 8 (t=1.32), 10 (t=1.69), 20 (t=1.67), 23 (t=1.65) and 27 (t=1.51) and negative items with the serial number 6 (t=0.92) and 24 (t=1.24) in the draft scale were rejected as their 't' values were less than 1.75. With the rejection of these eight statements (six positive and two negative) only twenty two statements of which 10 were positive and 12 were negative were retained. To make the positive and negative statements equal in number, two more negative statements with serial number 13 (t=2.15), 15 (t=1.92), the 't' values of which were comparatively lower than the remaining negative statements, were also

deleted from the scale. Finally only 20 items were retained in the attitude scale on Adult literacy. The final form of the scale is given in the Appendix.

Item-total correlation

As suggested by Likert⁸, an objective check was then made to see whether the numerical values were properly assigned and whether the statements were differentiating. This was done by applying the item-total correlation coefficient formula :

$$r = \frac{N \sum xy - \sum x \times \sum y}{\sqrt{N \sum x^2 - (\sum x)^2} \sqrt{N \sum y^2 - (\sum y)^2}}$$

$$n = 370$$

$$\sum xy = 157889$$

$$\sum x = 1484 \quad \sum x^2 = 6422$$

$$\sum y = 38551 \quad \sum y^2 = 4065305$$

$$= \frac{(370 \times 157889) - (1484 \times 38551)}{\sqrt{(370 \times 6422 - 1484^2)} \sqrt{(370 \times 4065305 - 38551^2)}}$$

$$r = 0.684$$

The procedure adopted in the calculation of 'r' value of item No. 1 in the scale of Improved Agricultural Practices was followed in calculating 't' values of the rest of the items in the two scales. 'r' values for all the items are given item-wise in Table 4 and 5. Positive correlation coefficients were obtained for all items, indicating that the numerical values were properly assigned. The size of the correlation coefficients between the items and the scale as a whole were not low.

The final attitude scales

Based on the results of the pilot study and subsequent item analysis, a final scale consisting of 10 positive items and 10 negative items was prepared. Positive and negative items were alternately arranged. The 't' values for the attitude

scales on (1) improved agricultural practices, and (2) adult literacy were calculated for each item and these are shown in Tables 4 and 5 respectively. A copy of each of the scale is given in the Appendix.

TABLE 4

ITEM-TOTAL CORRELATION COEFFICIENTS OF THE ITEMS IN THE ATTITUDE SCALE ON IMPROVED AGRICULTURAL PRACTICES (FINAL FORM)

Sl. No. of item	Positive or negative	't' value	'r' value
1	(+)	22.87	0.5893
2	(-)	18.35	0.5648
3	(+)	16.88	0.5829
4	(-)	17.71	0.5487
5	(+)	14.64	0.4874
6	(-)	16.09	0.5292
7	(+)	13.46	0.4994
8	(-)	15.87	0.4896
9	(+)	12.62	0.4639
10	(-)	14.00	0.3645
11	(+)	11.45	0.4435
12	(-)	13.13	0.2854
13	(+)	10.12	0.3452
14	(-)	9.84	0.2438
15	(+)	9.01	0.3288
16	(-)	9.10	0.2218
17	(+)	7.07	0.2984
18	(-)	7.29	0.2094
19	(+)	4.84	0.2892
20	(-)	6.79	0.2133

TABLE 5

ITEM-TOTAL CORRELATION COEFFICIENTS OF THE ITEMS IN THE
ATTITUDE SCALE ON ADULT LITERACY (FINAL FORM)

Sl. No.	Positive or negative	't' value	'r' value
1	(+)	17.05	0.5869
2	(-)	18.24	0.5594
3	(+)	14.65	0.5742
4	(-)	16.66	0.5376
5	(+)	14.06	0.4766
6	(-)	15.89	0.5082
7	(+)	12.62	0.4563
8	(-)	15.58	0.3832
9	(+)	12.18	0.3555
10	(-)	13.27	0.3322
11	(+)	10.99	0.3396
12	(-)	9.94	0.2666
13	(+)	10.06	0.3066
14	(-)	8.84	0.2328
15	(+)	8.79	0.3123
16	(-)	8.95	0.2114
17	(+)	6.23	0.2931
18	(-)	7.24	0.2058
19	(+)	3.92	0.2328
20	(-)	5.86	0.2082

Establishment of Reliability and Validity of the Scales

Reliability

Authors like Fishbein⁹ Edwards¹⁰ suggested the use of Split-half Method for finding reliability of attitude scales for the following reasons:

1. It assumes parallelism so far as difficulty was concerned, because items were arranged in the order of increasing difficulty.
2. It ensures that approximately the same amount of time is devoted to each half.
3. It tends to keep testing conditions more nearly constant for the two halves, for it is highly unlikely that conditions either external to the testee or internal to him would fluctuate systematically with alternating items.
4. It is safer than comparing the first against the second half since differential informant fatigue or cumulative item effect might lower or raise the true correlation.

Attitude towards improved agricultural practices

$$r = 0.9085 \text{ (vide Table 6)}$$

$$r_{11} = 0.952$$

$$SE_m = 4.21$$

Attitude towards adult literacy

$$r = 0.9085 \text{ (vide Table 7)}$$

$$r_{11} = 0.952$$

$$SE_m = 5.10$$

The values of reliability coefficients were high for the two scales. It could be inferred from these data that the scales are reliable for the population. Though high reliability is no guarantee for the goodness of a scale, low reliability is a definite proof of a poor scale. Reliability is important because it contributes to validity.

The use of an instrument with low reliability will give an incorrect and deceptive estimate of the aspect measured. It is for this reason that the scale users attach much importance to high reliability of a scale and select for use only scales with high reliability.

Another aspect of the reliability of a scale is the standard error of measurement. This provides a useful yardstick of the dependability of the reported score. The error of the measurement in these scales is low.

Validity

Both content validity and item validity were established for the two attitude scales.

Content validity

The related literature was the source for the items. The instrument was subjected to the scrutiny, criticism and comment of the experts in the field of agriculture and literacy—academicians as well as field workers. The scale was modified in the light of their comment and criticism.

Item validity

Item validity emphasises the extent to which an item predicts segregation of examinees into those with high versus low criterion scores. The discriminating index was prepared for all the items and those items having high discriminating power (1.75 or more) were retained in the final test.

Besides the calculation of critical ratios, the correlation coefficients between the items and the instrument as a whole were calculated. Care was taken that no item included in the final scale had low value (vide Tables 4 and 5).

TABLE 6

ATTITUDE TOWARDS IMPROVED AGRICULTURAL PRACTICES (FINAL STUDY)
SCATTERGRAM OF SCORES USED IN SPLIT-HALF METHOD

FEBRUARY 1979

N. Venkataiah

	'Even-items' scores (x-variable)											fy
	18-20	21-23	24-26	27-29	30-32	33-35	36-38	39-41	42-44	45-47	48-50	
48-50									1	7	6	14
45-47								4	37	17	6	64
42-44								28	31	12		71
39-41						3	32	52	21			108
36-38					2	36	42	39	1			120
32-35					28	55	9	1	2			95
30-32				10	15	8						33
27-29			2	10	8							20
24-26	1	1	3									5
21-23	2	3	3									8
18-20	2											2
fx	5	4	8	20	53	102	83	124	93	36	12	540

$$\begin{aligned} \Sigma fy' &= 745 & \Sigma fx' &= 656 \\ \Sigma fy'^2 &= 2901 & \Sigma fx'^2 &= 2686 \\ \Sigma x'y' &= 2614 & N &= 540 \\ r &= 0.9085 \end{aligned}$$

TABLE 7
ATTITUDE TOWARDS ADULT LITERACY (FINAL STUDY)
SCATTERGRAM OF SCORES USED IN SPLIT-HALF METHOD

	'Even-items' scores (x-variable)									fy
	23-25	26-28	29-31	32-34	35-37	38-40	41-43	44-46	47-49	
47-49							3	10	8	21
44-46						13	21	11	14	59
41-43						22	11	19	1	53
38-40				2	44	36	15	3		100
35-37			9	51	39	28	4			131
32-34		1	30	32	30	2				95
29-31	2	8	22	21						53
26-28	3	6	12							21
23-25	3	4								7
fx	8	19	73	106	113	101	54	43	23	540

$$\Sigma fy' = 175 \quad \Sigma fx' = 89$$

$$\Sigma fy'^2 = 1787 \quad \Sigma fx'^2 = 1769$$

$$\Sigma x'y' = 1532 \quad N = 540$$

$$r = 0.9085$$

APPENDIX

Attitude Scales

Some statements are given below. Every statement will be read out. Please state whether you strongly agree, agree, undecided, disagree, strongly disagree with the statement. When you are not in a position to decide, then only you can say 'undecided'.

Attitude Towards Improved Agricultural Practices

Sl. No.	Statement	S.A.	A.	U.D.	D	S.D.
1	Soil testing should be done before planning cropping pattern					
2	Chemical fertilisers deteriorate the soil status					
3	Green manures increase the fertility of the soil					
4	Soil testing is useless					
5	Plant protection measure is a must for high yielding varieties					
6	Traditional wooden plough is better than the iron plough					
7	Net income increase if the high yielding varieties are adopted					
8	Use of the tractor damages soil fertility					
9	Application of chemical fertilisers for the high yielding variety crops is a must.					
10	The grains of high yielding varieties affect the health of consumers.					
11	Every one must raise the high yielding varieties only					
12	Fodder of high yielding varieties is not healthy for the cattle					
13	Plant protection measures help in getting more yield from the crops					
14	The expenditure incurred by the Indian Government in popularising high yielding varieties is a waste					
15	Using weeder is more economical than human labour					
16	High yielding variety seeds are no better than local seeds					
17	More investment is required on the high yielding varieties					
18	Pretreatment of seed is unnecessary					
19	Food problem will be solved if high yielding varieties are adopted					
20	Raising of high yielding variety crops is not within the reach of the poor					

NOTE : S.A. Strongly agree

A=Agree

U.D.=Undecided

D=Disagree

S.D.=Strongly disagree

ATTITUDE TOWARDS ADULT LITERACY

Sl. No.	Statement	S.A.	A	U.D.	D	S.D.
1	Everybody should become literate for national development					
2	Literacy is not related to economic prosperity					
3	Literacy gives freedom from exploitation					
4	Money spent on literacy is a sheer waste					
5	Literacy helps to improve knowledge					
6	Literacy does not improve living conditions					
7	Illiteracy is a curse for the society					
8	Literacy is not necessary for rich persons					
9	An illiterate cannot discriminate the difference between right and wrong easily					
10	Attending literacy class is beneath the dignity of adults					
11	Literacy is as important as eyes for a person					
12	Adults cannot learn anything as they crossed the age of learning i.e., youth.					
13	Illiterates cannot easily understand the modern agricultural methods					
14	Literacy leads to arrogance					
15	An illiterate suffers from a feeling of inferiority					
16	Adult literacy does not help to improve occupational skills					
17	Literacy enables one to learn good habits					
18	Literacy has no use in daily life					
19	Literacy is a mark of civilization					
20	Literacy does not encourage independent thinking					

NSS and NAEP

V. Tripathi

For centuries, the masses have been habituated to adjust their lives with the handicap of illiteracy. This perpetual handicap has created many blocks on the path to development. Hence the urgency to remove these. In this background, the National Adult Education Programme has been conceived and planned on a national scale and appears to be supported by political will. To cover 100 million illiterate people of India in the age group 15-35 during the next five years, the programme aims at :

- reducing the incidence of illiteracy among adults in the age group 15-35;
- improving functionality ;
- creating awareness of social and economic exploitation ;
- utilising the new wave of enthusiasm and expectations for planned group action.

These new dimensions make the NAEP quite different from the selective or stray attempts of the past, in the sense that it is not just one more attempt to teach numeracy and literacy, but a major effort to achieve higher freedoms and human growth which require social awareness, functional improvement and participation in the development programmes.

Such an ambitious programme taken up by the Government can be implemented successfully only with the active support from voluntary agencies, universities, Political Parties and others. The Univer-

sities in general and NSS volunteers in particular are duty-bound to lend their active support to it. The role of NSS should be, broadly, enumerated as below:

I. To help in motivational aspects of the National Adult Education Programme

- mobilise country-wide enthusiasm, response and cooperation by explaining the real meaning, importance and urgency of the programme ;
- publicise the programme through group meetings, cultural programmes and other suitable media ;
- involve learners and community leaders as equal partners in planning, operating and modifying the programme undertaken ;
- set examples of the re-building of our society with the help of the National Adult Education Programme.

II. To assist in curriculum preparation and material development

- conduct surveys to identify needs of the adult learners and community to be served ;
- prepare contents of adult education programmes based on the learners, needs and environmental problems for specific target groups ;
- develop suitable learning materials for all phases of the programme for specific target groups through

giving writing assignments to creative students and organising material preparation workshops.

III. To assist in training of workers

- develop course contents for training of functionaries of the National Adult Education Programme with the help of Department of Adult and Continuing Education ;
- organise training programmes for student instructors and instructors of voluntary agencies.

IV. To organise and run adult education centres in the service area

- conduct survey of adult illiterates and other resources for implementation of the programme ;
- develop or procure suitable learning materials;
- conduct adult education centres.

V. To undertake monitoring and evaluation of the programme initiated

- develop tools and techniques to evaluate the programme at different stages;
- monitor and evaluate the programme with the help of student leaders and staff;
- write reports and case studies for the benefit of other workers and agencies.

VI. To organise continuing education and follow-up services for graduates of adult education centres

- initiate part-time equivalency courses for beneficiaries of the National Adult Education Programme ;

— organise mobile library units with the help of NSS volunteers and educational institutions ;

— organise short-term skill proficiency courses ;

— mobilise learners to form action groups against their social and economic exploitation.

These roles need not look too ambitious and difficult to perform. The above list provides enough flexibility for the NSS volunteers to opt for projects according to their aptitudes and interest. The proposed activities are of varied nature and can purposefully engage NSS volunteers and help develop their creativity and higher academic attainments. Once the academic faculty and students are convinced that the potential of NAEP in building up a new social order is vast and the subjects studied in the colleges can be systematically related to worthwhile field projects, the training and occupation of students will automatically become more meaningful and realistic.

Organizational Set-up

1. A Programme Advisory Committee comprising Principals of Degree Colleges (5), Senior Staff members representing different faculties (3), Programme Organisers (3), Officer in charge of Youth Service in the State Government, Student Union President Student Faculty Association/Forums representatives (3), Regional Programme Officer NSS, and Director, State Resource Centre, with Vice-chancellor and University Programme Adviser/Coordinator as its Chairman and Secretary respectively, should be formed. This committee will lay down broad principles for programme development, fix up targets

V. Tripathi

and field service area for each college and monitor the programme in an integrated and co-ordinated manner.

2. Similar Adult Education Programme Advisory Committees should be set up in each college with the Principal and NSS Programme Organiser as Chairman and Secretary, respectively. Sub-committees comprising NSS Volunteers and local leaders to deal with different aspects of the Programme may also be set up under the guidance of senior staff advisers drawn from different disciplines. Further, for actual operation of the programme, sector-wise field committees may also be constituted. At the adult education centre level work will be managed by a small group of 3 or 4 students residing in the same locality. These committees will hold periodical meetings to assess the progress of the Programme and help the NSS volunteers in finding solutions to their field problems.

3. The universities and colleges will have a close liaison with Adult Education Programme run at the State and district levels by various agencies. The NSS volunteer and beneficiaries of the programmes should be consulted and treated as equal partners in planning, operating and modifying the programmes undertaken.

4. The programmes will be carried out under a phased time schedule spread over a period of 6 to 9 months as follows :

Sl. No. Phase|Duration PROGRAMME

- | | | |
|----|----------------------------|---|
| 1. | Preparatory
(one Month) | Preparation of
Adult Education
Programme Pro-
posal.
Enrolment of NSS
volunteers and
selection of staff |
|----|----------------------------|---|

for the programme.

General orientation of staff and volunteers (6-8 sessions spread over a period of 3 to 4 days)

Training of NSS volunteers and staff advisors in different aspects of National Adult Education Programme (3 days full time or 6 days on part time basis-two hours per day)

Division of field service area into sectors and formation of sector and centre wide local committees. Procurement of physical facilities, class equipment and teaching/learning materials.

2. Operational
(four months)

Actual running of the centres by NSS volunteers. Five days a week and 2 hours per day.

Organisation of discussion on subjects of special interest to learners for functional improve-

ment and developing social awareness.

Organisation of recreational and cultural activities.

3. Monitoring and evaluation (Sp-read over total duration of the project)

It will be a continuous process, throughout the project period. Evaluation of learners and the total project achievements.

Preparation of a report high-lighting problems faced and lessons learnt from the project.

4. Concluding Phase (15 days)

Establishing links with education department, voluntary agencies and Nehru Yuvak Kendras for continuation of the programme.

5. Continuing Education and Follow-up services (3-4 months)

Organisation of functional skill improvement, short-duration-courses.

Organisation of Part-time continuing education equivalency courses.

Library Services for retention of literacy skills.

Some Suggestions

1. Detailed planning of projects in consultation with faculty members, NSS volunteers, voluntary organisations, local bodies, State Resource Centre and officials of State Government concerned with the programme.

2. Selection of a few dedicated staff members who have faith in the programme and command respect of the students. If sufficient number of faculty members are not available, services of a few senior students may be utilised. The students may be given a token honorarium.

3. Involvement of universities/colleges in NAEP through NSS volunteers in a big way. Sporadic attempts of opening a few centres or adopting one or two villages for intensive work in the vicinity of Degree Colleges should be avoided. This approach is not going to help much.

4. Opening up avenues of employment for NSS volunteers in different capacities (supervisors, project officers, adult education officers) under the NAEP.

5. Genuine interest of and guidance by Vice-chancellors/Principals of Degree Colleges in implementing the programme.

The entire National Service Scheme should be geared to relate its activities with NAEP and involve NSS volunteers in purposeful activity. The scheme should aim at encouraging the volunteers to place at the disposal of the society their talents and services. They should be helped to realize that they are not only helping reduce illiteracy among weaker sections but also playing a constructive role in the big task of nation-building.

A Letter to the Editor

Sir,

The undesirability of transplanting Paulo Freire's concientisation method as such into the Country's National Adult Education Programme was discussed inter alia at the 3 day National Inter-disciplinary Seminar on language for Non-formal Education and Adult Literacy held at Osmania University, Hyderabad, from 26th February, 1979.

It was argued that the primary school method of alphabetisation cannot be of any help in motivating the adult educands. The adult education programme should be relevant to the actual life problems such as food, health, employment, co-operation etc. The words selected for imparting literacy should be sensible words which may convey some message and help evoke action-oriented, problem-solving discussions. The letters first presented should be based on the frequency count so that even the few letters first encountered will help the learners to generate new words. Thus far, the method of concientisation can be adopted in the NAEP. But to go to the extent of aggravating class struggle employing violent methods would be going against the spirit of NAEP.

Regarding the desirability or otherwise of having primers, it was suggested that there should be one primer which could be used generally and more primers for use in diverse groups. (Kerala Association for Non-formal Education has prepared separate primers for Adivasis, Harijans, Women, Legal Terminology, Science Education etc.)

It was also felt that preparation of separate primers in the various dialects, cannot be encouraged as the literacy programmes should help to bring the adult learners to the main stream of the national life. In the case of experiments for beginning the programme in the spoken dialects, it was pointed out that there should be immediate switch over to the provincial languages. It was also felt that the script of the standard language of the State concerned is to be preferred to Roman script in case of languages/dialects having no script

Would your reader care to react ?

Yours etc.,
[K.G.P. Pillai]

Kerala Association for
Non-formal Education
and Develop.
Trivandrum-1 [KERALA]

An Inter - Disciplinary Seminar on Language for Non-formal Education and Adult Literacy was held at Osmania University, Hyderabad on 26-28 February, 1979. *See page 22

A Commonwealth Conference on Non-formal Education for Development was held in the capital on 22nd January—2nd February, 1979. A report of the proceedings appears on page 6

A National Adult Education Workshop was held at Gorakhpur University on the 25th of February, 1979. Twenty participants took part in the deliberations of the Workshop, apart from, (i) Dr. H.S.

Chaudhary, Vice-Chancellor (ii) Prof. L.R. Shah, Government of India (iii) Dr. M.L. Mehta, University Grants Commission and (iv) Shri J.D. Sharma, Director, I.A.E.A. The Participants broke into two groups, to consider separately. (i) The Role of Universities and Colleges in NAEP and (ii) The Role of NSS in NAEP.

The joint session that followed the separate deliberations of the groups, made twenty-three recommendations to the University and its affiliated Colleges regarding the ways which they could adopt to associate and involve themselves in the Adult Education Programme, in a phased manner, and in accordance with the guidelines issued by the University Grants Commission.

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INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised, the Association now directs its efforts towards making the programme effective.

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The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

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INDIAN ADULT EDUCATION ASSOCIATION



Indian Journal of Adult Education

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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

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Literacy as a Communication Skill

R. N. Srivastava

What stands as a major stumbling block in the way of functional literacy is the absence of a channel for cross-cultural communication that could serve as a bridge between oral culture and written culture. For, the author argues, with all apparent similarities, the code employed by oral culture is vastly different from the other. Citing Russian experiment as an example, he advocates recourse to the use of vernacular as the only possible solution. This paper defines literacy as a communication skill, informs on the communication setting as a part of the rural milieu in which literacy is to be acquired and suggests that for our massive campaign to succeed, we have to promote the policy of vernacular literacy instead of standard (language) literacy.

Earlier we have defined LITERACY as an extension of the functional potential of language with regard to the written mode of transmission involving writing and reading skills (Srivastava : 1978 b, 1979). One has to differentiate between following aspects of literacy :

- (a) the ability to control the visual (graphic) *medium* (reading and writing skills) of a language.
- (b) the ability to use a language in a *written medium*.
- (c) the ability to employ the *written language as a tool* to achieve certain socio-cultural ends.

These distinctions are very vital to understand the functionality and relevance of literacy. The second aspect has much wider implications, when language is viewed as a code, as it concerns not only with the control of the medium but also with the *control of a variant of a language* which is institutionally employed in the ecological setting of writing. And it is in the context of the third aspect that we defined literacy as a call for participation

of the socially deprived and economically disadvantaged illiterate masses into the heritage of written culture (Srivastava, 1978 a).

Before we develop the theme of our paper, it is advisable that we grasp the semantics of illiteracy through our understanding of two pairs of concepts—illiteracy vs. non-literacy and illiterates vs. uneducated. *Non-literacy* is a condition of a society where writing has neither been able to evolve sufficient conditions for its acceptable meaningful usage suggesting that there exist very restricted roles for literates, if there are any; nor has been able to generate a value for literate culture with a special status that marginalizes those who are conditioned to the life style of esoteric oral culture. (for different types and stages of non-literacy see Kramer 1948, Nadel 1951, Dow 1954, Piggott 1959). *Illiteracy*, on the other hand, is a condition of "an individual or a group that has failed to master the generally accepted skills of the written (RNS) culture and is thus cut off from

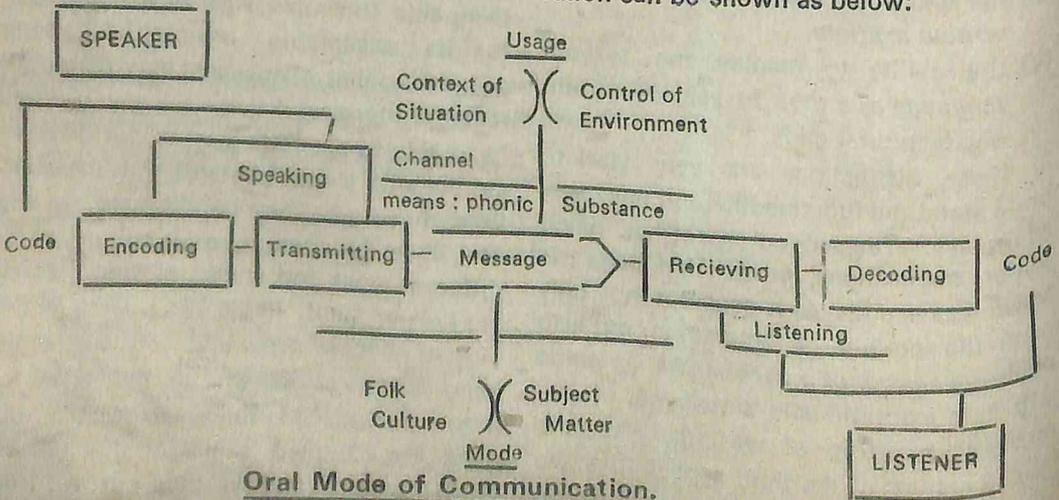
the cultural heritage of contemporaries" (Finnegan: 1972). Illiterates are thus those socially disadvantaged and down-graded sections of society to which society has not provided the opportunity to acquire the skill to operate in the written mode of communication and hence, debarred them from securing a meaningful place in their socio-ecological setting.¹

An educated person is one who possesses a critical mind, organized knowledge, and skilled ability resulting from his learning/training. According to Tylor, he is "one who is able to analyze problems, to think them through clearly, and to bring to bear on them a wide variety of information, who understands and cherishes significant and desirable social and personal values, who can formulate and carry out a plan of action in the light of his knowledge and values." (Tylor: 1948). Thus, learning to be educated is not merely the memory of facts but rather the acquisition of knowledge and organization of experience helpful to the learner to adjust and control the environment. In this broader perspective of the concept, one may say that in our society, we can find in good numbers 'literate uneducated'

as well as 'illiterate educated'. It needs no emphasis that an average illiterate Indian is not necessarily uneducated. We have great many instances of great saints (of the type of Kabirdas, Ravidas etc.) who are acknowledged educators and social reformers of their time in spite of never having had any contact with 'paper and ink'.

This raises a fundamental question: if education is defined as "organized and sustained communication designed to bring about learning", (UNESCO, 1976), what is the nature and kind of the communication channel employed by an average Indian who is illiterate but educated? In non-literate but educated societies the best of intellectual capital is accumulated through the oral channel of communication. It is the observation and participation with the customary ways of acting and behaving, on the one hand, which become the source of skill-oriented knowledge; and epics, myths, legends, proverbs etc which, on the other hand, serve as the priceless instruments for the storage of wisdom and social intelligence. (Srivastava: 1977)

The salient features of oral communication can be shown as below:



Oral Mode of Communication.

The power of this oral mode of communication perpetuates ever adaptive message through its folk-songs and folk epics as is evident through Alha and Hir-Ranjha folk tales. The force of folk-culture is even able to transform and assimilate epics originally designed for written culture, for example, conversion of Tulasi's Ramcharita Manas into Ramlila.

In order to see the relevance and significance of literacy programmes, one would like to seek answers to such pertinent questions as : why should the illiterate educated possess an additional channel of communication? What gains will these people have after acquiring an ability to use their language in a written medium? This ultimately leads to the question : what actually are the points of difference between oral and written modes of communication?

Learning in the oral system of communication is made, first, in face to face interaction; secondly, it operates by means of verbal devices which make words stand for things in immediate situations. Writing transcends **time** and **space** and opens a new channel of communication, where words become not only intermediary between users and between its users and designated objects, but also begins to shape cognition from the concrete and individual to the abstract and general. The intrinsic nature of written communication has a considerable effect upon our orientation towards reality.

When we compare the two modes of communication—oral and written, except for speaker/writer (speaking/writing), listener/reader (listening/reading), phonic/graphic (substance), oral/written (culture) there appears to be no substantial difference in the two modes of speech acts.

But in reality, beneath the surface layer of apparent similarities, there exist much deeper differences with respect to codes employed, context of situations in which the two speech-acts get realized. The difference in social structure which demands and promotes the oral mode of transmission, as opposed to the written one, generates also a code distinct from the one employed in the oral mode of transmission. (Hence, the Bernstein's binary opposition between elaborated and restricted code). Similarly, the context of situations ecologically appropriate for the written norm is not the same as for the spoken norm. According to Vachek (1966), : "It indeed appears that the two norms are, in a sense, mutually complementary as to the situations in which they can be used with maximum proficiency : if it is felt necessary to react in a quick, immediate manner, paying due regard not only to the factual, but also to the emotional and volitional aspects of the extralinguistic reality reacted to, the means supplied by the spoken norm appear more appropriate (for example, if you want to warn someone of an imminent danger, you certainly prefer to warn him by speaking, not by writing); if, on the other hand, one reacts in a manner which should be preserved for documentary purposes and/or is to be found easily surveyable, with stress laid on the purely factual aspect of the extralinguistic reality reacted to, the means of the written norm will be found preferable (if, say, you and your partner want to put down in writing an agreement mutually arrived at, or if a message is too long or too complex to be entrusted to memory by a spoken utterance").²

The acquisition of writing expands the range of human communication and, in the

process, adds to the verbal transmission a power to transcend space and time. It opens new channels to the storing of knowledge and retrieving of information (Mountford : 1969). It tends to evolve out standard variant of language which exhibits 'stability' and 'intellectualization' (Garvin : 1959) promoting 'minimal variation in form' (Haugen : 1966). This sets a superposed norm used by speakers whose vernaculars may be attesting internal differences, It also provides an additional mode of conceptualization and perception of our objective world (Bernstein : 1967). But in its socio-educational perspective, it creates social discontinuities by attaching value to individuals' status ; and coupled with the force of present day formal educational methods, it creates a culture which downgrades the very method of learning in oral culture. What is being emphasised here is that

- (a) writing provides an additional resource for the verbal transmission and thus becomes an extension of, not a replacement for, the oral mode of verbal communication;
- (b) there exist contexts of situations where norms of oral and written mode of verbal transmission are mutually complementary in function and usage;
- (c) the very nature of literate methods evolved out of present day formal system of education is such that it develops in literates a pejorative attitude towards oral culture.

We must realize the fact that there "seem to be factors in the very nature of literate methods which make them ill-suited to bridge the gap between the 'street-corner society' and 'the black-board jungle' (Goody and Watt: 1962). What is needed for functional literacy is that it

should first create for society a channel for cross-cultural communication—a communication which serves as a bridge between oral culture and written culture. What is missing in our literacy programme is a perspective to make literacy education a *dialogue* between the illiterate learner conditioned by the life-style of one type of culture i. e., oral culture and the literate coordinator accustomed to the life style of another type of culture i.e., written culture. Time has come to make our literacy education functionally operative which is possible only when we give it a framework for the cross-cultural communication characterized by mutual consideration and trust.

This will have far reaching implications for the theory as well as for the methods of educational practices in adult literacy. For example, education must be conceived of as a 'dialogue' between the adult learner and literacy educator and as Freire (1972, 1974, 1978) has pointed out, in promoting dialogue, the educator has to be concerned with the '*culture of silence*' i.e., the long conditioning to silence of the marginalized. This can be done only through promoting response in the vernacular because an adult learner needs to find the spoken word and not the written word—the word which has experiences grounded in his own language and not in the language of an alien culture.

It has been rightly pointed out by scholars that many of our problems in literacy education "stem from our cultural attitudes to language. We take language too solemnly—and yet not seriously enough" (Halliday: 1978). Before we initiate any literacy education, it is but obvious that we come to grasp the socio-cultural milieu and the existing communication setting in which literacy is to be

acquired. The communicational potential of any educational act, formal or informal, cannot be fruitfully analyzed without taking into account the verbal repertoire of the given speech community for which education is to be imparted. It is in this context that we analyzed the rural communication setting, while studying and evaluating one of the non-formal education projects launched by the Ministry of Health and Family Welfare, Government of India, as a massive training programme, in October, 1977, to create a trained cadre of Community Health Workers (CHWs) for an ongoing health education programme for villages. (The details of the Programme are given in appendix I.)

The findings of the study, published in two volumes (Srivastava: 1978) are based on field work conducted at two villages, Mauranipur (Jhansi district) and Daurala (Meerut district). Our study shows that no informant was strictly monolingual. However, informants varied differently with the following scale of bilingualism—incipient (I), subordinate (S) and coordinate (C). I-bilinguals are those who, although unable to produce any utterance in the second language, still indicate some understanding. S-bilinguals are those who are able to speak the second language, but not fluently and show a fair understanding and C-bilinguals are those who speak and understand both languages well.

The chart given as Appendix II indicates the degree of bilingual competence in the six codes (which form the code-matrix within the verbal repertoire of any typical village of the Hindi speaking region: Village dialect (Bundeli in case of Mauranipur), casual low brow style (localised vernacular), casual middle brow style (simple Hindi), formalized middle-

brow style (style of popular literature in print), formalized high-brow style (style of learned discourse) and English, among the three sections of our subject population (villagers, trained CHWs and trainers).

The study shows that the verbal repertoire of the trainers (i.e., transmitters of knowledge about health) and the villagers (i.e., recipients of knowledge about health) are highly polarized. The trainers are merely incipient in the varieties in which the villagers have coordinate competence and the villagers do not have even incipient competence in the varieties in which the trainers have subordinate competence. It is only trained CHWs who control, to some extent, all codes involved in the communication setting. This has significant implications for laying down strategies of transmission of information.

We must bear in our mind that communication is, by its nature, a social function and it means a sharing of elements of behaviour through a set of rules i.e., a code (Chevy: 1961). The communication act becomes a success only through this sharing of the code(s) between the producer (speaker/writer) and the recipient (hearer/reader). It is essential that both the producer and the receiver should control the same code; any code-level difference between the producer and the receiver will create obstructions (noise) in the transmission channel. Thus, a successful act of communication can be represented as

$$P(\text{roducer}) \text{ code} = R(\text{eceiver}) \text{ code}$$

The above stated configuration in our New Health Scheme reveals that

$$P \text{ Code (trainer)} \neq R \text{ Code (villager)}$$

The CHWs have been called upon, in such a situation, to play also the role of mediating agents. The process of com-

- (c) language is not merely 'form' standing outside of 'content' but is simultaneously 'form' and 'content' both; it is not merely an 'instrument' for the cultural transmission but is culture in itself;
- (d) literacy is an extension of the functional potential of a language with respect to one of its modes of expression and hence, the (written) mode must match up with learners' own expectations of what language is meant for ;
- (e) education in non-formal form is built on learners' participation and hence the initiating point as well as point of focus has to be 'learner' and his verbal repertoire and not the teacher/educator and his linguistic environment.

The up-shot of the above discussion is that the direction of channel of communication as being practised in our formal education or in the various programmes of non-formal education (as given in Appendix II) has to be changed. The practice of transmitting of cultural goods from above (i.e. from formalised High Brow to the casual Low Brow via Formalized or Casual Middle Brow style of language use) has to be re-designed for achieving and securing educational goods from within i.e. from Casual Low Brow to Formalized High Brow via Casual Middle Brow style of language use. (High Low Brow and Formal—Casual terms have been borrowed from Kelkar 1968). This has many serious implications for our literacy programme but the obvious one is that for our massive campaign to succeed, we have to adopt and develop methods and methodology for the *vernacular literacy* instead of Standard Literacy hitherto practised. 5a, b

Planners for illiteracy eradication programmes—bureaucrats, academicians or self-employed professionals, have not taken into account the close relationship that exists between illiteracy parameters and linguistic factors. That is obvious from various policy statements and official documents produced by them. Look at the contents of a handbook entitled 'Training of Adult Education Functionaries' (1978) published by the Directorate of Adult Education, and Country Paper (India) presented at the Commonwealth Conference on Non-Formal Education for Development held at Delhi (22 Jan-2 Feb, 1979). Not a single chapter or a single passage is devoted to the literacy parameters implicating linguistic factors. Our educational policy has succumbed to the pressures of such dominant groups (officials and professionals) who do not have the slightest idea as to why the highest rate of illiteracy exists in the Hindi speaking region extending from Rajasthan to Bihar and Telugu speaking state i. e. Andhra Pradesh. It is in this region that the written standard variety of language is far removed in grammar and vocabulary from the local vernacular and home variant of the language. (Hindi speaking region shows diglossic situation of the type-dialect versus language, while Telugu speech community between Granthika style and Vyavaharika style of Telugu). Neither is there any awareness of the extent to which the financial support of the Government for modernization of languages has thrown out the neo-literates from the mainstream of education.

These official promoters of the literacy movement could have at least taken some lessons from the experience of the Soviet people who live in a multilingual and pluricultural society like ours and who

faced a more gigantic problem in the area and solved it more systematically with their concerted effort. The Soviet Government formulated long-term tasks aimed at overcoming the existing national inequality of the peoples by promoting vernaculars in literacy and basic education programmes (Desheriev: 1973). To achieve the target, according to Isayev (1977:227), "The heaviest burden fell to linguists, who had substantially to reorganize their work". These linguists gave new alphabets and scripts with graphical attributes to those vernaculars which were not having their own scripts. It is these newly created written forms which were promoted in school education. "The creation of written forms for Northern peoples met with the resistance of those who proposed that in the Archangel Province and also in the Urals, for example, the study of Russian be intensified instead. In this connection they referred to the 'uncivilized state' and small size of Northern people. The Soviet Government duly rejected these chauvinistic attempts to distort Lenin's national policy" (Isayev 1977 : 248).

But what have we been doing needs no further comment because in the face of critical events, silence speaks more loudly than the noise articulated at the highest pitch.

—0—
NOTES

1. Given the milieu in which a Common Indian villager performs his day-to-day activities and gives the infra-structure that supports rural or urban poverty, one would like to ask whether the condition of a villager as an individual or a social group attests non-literacy or illiteracy? Barring cases of tribal communities and certain extreme cases of remote settings, a common

village population in India defies a neat opposition or dichotomy. Our view is that to the extent new knowledge bearing implications of literacy are not going to effect meaningfully their life-style, they are 'non-literate', while to the extent they are deprived of formal employed system and are handicapped into the infra-structure that supports their economic growth and marginalised status, they can be called illiterate.

2. Charity schools in London and the rural setting of England in eighteenth century provided free educational facilities but their main emphasis was on social discipline and religious education; and as pointed out by Marshall (1926), Jones (1938) etc, the 'three Rs—reading, writing and arithmetic, were rarely pursued. Charity school movement, though it made little contribution to the effective literacy of the poor, has, nevertheless, some positive effect on educating the lower class.
3. There are two distinct dimensions involved in the various usages of 'written variant of a language. One of these is *linguistically functional*, that is, function of the structure of language itself; the other is *sociologically functional* that is, function of identifying the social status of their users. Control of the 'written standard' will naturally have a higher social value because it becomes symbol of prestige and power. It has been shown by Gumperz (1962) that if social status is fixed by some other criteria, it is quite possible

that ages could pass without people getting motivated for adopting it. The case of centuries long illiteracy in Village Setting of India is not far different from this (Gumperz : 1964).

4. The case has been well put by Pattanayak (1977) in his concluding remark—'As retrograde language policy can create a restrictive education and consequently an elitist society, a well planned language policy can lay the foundation for a democratic socialist policy and harness the country's men for national development. It is acclaimed at all quarters that the present day education in India is elitist in orientation. By adding layers to it (through NAEP-RNS) and effecting sporadic surface changes no great revolution can be brought about either in education or in society.'

5. (a) One should notice that within a multi-lingual and pluricultural nation there may exist competing systems of literacy education, not in the limited sense of different methods of instruction but in the sense of fundamentally different patterns which represent different aims, utilize methods, tend to apply to different segments of the population, and have different outcomes." (Ferguson : 1971) Ferguson has discussed such three patterns of literacy acquisition - Church School pattern, adult campaign pattern and the Quranic school pattern,

being current in Ethiopia in terms of five questions — (1) What are the apparent *goals*? (2) What is the nature of the *Writing system* to be mastered? (3) What *language* or languages are involved? (4) What *methods* of instruction are employed? (5) What is the *setting* in which instruction takes place?

5. (b) In their 'Break through Approach' to literacy education, Mackay, Thompson and Schaub of California (1973) make a plea for the Vernacular literacy. This approach requires no Primers as learners' reading materials are in fact what learners have written themselves. It does not propose the knowledge of standard variant of language as a precondition for initiating literacy. Rather, acquisition of standard language is considered as a natural consequence of literacy process in action. Acceptance of Break-through Approach in Hindi region will entail the reading initiation in the vernacular—say, Awadhi, Brajbhasha, Maithili etc. making learning of standard language as a concomitant affair of writing and reading activities, a reversal of what the process has been in our formal system of education i. e., initiating literacy in standard language and then making students to read literature produced in Awadhi Brajbhasha and Maithili by literary giants like Tulasidas, Suradas, Vidyapati. etc.

APPENDIX I

Rural Health Scheme—Community Health Workers Scheme

- | | |
|---|---|
| 1. Date of Commencement | 2nd October 1977 |
| 2. Area Covered | 741 Primary Health Centres covering 74,000 villages (56,000 villages covered by September 1978). |
| 3. Population Affected | Rural Communities, especially scheduled castes, low income groups, women and children. |
| 4. Aims and Objects | To provide integrated maternal and child health services in the rural areas at the door steps of the people. |
| 5. Agency Primarily Responsible | Ministry of Health and Family Welfare, Government of India |
| 6. Other Agencies Involved | State Governments |
| 7. Content of Programme | Non-formal Education regarding health and Sanitation, maternal and child care, women's rights, nutrition, family welfare. Curative and promotive services. Dispensing of common medicines for common ailments of the area. |
| 8. Methods, Media, Materials | Health instructions, health education. demonstrations, exhibitions, posters and simple reading materials.
Special camps and campaigns for family welfare programme.
Kit containing medicines for common ailments. |
| 9. Organisation and Staffing | Medical and Health Officer/Family Welfare Officer in Primary Health Centre/Sub-Centre.
One community Health worker for every village/community with a population of 1000 Supported by the multi-purpose worker (one male and one female for every 10,000 population) and health attendant (village Dai). |
| 10. Languages Used | Languages used in the region. |
| 11. Financial Provision | Total cost is borne by the Central Government. |
| 12. Evaluation, Monitoring and Reporting Procedures | Study teams specially appointed for the evaluation of the Rural Health Scheme and Community Health worker performance. |

APPENDIX-III

Name of Project/ Programme	Date of commencement	Language Used
1. Farmers' Training and Functional Literacy Programme	1968	Languages used as medium of instruction in the State or the Union Territory
2. Non-formal Education Programme for youth in 15-25 age group	1975-75	Languages of the states/ Union Territories and languages understood by participants
3. Functional Literacy for Adult Women.	1975-76	Language prevalent in the area and understood by the participants.
4. Scheme of Polyvalent Adult Education Centres (Shramik Vidyapeeth)	March 1967	Language of the concerned participants is used as medium of instruction.
5. Workers' Education (Central Board for Workers Education)	1958	The official language of each of the participating states and Union Territories being employed as the medium of instruction
6. Primary Education Curriculum Renewal	November 1975	The official regional language of each of the participating States is used as medium of instruction.
7. Rural Health Scheme- Community Health Workers Scheme	2nd October 77	Languages used in the region
8. Co-operative Education Programme (Restructured as Cooperative Education and Development scheme)	Introduced in 1956 and countrywide coverage was achieved in 1960	Languages of State/Union Territories.
9. Universalization of Elementary Education	1950	Language of the States/Union Territories.
10. Non-formal Education for Age group 6-14 as part of the Programme of Universalization of Elementary Education	October 1977	Language of the region
11. National Adult Education Programme	2nd October 78	Languages of the State/Union Territories and spoken languages of the areas.

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Planning University Adult Education Programs for the 1980's : Prospects and Problems

Donald K. Smith

Impelled by self-interest, idealism and tradition, American Universities are forecasting their major involvement in and expansion of adult education and outreach services in 1980s. The author gives an account of the forces that are at work leading the U.S. toward a 'learning Society', and reports in short details the planning being done by Wisconsin University System to support and realize this goal. While conceding 'force and durability' to the criticism that by assuming an ever expanding range of social responsibilities the educational institutions in the U.S. are vitiating their capacity to carry out their primary responsibility, the majesty of disciplinary learning, and thereby rendering themselves weak to perform their principal as well as derivative roles, the author thinks that the whole history of higher education in the U.S. is opposed to this essentialization or alienation. This may cause delay, but the 'idea is worthy enough to keep seeking the time when it can be realized'.

INTRODUCTION

One proposition which seems to be winning general assent in the U. S. during the 1970's is that the decade of the 1980's will witness a major expansion of the engagement of colleges and universities with continuing education for adults. This expansion may move the United States closer to becoming a "learning society."

I will first examine the forces which have led to this view of the future, and second the planning steps being taken by the University of Wisconsin System—to prepare for, facilitate, and achieve this condition. The planning processes being followed in Wisconsin, face essentially the same policy and strategic issues as those facing all of the states. For this reason,

focus on a particular state will better illuminate public and educational policy issues than an effort to generalize about an awesome range of variation in current practice. Finally, I will observe that the planning steps being taken face many difficulties of both a practical and a theoretical nature. The difficulties are serious enough to suggest that the future we are now forecasting may take a form quite different from that which we expect.

Before examining these topics, however, let me comment more specifically about the boundary conditions, or focus I have suggested.

First, I will limit my discussion to formally organized continuing education and

public service programs : courses of study, seminars, workshops, mediated programs including correspondence study, extended or off-campus degree programs, and technical assistance or community development programs. These are the program services intentionally developed by a providing agency in response to perceived learning needs or interests of adults not regularly enrolled in the schools, colleges, or technical - vocational institutions. The audience for such services in the United States is large and growing, although it is difficult to get more than an estimate of the numbers of adults who may be involved. In 1975, about 17 million adults reported themselves as having formally enrolled in courses, or short courses, of study, or workshops viewed as intentionally organized educational experiences¹. Colleges and universities were the providers for 3.2 million of these students. But they also provided purposefully organized learning services for additional millions through technical assistance and community and family development activities, through broadcast activities, through consulting services to government, business and industry, and other such familiar forms for extending university learning resources. By the calculations involving the total impact of all of these services, the University of Wisconsin System alone, in a state with a population slightly over four million people, may be engaged in some teaching-learning transaction with as many as one million citizens annually.

Second, I should underline the fact that I will be considering only the engagement of United States colleges and universities

with continuing education and public service. We know that if there is one distinguishing feature of adult education in our country, that feature must be the presence of multiple providers and multiple audiences. Many of the providers and audiences may be only vaguely aware of one another's efforts, purposes, and activities. Colleges and universities are the single largest providing agency for intentionally organized services, but by no means a majority provider.

The focus on the college and university sector, however, may be a useful way of calling attention to two aspects of adult education in the United States which may be somewhat different from experience of other nations. The first is that adult education in our country, while a massive enterprise, is a peripheral or secondary product of agencies and institutions primarily serving other purposes. It has not been planned as a total enterprise. It has grown as the product of entrepreneurial initiatives by providers and audiences. Second, many colleges and universities in the United States believe that engagement in continuing education and public service enhances rather than weakens their ability to achieve more traditional teaching and research missions. This outlook may mark a significant difference in their system of higher education from the systems found in most other nations of the world. The difference is not uniformly observable, however, and important lines of international convergence may be taking place.

Why is there an emerging consensus among colleges and universities in the United States that they should and will expand significantly their engagement with public service and continuing education activity?

¹ Data are from the National Center for Education Statistics as reported in the *Year book of Adult and Continuing Education, 1977-78*. Marquis. Chicago, 111., 1978.

The forces leading to this consensus are *self-interest*, *idealism*, and *tradition*. In a remarkable way, these forces have converged during the 1970's in the planning environment of our colleges and universities.

Self-interest has entered the scene this way. Higher education in the United States has for more than three decades been responding to a public policy goal of extending access to college and university education to as large a proportion of the population as might be interested in such opportunity, and have the capacity to benefit from it. This has led to a massive expansion in the number of institutions and a massive expansion in the size of these institutions. In two decades, from 1950 to 1970, the 13 public universities of the state of Wisconsin increased their enrolments by about 500%. This explosive expansion mirrors national experience.

There is now growing evidence, however, that we have almost reached the zenith of any growth which may be expected from the numbers of students who will seek a traditional, on-campus, college or university education. Moreover, in the decade between 1983 and 1993, we now know that the population group from which more than 70% of traditional students have been drawn will decline. The decline is a major one: about 15% nationwide; about 19% in Wisconsin; and as high as 23% in some states. Our faculties and their institutions face a bleak fiscal and employment future unless significant new markets can be found for their energies and services. The most available of these markets, and the one most likely to enhance the advancement of learning in the United States, is that of continuing education for adults.

For our colleges and universities, the

idealism inherent in increased attention to public service and continuing education was readily available in the well-established rhetoric of "lifelong learning," and the "learning society." The former term simply projects trends observable in the United States for at least two decades: that more and more credentialed professions, such as law and medicine, were requiring recurrent professional education of their practitioners; that more and more agencies—labor unions, business and industry and government at all levels—were both initiating adult education activity, and seeking connection with the academic world in the conduct of such activity; that more and more cause-oriented groups, supporting purposes as diverse as protection of the environment, better health, women's rights, minority rights, or better television, wanted access to the knowledge resources of the university to support their societal objectives. The latter term, "the learning society," goes a step further. It seeks to evoke some vision of how men and women living in a world dominated by the phenomena of ever expanding scientific and technological knowledge, and accelerating social change, might find stability, purpose, and a sense of fulfillment in their lives.²

2 The concept of "the learning society" is rapidly taking on stature in the United States as an organizing term for a national social philosophy although its concrete realization is still in the predominately practical and diffuse universe of public service and continuing education activity. For diverse uses of the term, see.

Robert M. Hutchins, *The Learning Society*. Praeger, Inc., New York 1968. *Toward a Learning Society, Alternative Channel to Life, Work, and Service*. Carnegie Commission on Higher Education Report. McGraw-Hill, New York, 1973.

Theodore Hesburgh, Paul Miller, and Clifton Wharton, Jr., *Patterns for Lifelong Learning*. Jossey-Bass, San Francisco, 1974.

The ideal of "the learning society," moreover, has taken root in the ground prepared by a durable higher education tradition in the United States. In their nineteenth century genesis the land-grant colleges and universities were developed not simply to provide access by rural and working people to higher education, but to provide forms of education and public service attuned to the practical and contemporary problems of citizens and their society. The development, particularly after 1900, of university-based agricultural experiment stations, and an agricultural extension service, was remarkably successful in transforming rural life in the United States, and generating a continuing miracle in agricultural production.

The task that remains is to find the appropriate processes for bringing knowledge to bear on the full range of problems faced by citizens and their society in the twentieth century. This obviously points toward expanding the attention of colleges and universities to their public service and continuing education activities. Thus self-interest, idealism, and a durable tradition reinforce a common view by colleges and universities in the United States concerning their future, and the future of their society.

II

If colleges and universities are to expand their public service and continuing education activities, how is this to be accomplished, and to what purpose?

I wish to examine this question by summarizing the policy and planning decisions of one statewide System of public universities, the University of Wisconsin System, as these decisions have emerged since 1973. The choice of

Wisconsin as a useful case study in university-level planning was not a difficult one for me to reach. I have been party to the policy decisions I shall be discussing. This makes me somewhat less than an impartial observer of the decisions I shall be describing, but somewhat better informed than would be the case, if I tried to generalize about developments in the several states.

The circumstances include the fact that the state has an unusually rich history of public service and continuing education activity undertaken by the University of Wisconsin-Madison. In 1904, University President Charles R. Van Hise proposed a simple but evocative metaphor for the mission of this university when he stated that the boundaries of the campus were the boundaries of state. This often-quoted statement summarizes the idea that knowledge not only should, but could be put to work for the advancement of society and improvement in the quality of life of all of its people.³

The circumstances also include the fact that in 1965, University President Fred Harrington, supported by the recommendations of a faculty committee, moved to unify the agricultural, or cooperative extension division, the general extension division, and university radio and television centers, into a semi-autonomous unit called University Extension, headed by a

³ President Van Hise's 1904 commencement speech included a notable personal commitment to university outreach; "I shall never rest content until the beneficent influences of the University are made available to every home in the state...A university supported by the state for all its people for all its sons and daughters, with their tastes and aptitudes as varied as mankind, can place no bounds upon the lines of its endeavour, else the state is the irreparable loser."

Chancellor, reporting to the President. This major reorganization reflected both the priority of importance President Harrington assigned to the public service and continuing education functions of the University, and the intention of dealing more aggressively with the organization, planning, and coordination of outreach activities supported by all colleges and faculties of the institution.⁴

The circumstances finally include the fact that in 1971 the state of Wisconsin moved to merge all public education institutions of the state into a single System, responsible to a single Governing Board and System Administration staff serving that Board. This merger established a legal frame of reference within which unified planning of higher education outreach for the entire state could be undertaken. I should provide a brief description of this newly merged System.

In 1971, the Wisconsin State Legislature put into state law a merger of the two multi-institutional systems then in existence, together with elimination of a state higher education coordinating commission. The new System was implemented in 1972. The System includes thirteen public universities. Eleven of them offer degree programs at the baccalaureate degree, and master's degree level. Two of them have

4 After the establishment of University Extension as a single unit, the structure for this unit was planned by a faculty committee chaired by Professor Wilson Thiede, who currently serves as Provost for University Outreach for the merged public Higher Education System in Wisconsin. President Harrington's continuing interest in adult education is reflected in a book written since his retirement as University President: Fred Harvey Harrington, *The Future of Adult Education* Jossey-Bass, San Francisco, 1977.

missions that include the offering of doctoral programs. One of these two, the University of Wisconsin-Madison, is the major university of the state, with comprehensive doctoral programs, a medical school, a law school, and a major research enterprise. It is also the land-grant university of the System, historically responsible for statewide agricultural and general extension programs. The System includes two other institutions. One of these, the so-called Center System, manages 14 two-year liberal arts institutions with a mission of preparing students for transfer to institutions offering baccalaureate degrees. The fifteenth institution is now the University of Wisconsin-Extension. This institution has the primary responsibility for planning, in cooperation with the other fourteen institutions, a statewide program of university outreach: some credit, but principally noncredit continuing education offerings and the variety of public service programs which have come to characterize university extension work. Each of the fifteen institutions is headed by a Chancellor, appointed by the Board of Regents upon recommendation of the System President.

Note that in my reference to UW-Extension, I said that the mission role of this institution is undertaken in *cooperation* with the universities and centers. While the System emphasizes institutional differences and institutional autonomy for its member universities and centers, UW-Extension is, by policy, charged with assuming a catalytic, coordinating, and supportive role for the totality of the extension and outreach efforts of the several universities and centers. In principle, it is not to build faculty resources and a research capability unrelated to those of the universities. This

principle is generally although not rigidly followed.

In the year of its genesis, 1972, the President and the Board of Regents of the new System identified "revitalization of the Wisconsin Idea" as a major priority for all institutions of the System in the decade of the 1970's.

I can summarize the consequences of this brave proclamation of the System's priority for the 1970's as follows: The proclamation set off a complex and continuing planning process through which, by 1978, a relatively high degree of understanding has developed within the System of how adult education and university outreach services are to be planned, funded, and implemented. It is this process I shall shortly summarize. If the proclamation was made with the hope that the state of Wisconsin would increase significantly its investment of public dollars in adult education and public service programs of the universities—and this assuredly was our hope—no such consequence followed. There has been steady expansion of adult education and public service programming during the decade, but this has been made possible by the increases in program revenues generated by UW-Extension and the universities. By 1978 we have not announced that "revitalization" has been accomplished. Neither have we abandoned the goal and its priority. We have simply said in our new planning documents that it is a priority goal for the 1980's. I think our chances of realizing the goal in the 1980's are better than they were for the 1970's, but I have an occasional premonition that if I am around in 1988, I will observe the UW System announcing that "revitalizing the Wisconsin Idea" is now

its number one priority for the 1990's. If so, so be it. The idea is worthy enough to keep seeking the time when it can be realized.

Since any effort to discuss the implications of these documents here would lead to a paper of inordinate length, I will summarize the nature of the planning effort by identifying a series of salient issues which our planning seeks to address, and then comment briefly on the policy or procedural response selected for the issue.

Issue 1: *Who is responsible? Shall the continuing education and public service outreach activity of the University System be made a part of the mission of all universities and centres, or of some universities and centers, or of a separate institution with a separate faculty?*

The policy response is that continuing education and public service activity should be a mission of all universities and centers of the System. What is to be "extended" is the full resource base of the System institutions, and not that of a few of its universities, or of an institution with separate funding and faculty.

The position recognizes, however, the appropriateness of a core faculty and staff wholly within UW-Extension, to provide leadership in statewide planning and coordinating functions; to maintain the network of country and regional resource people developed under agricultural or cooperative extension; and to provide an academic home for certain specialized teaching resources not available within campus-based faculties.

In order to institutionalize this policy position, each university and the Centre System was asked, to include and did include within its statement of institutional mission the mission of continuing education and public service.

Issue 2 : *Shall priority be given to degree credit opportunities for adults, or to noncredit continuing education and public service ?*

The policy response has been that expanded opportunities for adults should be sought in both of these dimensions. The Primary responsibility for extending university and center based degree opportunities to adults has been assigned to the universities and the Centre System, with coordinative responsibilities in the System office of the Provost for University Outreach, and supportive services from the UW-Extension based capabilities in radio and television, and correspondence study. The Primary responsibility for planning, staffing, and coordinating noncredit outreach has been assigned to UW-Extension, drawing upon the faculty resource base of the several universities and centres.

For some time educational leaders in the United States thought that the rapid growth in the percentage of the population holding degrees would inevitably devalue the status and economic values associated with degrees. This, in turn, would free adults to pursue "learning for the sake of learning," and lessen the responsibility of the colleges and universities for serving as gatekeepers for entry into an increasing number of occupations. There is no evidence that such a trend is taking place, or that it will develop in the foreseeable future. The increases in the

numbers of citizens holding degrees generates increasing appetite for degrees.

Given this situation, it was clear that if the University System was to respond to defined purposes of adult learners, it must attend both to extending its degree opportunities as well as its public service and the continuing education services.

Issue 3 : *How are degree opportunities to be extended ?*

Planning for such extension in Wisconsin has proceeded slowly with some modifications of the original policy framework proposed. The decision to move slowly, with initial attention to undergraduate degrees was a reflex of the identification of quality control as a first priority for the development of degree opportunities for adults unable to pursue campus-based, traditional degree programs. Currently the System proposes to develop by the 1980's a set of extended degrees at the Associate of Arts, and the baccalaureate level. Each will be managed by a particular university or by the Centre System. Each will be designed and evaluated by the faculty of the responsible institution. All will be supported by extensive developmental work with the faculties on the art of managing and evaluating an effective, high quality extended degree program. In this sense, each program is to be competency based (the degree is to be related to the demonstrated learning achieved by the students); it is to provide credit through evaluation of prior learning; it is to be made available throughout the state; it is to be unique, offering a particular degree opportunity not otherwise available to adult learners in the state; it is to be supported by learning experiences available to the student without reference to the usual barriers to

on-campus study; work or family responsibilities; institutionalization; geographic isolation. Three such university-based programs began in 1978-79. Four additional programs are being designed for initiation in the 1979-81 biennium. The network of degree opportunities now envisioned will include an Associate of Arts degree; a baccalaureate degree in general or liberal studies and baccalaureate degrees in business, vocational education, home economics, agriculture, possibly nursing, adult education, paper science and technology, and humanistic studies.

This rather complex plan for developing extended degree opportunities is accompanied by planning at each of the universities on making an increased number of its campus-based degrees available through late afternoon, evening, and weekend schedules of instruction.

Issue 4: *If it is assumed that regular faculty of the universities will teach off-campus courses, and staff noncredit continuing education activities, how are these faculty to be recruited and paid?*

We believe that this kind of education is as much a functional responsibility of our faculty as traditional degree credit education. The policy response, therefore, is that the several departments and schools of the universities should, insofar as possible, make available some of the time of their most able and interested faculty to staff off-campus credit courses and noncredit continuing education and public service activities. These services should be budgeted as "part of load" within departmental and school or collegiate budgets.

The expansion of faculty and staff appointments which are "joint" between UW-Extension and the several universities is recommended as a way of gaining access to the resource base of the universities for use in outreach.

Overload payment to faculty for off-campus instruction or public service activity is to be discouraged. It is recognized that if no alternative exists for staffing a needed course or activity, that overload payment can be approved as an "exception." A fiscal limit is set for the amount of overload income from university sources which can be earned by any faculty member in any given year. Each institution is to achieve the goal of providing for no more than 25% of the budget for its outreach activity from overload payments. When this goal is universally achieved, a lower target will be considered for the next planning period.

The institutions and UW-Extension had found it necessary, however, to continue substantial employment of ad hoc faculty—persons recruited and paid to teach a particular course or staff a particular activity for which appropriate faculty could not be found in the regular faculty of the institutions of the System.

Issue 5: *How can coordination be achieved? If the continuing education and public service mission of the system is to be planned on a statewide basis, and if it is nonetheless a mission of each of the institutions how can coordination of effort and constraint of overlapping effort be assured without an excess of bureaucratic supervision and control, and a corresponding*

overload on institutional initiative?

The policy answer has been to minimize bureaucratic control, but maximize institutional commitment to voluntary coordination. Procedures for monitoring possible duplications of effort, and resolving disputes have been established.

Thus, each institution is, by policy given first claim on servicing all markets for off-campus credit institution in an identified, and proximate geographic area. Extension of Credit courses from one institution into the geographic area of another institution should be preceded by direct agreement between the two institutions. In addition, each institution has autonomous sanction to sponsor noncredit public service activities in its geographic area, if these are fully self-supporting. If they require any state resources, sponsorship must be in cooperation with UW-Extension, which administers all state funds in support of such services. Institutions with unique programs may extend these statewide cooperatively with UW-Extension. Thus, the program activity of the UW-Madison medical school or law school could be extended without reference to geographic limitations.

Issue 6: *By what process can priorities be set for the claims of a multiplicity of adult users, and resources focused on major goals for the development of the state?*

The policy and procedural reply to this difficult question has been to emphasize the identification of major adult education priorities for the state as a whole. These, in turn, set the frame of reference for planning particular program activities

in each year. Thus, six major program areas have been identified as the current priority areas of noncredit, adult education programming in the next four years. Identification of these areas was made by planning staff in UW-Extension, working with representatives from all of the universities, with state agencies outside the university, with country and local government and community groups, and with potential students. The six areas are :

- (a) community development programs;
- (b) economic development programs;
- (c) energy and environmental quality programs;
- (d) food-related programs;
- (e) human needs and values programs; and
- (f) public health and safety education programs.

This process enables multiple providers to relate to a multiplicity of users in a somewhat planned and explicable way. However, it has been necessary in program planning to maintain a fiscal capacity for meeting emergency needs in any given year. For example, an unanticipated public health, or animal health, or crop disease problem might call for rapid development of a massive statewide program of public service education. Similarly, country and local governments may identify particular needs for technical assistance which could not be anticipated before the beginning of a given year. Setting priorities, and advanced planning has been essential to coordination of a statewide adult education program. It has been equally essential to maintain capacity to meet unanticipated needs of users.

Issue 7: *How does one define the appropriate level of public*

funding for adult education programs ?

This question has not been wholly resolved in Wisconsin. This fiscal year, for example, the UW System will administer about \$ 47 million in support of public service and continuing education activities. An additional \$ 5 million will be provided by county government. This makes state support for outreach programming greater than state support for all but the two largest universities of the System. The \$ 47 million includes \$ 19 million of state tax funding ; \$ 10.3 million of federal funds; and \$ 17 million of program revenue, largely student fees.

Two developments nearing competition give promise of providing a rational and analytic answer to state participation in the funding of the continuing education and public service activities of the state. The first of these is an information system for maintaining a summation of student contact hours (SCH) as a workload measure for all noncredit continuing education activity. The Second is development of a capability of assigning unit costs for providing each SCH. If the state has agreed to pick up some percentage of the costs of workload, then calculating state contribution becomes a matter of measuring SCH's against the unit cost figure.

However, it has been clear in Wisconsin, as nationally, that government does not believe it should pay for all or any part of the costs of some, if not all adult education activity. As Dean Loring observed, many state legislatures have been reluctant to perceive any "public good" in adult education. The value is viewed as a value for the individual student, or user

agency, and therefore the cost should be borne fully by that student or agency.

In Wisconsin we are seeking a much more analytical answer to this question. First, we argue that all public - service activity is, by definition, a public rather than a private good. Thus technology transfer to governmental units must obviously be paid for from tax dollars. Second, we are applying a system of evaluation to all continuing education activities to classify each in terms of : (a) Do the users have the ability to pay ? We see management training courses for large industry as courses that can and should be paid for by the user. On the other hand small businesses may have even greater need for management training but cannot pay the full cost. Since the enhancement of small business enterprise is useful to the economic development of the state, it is wholly appropriate for tax dollars to pay for a part of such training programs. (b) Are the purposes served primarily those of the individuals receiving education, or are also purposes important to the public good? Thus, we could classify a course in pottery making for recreational purposes as primarily serving the interests of the students. It would be appropriate that they carry the full cost in fees. We could classify a course on water quality measurement and protection as serving a primary public good. Government participation in the costs of instruction would be appropriate to the type of instruction provided.

The classification system permits a rough method of determining the proportion of costs appropriately borne by government. It modifies the formulary relationship of workload measures to state support. The system obviously involves

matters of judgment, but we are hopeful it will permit rational discussion and agreement between university officers and state budget analysts as to an appropriate level of state support for adult education activity.

Tax support for higher education in the United State is generous in its effort to provide access to a very large proportion of the population. The sources of funding, however, are multiple, with students themselves carrying a significant proportion of instructional costs through tuition, together with the whole of personal living costs. Very large federal and state support for students is provided through financial aid distributed as income contingent grants, loans, and work study opportunities. The student aid programs currently discriminate seriously against the adult learner. If his registration is for less than a half-time credit hour load, he is not eligible for such assistance. The government does not generally participate in financial assistance for students taking noncredit, continuing education work. This situation is a significant barrier to the growth of continuing education activity, and the public policy issue is being addressed in Wisconsin and nationally. There is little current evidence of an inclination by government to respond to the public policy representations of the universities in this area.

Issue 8 : *How can faculty recruited for traditional university careers be redirected into careers emphasizing adult education services ?*

We are quite uncertain as to whether or not a significantly increased proportion of our present faculty will prove both inter-

ested in and capable of effective adult education. Many faculty believe that teaching regular students on campus has more status than teaching irregular students off campus. It is not uncommon, of course, for professionals to confer high status to the activity they feel most comfortable in performing. Questions of status aside, there is little evidence that many faculty who may be reasonably effective in working with young college students are necessarily effective in working with older adult audiences.

The assumption that we can get an increasing number of our faculties to give segments of their time to adult education is quite crucial to our planning. We neither can nor should seek to "order" such a shift. What we can do is try to provide opportunities for retraining grants to the several departments of the universities. As departments identify the probability of staff becoming redundant at a particular juncture, they would be encouraged to make retraining opportunities available to their members.

We do not expect that we can maintain anything resembling a perfect fit between the talent needed to support rapid expansion of adult education, and the talent most likely to have become redundant in the conduct of traditional instruction. Nor do we expect that retraining can overcome all of the disproportions. But we do want to staff areas of expanding need, insofar as possible, from staff who would otherwise be underutilized.

Issue 9 : *How is coordination achieved with other agencies also providing adult education services in Wisconsin ?*

A quick and accurate response is that coordination is imperfectly achieved, and with great difficulty. We seek coordination not by giving one agency administrative control over the whole of continuing education, but by building processes for the exchange of plans and information, and the resolution of problems of duplication of effort. This has worked reasonably well in the past when the public demands for continuing education opportunities exceeded the program capabilities of all providers. If all of the agencies involved seek rapid expansion of their services, as does the University System, coordination is an escalating problem.

The principal agencies other than the University System providing adult education services in Wisconsin are the statewide system of Vocational, Technical, and Adult Education; the independent colleges and universities; proprietary schools; districts; community agencies and churches and state government agencies, principally the Department of Administration, the Department of Natural Resources, the Department of Revenue, the Department of Health and Social Services, the Department of Industry and Labor, and the Department of Agriculture.

Currently, the most intensive emphasis on coordination is given to relationships with the VTAE system, and the state government departments. Relations with the school districts have a long history of cooperative interaction with the University System; proprietary education in Wisconsin is not a large enterprise, and causes little friction; and coordination with independent colleges and universities is achieved by direct discussions with neighboring public universities or centers.

The VTAE system, however, is a public, postsecondary system with an explicit adult education mission. The management of program coordination between the universities, UW-Extension, and the VTAE system received major attention. Joint committees have been established in eight districts of the state. Program intentions of each system in each district are shared through meetings of these committees. Problems of possible duplication or competition are identified and resolution sought. A joint statewide committee exists to resolve any problems which cannot be resolved at the district level. This committee also serves as a forum for discussing long range implications of mission differences between the two systems, so that each may plan in ways not likely to impinge on the intentions of the other. It generates ad hoc studies of particular areas where coordination questions are difficult—as in continuing education and technical assistance for farmers—and recommends policy to the two system heads. Any problem which cannot be resolved at the district level or state level by committee will be resolved by the heads of the two systems.

Coordination with state government agencies has been effective historically through a process in which UW-Extension holds discussions with these agencies on their priorities and needs for continuing education prior to developing its own plans and budgets. In this way, the University System has served generally as the continuing education and public service arm of state government. This relationship can probably be maintained. However, with the rapid expansion of state government, and the infusion of federal monies, the several state agencies have developed

Increasing interest in building their own education and public information services. Thus the Department of Administration believes it has capacity to provide management training; the Department of Health and Social Services is interested in consumer education in health; the Department of Natural Resources inevitably considers its park and recreation areas a setting for a variety of education activities. Strong leadership on the part of UW-Extension in involving these agencies in planning state-wide continuing education activity is the best guard against divisive and competitive claims against state resources.

III

I have attended to two of the three tasks I set for this paper. First, I have provided an explanation of the remarkable extent to which colleges and universities in the United States are now forecasting expanded attention to public service and continuing education. Second, I have reported the planning being undertaken by one major state university system to support and realize this goal. In closing, I should give attention to the more speculative question of whether or not the expansion we foresee will actually materialize? Embedded in this question is the even more troublesome question of whether or not it should materialize. I don't want to close on a note of pessimism. Nevertheless I would be remiss in not briefly calling attention to some troublesome issues about the future of adult education in the United States as this may relate to the role of the universities.

The first issue is whether or not a nation with an immense stake in the development of adult education can indefinitely postpone attention to the fact that the planning and development of this function is a peripheral

or secondary mission of the providing institutions and agencies. In a century of accelerating social change, can our society or any technologically advanced society enjoy the luxury of permitting the advancement of adult education to be mediated through the interactions of multiple providers with their clientele, while accepting the fact that few of these providers can or wish to assume primary responsibility for the profile of services and educational opportunities which emerge? Developing nations of the world, believing that their goals of economic and social advancement cannot await the support to be provided by schooling for the young, ordinarily establish a locus of responsibility for planning, funding, and staffing adult education separate from responsibility for the schools, the universities, and specialized institutes. In a real sense, all nations are now developing nations. The environment of change in which all nations exist suggests that the capacity of a people to confront and make appropriate adaptation to an emerging world cannot be nourished simply through the wisdom of newly educated generations. The assumptions which now support the hypothesis that colleges and universities should expand their attention to public service and continuing education can be escalated into assumption that if adult education is to receive the priority it deserves, then it should be institutionalized in agencies separate from the schools, the institutes, and the colleges and universities. Colleges and universities in particular should be asked to essentialize their responsibility for preserving, augmenting, organizing, and transmitting to succeeding generations the cultural and intellectual resources of their civilization. They should leave to others the tasks of bringing such resources to bear on the

public service and continuing education needs of society.

This point of view is not without its support among segments of the faculty of our colleges and universities. One of the durable criticisms brought against educational institutions in the United States at all levels is that in the course of assuming an ever-expanding range of social responsibilities they have vitiated their capacity to carry out their primary responsibilities with maximum efficiency and responsibility. Thus the fundamental responsibilities of the schools for basic competence in language, number, and the cognitive information needed by citizens is eroded by the assumption of responsibility as surrogate families, engaged explicitly in the cultivation of personality, creativity, and effective interpersonal relations. The result is a school system unable to attend effectively either to its basic responsibilities or to its derivative labors. In a similar vein, it is charged that the responsibility of communities of scholars for the criticism, teaching, and augmentation of basic knowledge is vitiated by the demands for research into such societal priorities as solid waste management, or water quality, or the demography of endangered wildlife species. The majesty of disciplinary learning is vitiated by its translation into the know-how of business enterprise, or courtroom technique, or weather forecasting, or the management of investments, or the technology of government retirement programs.

These critiques have force and durability; they serve as part of the critical dialectic needed by all institutions to counteract either complacency or institutional entropy. They may produce some rather interesting organizational permuta-

tions in parts of the United States. But I do not believe they will displace or long delay the continuing expansion of college and university engagement with adult education in the United States.

The pressure for universities to "essentialize" their missions, to become smaller and more selective while leaving to other agencies the messy work of grappling with problems of poverty, social disorder, environmental protection energy conservation, or alienation is opposed by the whole history of higher education in the United States. The reasons are not simply the product of historical circumstance or convenience. A strong argument can be made that institutions responsible for knowledge are invigorated rather than weakened by efforts to bring knowledge to bear on the advancement of society. The ancient but critical judgment, sought in the question "what knowledge is of the most worth?" is better made by scholars and teachers engaged with the problems of their society than by communities isolated from such engagement. Assuredly we have not discovered in America the only way of involving universities and their faculties with a significant adult education mission. We have not found the optimal pattern within our own nation. I am certain, however, that the priority assigned to this mission in our societies should increase. Moreover, however the enterprise is organized and conducted, it needs to be linked to the communities of higher education. The human need for knowledge is too important to permit the isolation of scholars from that need. Knowledge itself is too important to withhold from testing in the marketplace of society as well as the community of scholars.

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Literacy and Adoption of Improved Agricultural Practices (Deoria Study)

R. Shankar

The FFLP as an effort at upgrading the human resources is governed by a number of relevant and interconnected variables, including literacy, that indicate and signify its success. Referring to the non-specific nature of several literacy definitions for purposes of determining relationship between increasing literacy level and increasing adoption of improved agricultural practices, the author enumerates the three-fold objectives of Deoria study to determine such correlative levels. The 'universe' comprised four villages, 365 families and a population-mix of 2,490 persons (Hindus & Muslims). The stratified sample of 182 farmers was tested in accordance with four pre-determined literacy categories. The findings are encouraging, but some negative trends observed need to be taken care of.

The Experimental World Literacy Programme launched by Unesco, following the meeting of the World Congress of Ministers of Education on the Eradication of Illiteracy at Tehran, in 1965, was taken up in as many as eleven countries of the world. In India, with the assistance from UNDP/FAO/UNESCO in the form of experts, equipment and award of fellowships, the Farmers' Training and Functional Literacy Project was initiated in 1967-78 as an integrated project with three components: (1) Farmers' Training, (2) Functional Literacy, and (3) Farm Broadcasting. In this project the Ministries of Food and Agriculture, Education and Social Welfare and Information and Broadcasting were involved. The project, as a whole, was understood to upgrade human resources through training by practical demonstrations, information

dissemination for increasing agricultural knowledge and literacy education for taking advantage of the information contained in the literature relating to agricultural innovations. This integrated three-dimensional approach was a unique feature of the project launched by Government of India and implemented through State Governments in a phased manner.

Farmers' education has been seen to be the very key to agricultural development. Education here means functional literacy "designed to give to the learner the skills necessary to perform more efficiently the vocations to which he belongs and to function more effectively in the environment in which he lives". (Mathur, 1972).

Development in agriculture is indicated by increased quantity and improved

quality of the agricultural products. This, in turn, depends upon intelligent adoption of agricultural innovations. Intelligent adoption of agricultural innovations is a function governed by a number of variables, such as socio-economic status, education, landholding as well as attitudes. Any programme, such as the one stated above, will be affected by all or most of the above functionally relevant variables. Programmes of economic assistance will therefore have to be accompanied by educational programmes, to enable people to meet the challenges of farming life. Besides literacy, people have to be exposed to an education process through farm broadcasts that disseminate information to bring about attitudinal changes among the participants. People must practise and acquire experience through trial and experimentation and such an experimentation must be a success, a happy and satisfying outcome. For 'practice' people must know and acquire the necessary skills. This would be a result of motivational variables including interest and favourable attitudes towards adopting certain innovations. Thus adoption of improved agricultural practices depends upon a number of factors closely associated with one another.

Proper application of scientific knowledge, optimum and timely utilization of available resources and facilities, and appropriate management practices in the sphere of agriculture, as in any other intelligent enterprise, require certain minimum characteristics. People have to acquire knowledge and information, practise skills, take appropriate and timely decisions, collect materials, lay their hands on resources, take timely action in agricultural operations and apply scientific knowledge. Literacy is one such charact-

eristic, as it is supposed to equip men with abilities to function better; not only in adoption of agricultural practices recommended by agricultural experts and scientists, but in most of the above aspects of their functional life. Literacy, which equips man with trans-personal memory, is one of the modernization variables (Learner, 1958). The extent of literacy being helpful and meaningful with respect to adoption of improved agricultural practices, depends to a great degree, on the level of literacy skills a farmer-adopter has developed.

Literacy has been defined from time to time in different ways and the definitions, more often than not, have been non-specific as far as the level or category of literacy attainment is concerned. A report (Elson, 1967) based on observations on literacy programmes in India, states that the term "Literacy" is applied to a wide range of abilities, within which four categories or levels of performance can conveniently be identified, i.e., (1) nominal literacy, (2) minimal literacy, (3) functional literacy, and (4) full literacy.

The following definition of functional literacy given by Unesco has been dealt with elsewhere (Singh, P.N. *et al.*, 1966-67): "A person is literate when he has acquired the essential knowledge and skills which enable him to engage, in all those activities in which literacy is required for effective functioning in his group and community, and whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development and for active participation in the life of his community." (Unesco, 1965).

Although 'Literacy' could be treated as a *continuous* variable, it has mostly been treated as a *discrete* variable where literacy categories as equivalent to literacy levels have been used. Literacy levels have been labelled as the ones mentioned above. Most often a scale of 'non-literate' (Zero literacy ability) to "functional literate" (or full literacy ability) with some intermediate states labelled as semi-literate and/or literate have been visualized, indicating on the one end, a state of complete absence of any literacy ability through semi-literate, literate to *functional* literate and even upto 'educated'; and at the other end indicating highest level of literacy-ability.

In the context of formal education literacy-level is equated with the "class" or standard or grade of primary education or occasionally, number of completed years of schooling. Thus there are various degrees of literacy-ability which can be identified, described, defined and measured.

Studies (Rogers and Herzog, 1966; Roy, *et al.*, 1968) have led to an understanding that the literate and better educated farmers are significantly more prone to accept innovations in agriculture. Fliegel and others (Fliegel *et al.*, 1968) observed that "although literacy is shown to be part of a complex of modernization variables associated with development, it may be questioned whether it is really literacy or association with other independent variables which is responsible for the significant relationship of literacy with adoption".

Literacy or the capability to read and write with a certain amount of understanding may expose a person to the influences of new ideas, at least by enabl-

ing him to read newspapers, farm magazines, periodicals and books, as well as labels on the containers of seeds, fertilizers, insecticides and pesticides and also have necessary skills to maintain farm accounts and prepare farm budget and cropping schemes". Literacy has far reaching social significance and relevance to personal, community and national growth and development. In a study (Rajgopalan and Singh, 1971) it has been found that even though the heads of households themselves had limited education they were encouraging the education of other younger members of the family.

The Problem

None of the studies mentioned above tell us whether increasing level of literacy is associated with increasing level of adoption of improved agricultural practices. The present study was undertaken to examine the nature of relationship between adoption of improved agricultural practices and levels of literacy of the adopters. It investigated the relationship between literacy status of the farmer and his level of adoption of improved agricultural practices. Specific objectives of the study were :

1. To ascertain the literacy status of farmers.
2. To find out the level of adoption of improved agricultural practices by the farmers.
3. To determine the relationship between the literacy level and the level of adoption of improved agricultural practices.

Area

Deoria was purposely selected to undertake this study. Four villages were selec-

ted, from amongst the villages exposed to the programmes of farmers' training and functional literacy conducted under the auspices of the Eastern U.P. Adult Education Association. The Association has evolved a novel method of involving the local educated youth in its adult education (farmers' training and functional literacy) programmes through educational institutions (High & Higher Secondary Schools) having agricultural science education facilities, including agricultural experiment-cum-demonstration farms. These infra-structures are being fully utilized. The management bodies, staff and students alongwith the village *Pradhans* and other local leaders implement the programmes under the expert guidance of the Association. Farmers' study tours are also organised. It was in the light of these background factors that the area was chosen to carry on the present investigation.

Population

The four selected villages consisted of 365 families with a total population of 2,490 persons. The description of this population resulted from a description of the characteristics of the 365 heads of the households. Literacy and education data about these heads of the families indicated that about 32 per cent were literate; 82 per cent were engaged in farming and about 16 per cent were labourers (mostly farm-workers). The rest were engaged in some or the other kind of service and other traditional caste-occupations. As many as 78 per cent families were *Hindus* and the rest were *Muslims*. Caste data indicated that *Mallah* were the largest in number followed by *Yadavas* and *Harijans* in that order. Nearly 74 per cent had land-holdings upto five

acres and only four per cent had land more than ten acres. Ten per cent were landless.

Sample

A stratified sample of 182 farmers from 182 families which is nearly 50 per cent of the number of families of the four villages, was covered under this study. The basis of inclusion of respondents was the predetermined literacy categories namely (1) non-literate, (2) semi-literate (equal to class I), (3) literate (equal to class II), and (4) functional-literates (classes III, IV & V). It was decided to cover approximately equal number of respondents from each of the four educational categories. Thus the sample consisted of respondents drawn from the four literacy categories: (1) non-literate (N=46), (2) semi-literate (N=44), (3) literate (N=44), and (4) functional-literate (N=48).

Instruments

The main instruments used for data collection were : (A) a literacy test paper especially prepared for this study. It was to be administered to ascertain the literacy status of the respondents. It consisted of items on (1) reading with comprehension (50 marks), (2) writing including dictation (25 marks), and (3) simple arithmetic : the four basic operations of addition, subtraction, multiplication and division as well as their applications (25 marks). (B) An interview schedule which was prepared to find out the level of adoption of improved agricultural practices. It was firstly mimeographed and pre-tested. This schedule was modified in the light of experiences gained in the pre-testing phase. The modified version of the schedule was printed in a suitable format. The schedule contained items relating to some background information and educational levels.

followed by items on reading behaviour, information-seeking behaviour and general farm information. Five crops i.e. wheat, potato, maize, paddy and sugarcane were included to learn about farming practices. The practices included selection of seeds, preparation of the soil, method of sowing/plantation, application of fertilizers, manures and adoption of crop-protection measures.

Procedure

A list of farm-families with the names and background information of heads of households was prepared. Then individual interviews were conducted with the help of the 'Interview Schedule' and literacy testing by administering the 'Literacy Test' described above. Literacy tests were scored to obtain functional literacy score (FLS). Reported literacy ability score (RLAS) was also obtained on the basis of respondents' oral reports of having the ability to sign (1 score), read letters (2 scores), read newspapers (3 scores) and write letters (4 scores). A person who was able to do all these obtained a score of 10.

Index of adoption of agricultural innovations (IAAI) was obtained by assigning scores to the responses according to the scheme of scoring. Maximum possible scores for one crop were 10 (1 for sowing/growing a given crop, 1 for selecting improved, high yielding variety of seed, 1 for adopting improving method of sowing or planting, 3 for applying chemical fertilizers, 2 for green manuring or compost or 1 for using simple *gober* and 1 for taking plant-protection measure). Thus the maximum possible score for all the five crops was 50.

FINDINGS

1. Age of the Farmers

The data regarding age indicated that the average age of the sample (N=182) was 32.15 years. Details can be seen in Table 1. Age ranged from 16 to 45 years.

Table 1

Distribution of the Sample by Age

Age	N	Per cent
40-45	53	29.12
34-39	29	15.93
28-33	37	20.33
22-27	41	22.53
16-21	22	12.09
Total	182	100.00

2. Land-holdings

The data on land-holding reveal that only 5 per cent of the respondents owned more than 10 acres of land, whereas about 43 per cent had one to two acres only. Details can be seen in Table 2.

Table 2

Distribution of the Sample by Land-holdings (in acres)

Land-holding	N	Per cent
1-2	78	42.85
3-6	76	41.75
7-10	19	10.40
11+	9	5.00
Total	182	100.00

3. Reported Literacy Ability Score (RLAS)

Reported literacy ability scores (RLAS) of the literate sample indicated that over 50 per cent scored less than five marks out of a total possible score of ten. However, about 44 per cent scored nine to ten marks. Details can be seen in Table 3.

It may be noted that the distribution of RLAS was not normal. The frequency distribution of obtained RLAS was practically U-shaped.

Table 4. b.
Classification of Literate Sample (N=136) into four equal groups by literacy levels

Table 3
Distribution of the Literate Sample by Reported Literacy Ability Score (RLAS)

RLAS	N	Per cent
1-2	64	47.06
3-4	7	5.15
5-6	2	1.47
7-8	3	2.20
9-10	60	44.12
Total	136	100.00

Literacy Levels	N	Range	Functional Literacy
			Score Average Score
1st level	34	1-15	6.53
2nd level	34	16-64	43.21
3rd level	34	65-87	78.47
4th level	34	88-100	93.15

5. Adoption of Improved Agricultural Practices (AIAP)

4. Functional Literacy Score (FLS)

Somewhat similar to RLAS, the scores obtained by the literate sample (N=136) on the literacy test i.e. functional literacy scores (FLS) also were not normally distributed. The distribution was almost U-shaped. About 33 per cent respondents scored 1 to 40 marks whereas 36 per cent scored more than 80 marks. Details can be seen in Table 4 (a).

The overall average of functional literacy score was 55.34. However, when the sample was divided into four equal groups (N=34 each) the average scores varied from 6.53 to 93.15. Details can be seen in Table 4. (b).

The adoption of improved agricultural practices (AIAP) was obtained by treating the raw adoption scores as proportions. A total score of 50 was considered to be one i.e., cent per cent adoption. The distribution of the literate sample by AIAP conforms to a normal distribution. The nature of distribution of AIAP of the non-literate group, however, was quite different.

6. Relationship between RLAS and FLS

Theoretically there should be a high degree of relationship between the reported literacy ability score (RLAS) and functional literacy score (FLS). To check if this was true in the present case, the "product-moment" co-efficient of correlation was computed between RLAS and FLS. It was found that a high degree of relationship ($r=0.777$) did exist between these two variables.

7. Relationship between RLAS and AIAP

The "product-moment" co-efficient of correlation was computed between the reported literacy ability score (RLAS) and the adoption of improved agricultural

Table 4. a.

Distribution of the Literate sample by Functional Literacy Score (FLS)

FLS	N	Per cent
1-20	40	29.41
21-40	5	3.68
41-60	17	12.50
61-80	25	18.38
81-100	49	36.03
Total	136	100.00

practices (AIAP). The correlation coefficient obtained ($r=.237$) was significant at .01 level.

8. Relationship between FLS and AIAP

The coefficient of correlation obtained ($r=.145$) between the functional literacy score (FLS) and the adoption of improved agricultural practices (AIAP), though positive, was not significant.

9. Relationship between Land-holding and AIAP

A highly significant correlation coefficient ($r=.44$) was obtained between land-holding and adoption of improved agricultural practices.

10. Levels of Literacy and Adoption of Improved Agricultural Practices

Non-literate group ($N=46$) formed the zero-level literacy group. The literate sample ($N=136$) was equally divided into four groups which were taken as indicative of four graded levels of literacy i.e., 1st, 2nd, 3rd and 4th level. The average index of adoption of improved agricultural practices was worked-out for each of the above five literacy levels separately and also the average for the entire sample ($N=182$) was computed. Though a remarkable shift was observed with respect to adoption of improved agricultural practices from non-literate group (0-level literacy) to 1st-level literate group, a negative shift was also observed from 1st-level literacy to 2nd-level literacy. While 1st level literacy group stood above the average index of AIAP line, the 2nd level literacy group fell below the line of average index of AIAP. However, a steep rise was observed at the next two higher literacy levels i.e., 3rd and 4th levels.

In general, the findings have fairly indicated that the adoption of improved agricultural practices increased with rise in literacy level.

DISCUSSION

It may be noted that a trend of increasing adoption of improved agricultural practices with rise in literacy level was fairly evident in the results obtained. However, the negative trend at the 2nd level of literacy which included respondents ($N=34$) having obtained 16 to 64 scores on the given literacy test raises the question as to why it was so. It simply seems to explain in a very subtle manner that a 'little knowledge is dangerous'. 'Whether the trend of increasing level of adoption of improved agricultural practices with rise in the literacy (or educational) level as observed in this study would continue at still higher levels of education or not' is another very pertinent question which still remains to be investigated. Thus far the relationship between the level of literacy and the level of adoption of improved agricultural practice appears to be definitely positive and linear one. Whether, at a higher level of education, adoption index would rise or fall' is worth-investigation. The answer to this question was beyond the scope of the present study and further investigation in this direction is needed. The present data have indicated the existence of a positive relationship between the level of literacy and the level of adoption of improved agricultural practices. The results obtained suggest that literacy programmes should endeavour to develop literacy skills to at least 3rd and better 4th level which very much facilitate adoption of improved agricultural practices. No adult education programme should end at the 2nd level

i.e., semi-literacy stage which may prove dangerous and produce negative results by remaining highly dysfunctional.

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How Viet Nam Tackled Illiteracy (A Report)*

M. Khajapeer

Avering that revolutionary regimes are conducive to successful mass literacy campaigns, while citing examples of Russia, China and Cuba, the author gives an account of the Viet Nam success, in further support of this stand. The miracle is the product of the integration of movement for education and literacy with the national and social liberation movement, generating acceptance by the people of the necessary efforts and sacrifices and of the need to eradicate ignorance. From regions of almost total darkness and social degradation Viet Nam paddled its canoe to the happy regions of light of literacy and awareness in bare 13 years in the North (1945-58) and in just 3 years in the South (1975-78).

Le Thanh khoi¹ observes very rightly that "history has shown that, upto the present revolutionary regimes have been the only ones capable of organizing successful mass literacy campaigns. From Soviet Union to China, from Viet Nam to Cuba, all revolutionary governments have given high priority to the eradication of illiteracy because teaching people to read and write awakens consciousness and stimulates participation in political action."²

Around 1945, about 80 to 90 per cent of the population in Viet Nam was illiterate. The percentage of illiteracy was higher in the mountainous region inhabited by minorities. By 1958, that is in a period of 13 years, illiteracy was fundamentally eliminated in North Viet Nam. This achievement is stupendous, viewed in the following context.

- (1) The initial illiteracy rate in Viet Nam was very high, around 80 to 90 per cent in 1945.

- (2) Since 1954, in the Southern part, the country was fighting an atrocious war, which not only took toll of millions of lives but brought about economic devastation upsetting the social order and traditional culture of the Vietnamese nation.
- (3) Social evils such as prostitution, alcoholism, drug addiction, superstition, gambling etc. were rampant, when literacy movement was started.

When South Viet Nam was liberated in May, 1975, 4 million illiterates lived there. In March, 1978, illiteracy in South Viet

* At the instance of the UNESCO Regional office for Education in Asia & Oceania, Bangkok, the Ministry of Education & Social Welfare, Government of India nominated a team of ten literacy experts from India to visit and study adult education programmes in Thailand and Viet Nam from Aug. 21 to Sept., 13, 1978. The author was a member of this team.

Nam had been eradicated. Thus in a period of about 3 years illiteracy was banished from the Southern region of the country also.

How did this country, with its slender resources of men, material and money and with its war-torn economy, concentrate on and succeeded in eradication of illiteracy? What was the powerful driving force in achieving this task? How were the masses and the organisers motivated to have commitment to wipe out ignorance? How was the campaign organized to ensure continuous success? Answers to some of these questions are quite interesting.

The communist party, the Government and the people worked for the development of the country and all of them were committed to literacy and complementary education programmes. The movement for education and literacy, therefore became "integrated into the movement of national and social liberation, generating acceptance by the people of the necessary efforts and sacrifices and of the need to eradicate ignorance." Probably it is this aspect which has caused the miracle of eradication of illiteracy from the country, especially from the south, in such short duration.

The struggle against illiteracy :

During the 80 long years of old colonialism upto the successful August Revolution in 1945, education in Viet Nam was in a bad shape. The few schools that were there admitted persons from wealthy families. In remote mountainous regions, schools were more scarce and often non-existent. 95% of the people were illiterate. In many villages and hamlets one could not find one literate man to help read and write a letter. The

so-called "educated" people (first and second-level graduates) were few and usually dwelt in towns.

On September 2, 1945, President Ho Chi Minh read the Declaration of Independence and called upon people to combat ignorance, foreign aggression and famine. The country could not have accomplished its practical and social revolution without promoting a revolution in the economic and cultural fields at the same time. Following the establishment of the Department of Popular Education in September, 1945, anti-illiteracy courses were started everywhere. Children, grown-ups, elderly people went to classes with zeal. Instructors came forward to take up teaching work without remuneration. Classes were organized in pagodas, private homes, market places—in fact, in all kinds of places. Brothers taught sisters; husbands taught wives; grandchildren taught grandparents to read and write. Many learned, while working, going to market, pulling boats, fishing etc. In 1946, though the old colonialists staged a comeback throughout the country, the fight against illiteracy did not lose its vigour. In addition, it got merged with the spirit of fighting. In fact, the anti-illiteracy campaign was kept up under the slogans: "To study is to fight", and "To study is to love the father-land". Even after these efforts in the liberated North, over 3 million people between 12 and 50 remained illiterate. It was in 1958 that the North fundamentally eliminated illiteracy, save in a few far-off regions in the mountains.

In May 1975 when the South was totally liberated and where 4 million people were illiterate, an anti-illiteracy campaign was launched with the same zeal. Anti-

illiteracy slogans were given everywhere. People started teaching one another. Tens of thousands of young people volunteered to fight illiteracy, braving hardships in remote mountains or on far-flung islands. Active support was given to the movement by teachers and students. By December, 1977, illiteracy in the South was eradicated. In March 1978, in Ho Chi Minh City, a grand festival was held in pomp and pride to hail the fundamental elimination of illiteracy in the Southern provinces and throughout the Socialist Republic of Viet Nam.

Eradication of Illiteracy : Certain causes :

Vietnamese are said to have a great thirst for knowledge. The Government like all revolutionary governments, gave high priority to the eradication of illiteracy because it was convinced that teaching people to read and write awakens consciousness and stimulates participation in political action. The socio-economic and political structures lent natural support to anti-illiteracy movement. Though Vietnam is an agrarian society, it felt the need for literacy during the long years of its struggle for independence. As such, in spite of poverty people took to literacy. President Ho Chi Minh took personal interest and was himself involved in teaching adult illiterates. He used all means within his reach. To Vietnamese people Ho Chi Minh was father of the nation. Whatever he said was to be carried out. This gave a strong impetus to the literacy drive in Vietnam.

The concerted effort of the people, the party and the Government, created a favourable environment for the purpose. We saw banners, posters and other materials stressing the importance of literacy in all classrooms. Policy makers and administ-

rators showed paramount concern and devotion for effectively carrying out the literacy and complementary education programmes. The party cadres worked in close cooperation with the mass organisations such as Women's Union, Youth Union, the Fatherland Front and the Health Services Organisation.

The other significant point to be noted is the motivational aspect of the campaign. Questions on methods and techniques adopted in motivating adult participants were raised many times, during discussions by us. We were told that the illiterates offering resistance to literacy acquisition were persuaded by the party cadres, students, literacy instructors, members of the unions of youth, women, peasants and workers and their interest was aroused and stimulated. In this respect, great care was taken to avoid imposition. The party members who were illiterate set examples by joining literacy centres first. In the case of women with small children, who were willing to attend literacy classes, the children were looked after by cadres and members of peoples organisations. The latter played a vital role in this regard. When somebody was not willing to go to the literacy centre, he/she was given instruction at his/her house. Such was the fellow-feeling exhibited by different sections in fostering a desire for literacy.

Apart from the political factor, as pointed out by Le Thanh Khoc "Viet Nam benefitted from such favourable condition as the existence of a written language with a long secular tradition of study. The written Vietnamese language is exactly the same as the spoken one and is extremely easy to learn because it is a monosyllabic invariable language. The lack of this favour-

able factor is one of the reasons for the failure of certain literacy campaigns where political motivation was nonetheless strong (as in Algeria in 1963 after independence where literacy campaigns were conducted either in a foreign language—French—or in an Arabic that differed from the spoken language”.

Complementary Education

Eradication of illiteracy in Viet Nam is considered to be a first step in the process of raising the cultural standards of people. Complementary education which is offered beyond literacy is considered to be essential for all types of workers, not only for increasing their productivity, but also to train them to use modern equipment for production. The three categories of recipients for complementary education are : cadres, youngsters and working people, importance being attached first and foremost to cadres and youngsters who show merit in production and fighting. The goal is to equip village cadres with second level general education; some cadres with third level general education. District and provincial cadres should be armed with third-level general education; some of them with University-level in their specialities.

The working people should acquire first level general education. The fundamental contents of the complementary education programmes are the same as those of the first, second the third levels of the general education schools, but shortened and made concise, with combination of theory with technical practices, management of production and practical life.

The duration of courses in complementary education is 2 years longer than that of general education. Time allowance for the three levels of complementary education courses is as follows :—

1 level	4 part-time school years
2 level	4 part-time “
3 level	4 part-time “
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Total	12 years
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A visit to the literacy centres and complementary education schools both in South and North Vietnam and observation of methods of teaching, curriculum materials used, and the organization of teaching-learning process has convinced me that we have much to learn from the Vietnam experience.

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per cent of the country's population was illiterate in the year In 1940, illiteracy in the country was 5 per cent. This shows that the readication of illiteracy in the Soviet Union took around a quarter of a century. Cuba was able to eradicate illiteracy in just one year-1961. This was mostly because the initial illiteracy rate in the country was only 23 per cent.

Role of the Radio and Newspaper in NAEP

B. Mallikarjun

Generally speaking, when people talk about the use of radio in adult education they presume that this is an aid like any other aid with certain additional facilities or provisions and that this can supplement the teacher. Both presumptions, in my opinion, are questionable. If produced properly most of the adult education programmes on radio do not need the presence of the teacher. Where a teacher is available, he may supplement the programmes, but not vice versa. The point to be remembered is that when programmes are not used as independent items and are tailored to supplement the teacher, they remain underutilized and their full potential is not realized.

All India Radio with its 84 radio stations having 154 transmitting points covers 89% of the total population of the country. It broadcasts for 386 hours in a week and has ample opportunity and high potential to work for the NAEP. As a medium of entertainment, radio is so popular that its other two functions viz. educating and informing people have been overshadowed.

In the context of NAEP, the following positive factors about radio need to be borne in mind :

1. It reaches more people than any other mass media and has access to the remotest corners.
2. A fast medium, it provides information within the shortest possible time.

3. It is a variegated entertaining medium capable of catering to varied interests and needs.
4. Its cost is comparatively low.
5. It conforms to the oral tradition to which Indians are attuned.

Some drawbacks need also to be listed :

1. Broadcasting programmes assures neither reception of the programme by the audience nor their participation in it.
2. There is a lack of feed-back opportunities and methods.
3. There is a lack of aptitude for educational and informational programmes.

These drawbacks are not insurmountable. Creating a proper listening atmosphere needs good planning and a careful analysis of requirements of the NAEP.

A radio programme does not treat literacy as a prerequisite of education through it. This makes the programme extremely important. Broadly speaking, programmes should be planned in four stages which have reference to four aspects of the NAEP. The first 'Introduction' or 'Explanation' should tell the people about the NAEP in great detail. The second, 'Motivation', must bring home to the people the relevance and use of NAEP to individual and social life. The third, 'Education', should convey the educational messages that NAEP would like to convey. The last, 'Follow-up', should help retain

what was conveyed, adding to it what may be needed further.

An analysis of radio programme requirements of the NAEP projects the need of four different types of programmes i.e., 1) General, 2) Functional, 3) Educational, and 4) follow-up programmes.

The first requirement is that of "general programmes" which cover the first two stages of the NAEP viz., explanatory and motivational. These being the initial stages in which messages would be communicated to as large a number of people as possible, careful planning is necessary. The programme presented should whet the desire of the people to listen to future programmes connected with NAEP. Failure or success at these two stages will set the tone of the general impact of radio programmes on target population.

Functional programmes should be designed to educate the NAEP functionaries of all categories, voluntary workers or Government employees, who are scattered all over the country, and who need information, training and other assistance for the implementation and evaluation of the on-going programmes.

At present there are no media nor any organisation which provide adequate assistance to them. AIR should introduce a special item of at least 3 minutes a day in local languages to meet this requirement. This is how the NAEP throughout the country could be guided and co-ordinated with the help of radio. For the NAEP functionaries, programmes relating to the following aspects should be broadcast :

1. Previous and current experiments in adult education being conducted within the country and other countries and the lessons learnt from these.

2. The NAEP's aim and scope and the role of the functionaries.
3. Organizing people for the developmental task.
4. Literacy teaching.
5. Methods of evaluating the programmes.
6. Methods of using educational tools available
7. Problems that are likely to be faced and the possible ways of finding solutions to these.

"Educational programmes", both 'common' and 'specific', are crucial because these form the core of NAEP. Common programmes have to be of general interest and should appeal to all irrespective of their urban, rural and professional backgrounds, but 'specific' programmes have to be directed to the specific groups of people with a focus on the special needs and interests of each group.

Lastly, the Reinforcement and Follow-up programmes should be designed in such a way that they reinforce learning and help retain what has been learnt. This has been the weakest link of programmes produced by AIR so far. There should be a regular weekly 10 minute programme presenting a feed back from functionaries, target population and others. This interaction can clear doubts, provide guidance and suggest improvements.

While programming on these lines, certain precautions have to be taken. The programmer should

- (a) educate while entertaining and entertain while educating.
- (b) give importance to style of the programme along with that of content.
- (c) try to understand the needs of the target audience and not under-estimate or over-estimate their knowledge and awareness about the

message that is being conveyed in a particular programme.

- (d) coordinate various programmes in such a way that they form links in one single chain.

The NAEP functionaries working in various places should establish the NAEP listeners' informal clubs. People should be told about the forthcoming programmes well in advance. It has been our experience that group listening has great utility. In villages where Radio forums were set up, it was found that the knowledge of the listeners got doubled and where these did not exist the increase in listeners' knowledge was only 20%. Jha's study of "Radio listening behaviour and preferences of farmers" has shown that there is no link between the listeners' socio-economic status, age and size of land holding to the frequency of listening to the programmes on farming. The listeners' socio-economic status may not stand as a barrier for listening to educational programmes.

News Paper

So far, newspapers are an untapped source for purposes of adult education. A glance at the studies of the role of mass media in adult education reveals the fact that newspapers are not supposed to play much of a role. It is to be remembered, however, that newspaper, with its independence of expression can play an important role in creating public opinion in favour of the NAEP, helping functionaries to create forums for discussing their needs and problems and providing necessary information.

Most adult educators are under the wrong impression that literacy is an essential prerequisite to get message from this medium. But that is not the whole truth. It is true only if someone wants to

get the message directly from the newspaper. There are other indirect methods of getting the message out of it. They need to be tapped. Recently there was an experimental adult education programme conducted by Central Institute of Indian Languages, Mysore, in 3 villages of Karnataka. One of the components of this programme was a "reading session" in which one 'reader' read the newspaper item which he had selected well in advance on the basis of its relevance and interest to the group and initiated a discussion on it among the illiterate listeners gathered around him. It was observed that people were more active and articulate when the message of the news item was 'told' rather than when it was 'read'. On the part of the reader this needed only readiness and preparation to take up the task. In our villages it is not uncommon to see people gathering around some one if he has some paper in his hand. If newspaper can reach the community when someone who can read, understand and explain the message to his own people, is available, it will be helpful. There are important occasions in rural areas which can be best utilized for regular educational sessions of this kind.

Experience in educating people has shown that the problems of people are the starting points from which their education can begin. Analysing and finding solutions to these problems can become an operation in which people can participate and learn. In this context it may be advisable to have a two page NAEP daily newspaper issued from all district headquarters of the country.

Let us not think that the use of Radio and newspaper for NAEP is a luxury. It is in fact a necessity.

A Letter to the Editor:

Sir,

For the first time the Government have launched a massive programme of adult education. The objective is not only literacy but also raising the level of consciousness so as to bring about social change. It has been found necessary to eradicate illiteracy to eliminate poverty. The objectives are noble, indeed. But how do we educate 100 million people within a period of five years, considering the fact that we are concerned both with quantitative and qualitative aspects of adult education?

I think the most crucial role is that of the instructors who have to act as change agents at the field level. The people at the top are more or less alienated from rural masses and are only vaguely aware of their problems. They are busy with seminars and conferences which cannot yield anything fruitful as long as a realistic understanding of the field situation is not there.

Let me illustrate. Last year we started ten non-formal adult education centres in some villages of Nadia district of West Bengal. Faced with problems of late attendance, absenteeism and dropouts, we tried to investigate the reasons. We found the economic factor was largely responsible. The majority of the learners were landless agricultural labourers. At the end of a day's work, they had to go to their employer's house to collect wages. At times they had to wait till his return home. By the time they were back home with food stuffs and other necessities of life from the market, they were either too tired or it was too late for the class.

There were others who worked on a yearly contract basis. They lived in the houses of their employers and ate there. For them there were no fixed timings of work. Even after sunset they had to attend to chores like chopping fodder for cattle. During the harvesting season their burden was too heavy.

Some of the learners remained unemployed during the lean period for months, and if employed intermittently, had to work for very low wages. Three learners made bidis for the Mahajan at Rs. 3.00 per thousand and every evening a new deal with him had to be squared up. Two vendors had to go to Calcutta to sell vegetables every day and got back home very late. A few casual workers worked as helpers in masonry work in a neighbouring town. The masons worked till a particular piece of work finished and their helpers had to work with them even at night.

The hardships of these learners include going without meals at times and being forced to raise loans from the Mahajan. Their economic and social problems eat out their vitals and become insurmountable hurdles. Caught up in the bread struggle, they lose their initial interest in education.

Would policy makers and experts provide some guidance on what to do in a situation like this? Where are action programmes that work for economic upliftment and motivate and provide for satisfying learning experiences?

Nadia

Yours etc.
Arun Ghosh

IAEA Programmes for 1979-80

The National Adult Education Programme, envisages a significant role to be performed by the voluntary agencies in fulfilling the stupendous task that it has set before itself. Consequently the Association has drawn up a comprehensive programme along a number of channels to fulfil the objectives of the Programme, during the year 1979-80. The broad outlines are given hereunder :

1. Regional Workshops :

During the calendar year 1979, the Association will organise five regional workshops, one each in South, North, West, East and the Central Zones. The theme will be "A running assessment of the NAEP; identifying and plugging the lacunae". This would be another way of monitoring and evaluating the programme.

2. Setting up a lobby for NAEP Monitoring :

The Association has decided to create a lobby which could act as a watch-dog and also monitor the programme, throughout the land.

At a recently held meeting of the Executive Committee of the Association, it was decided to set-up a sub-committee under the Chairmanship of the Hon. General Secretary, Shri V. S. Mathur, to formulate ways and means of re-orienting the entire programme structure under NAEP and suggest to its member institutions and to

the Government the necessary steps for implementing it.

3. Training of Adult Education Functionaries :

The Association has drawn up an ambitious country-wide programme for the training of adult education functionaries, particularly those at the higher level.

Taking into consideration the magnitude of the need for trained personnel for the successful implementation of NAEP, the Association has planned a three-pronged attack, to solve the problem of training :—

- (a) Short-term orientation courses.
- (b) Study visits.
- (c) Production of a Guide or a Manual for field workers.

(a) Short-term orientation courses :

The Association has planned to organise a minimum of three training camps for the adult education functionaries including instructors, supervisors and others. Two of these will be organised on Interstate level and one on Intrastate level. For the Interstate level training camps, two regions have already been identified. They are (1) the eastern region, with Shillong as the headquarters and (2) the northern region, with Jammu or Srinagar as headquarters. The Intrastate camp will also be held in Orissa, which is a backward State and where

facilities for training of functionaries do not exist. It may be added here that these training camps will be held in collaboration with the local organisations. The Utkal Navjeevan Mandal, Orissa, Jammu University and the Kashmir University, and the Government of Jammu and Kashmir have offered to host the Interstate level training camps.

(b) Study Visits of Field Workers from one region to another region of on-going programmes :

In this regard, the Association has already identified quite a few organisations and places of on-going programmes and field workers in substantial number, in various regions. These field workers in groups of five to six from one region will be sent to another region to visit sites of on-going programmes, and on their return, they would practise what they had seen. A list of 60 field workers has already been prepared by the Association from all over the boundry. The experiment begins with effect from first of May, 1979.

(c) Publication of a Guide/Manual for functionaries :

This would be a handbook of information on various aspects of the NAEP. It would be even useful to a lay-man who wishes to take to adult education work. It has been decided to collect 8 to 10 experts in adult education from all over the country in a two day workshop to work out the chapter wise contents of this Manual. Once this is done a minimum of two writers would be commissioned to write this Manual.

It would be published, to begin with, in Hindi and English and eventually translated into other regional languages.

V Production of Literature (Reading/Writing material) :

The Association proposes to make up for this lack by publishing teaching/learning material for neo-literates either on its own, or in collaboration with other national organisation or with international agencies. One such workshop for the production of literature for neo-literates is being organised in Indore, Madhya Pradesh, from May 6 to 9, 1979.

VI Consultancy Services to Members :

The Association has initiated consultancy services. It has compiled a list of nearly 200 experts/resource persons whose guidance and advice in the matter of project formulation, training of adult education functionaries, production of teaching/learning material, organisation of seminars, workshops, conferences etc., would be made available, whenever an institutional member of the Association needs it.

VII Dissemination of Information- "Clearing House"

Communication support to adult education in general and to NAEP in particular needs to be stepped up a hundred-fold or even more. In this regard, the Association has taken up the following steps :

- (a) Indian Journal of Adult Education :—**This monthly is as old as the Association itself. In view of the

importance of the NAEP, the Association has decided to revamp the Journal under the stewardship of Shri J.P. Naik who has taken over recently as its Hony. Editor.

(b) **Proudh Shiksha** : This Hindi monthly serves the purpose of a 'Clearing House' in adult education, on the national level. As in the case of the English Journal, attempts are being made to improve the quality of this periodical and also to step up its circulation.

(c) **IAEA Newsletter** :—With effect from April, 1979, the Association has started the publication of a fortnightly newsletter which is completely devoted to the cause of NAEP. This English Newsletter would contain fresh news of NAEP received from its member-institutions, about the on-going programmes. In addition, it would disseminate news pertaining to innovations, experiments, successes and failure, as forwarded by member organisations engaged in adult education programmes, non-formal education, functional literacy, etc. The April issue of the IAEA Newsletter has already been despatched to its members.

(d) The Association is trying to prepare a training module and prepare and produce teaching/learning material through workshops and seminars. Very soon a committee will be convened to work out the course content of this training module. It is also decided that it should be possible to prepare training kits and send them to the institutional members for their information and guidance.

VIII Running Adult Education Centres in South-Delhi Colonies :—

The Associations's Project Proposal to start sixty adult education centres in South-Delhi colonies under the auspices of the National Adult Education Programme, has been sanctioned by the Union Ministry of Education and social welfare.

This would be a major break-through for the Association to bring all its expertise and experience to bear upon the creation of model centres with all the three components of NAEP, i.e., literacy, awareness and functionality very well-knit into the total programme. This would also provide useful feed-back to the Association.

The Area of operation spreads from the Vikram Hotel on the North to R. K. Puram on the South, and Malviya Nagar/Begumpura on the East to the main Ring Road on the West, comprising some 29 sub-areas, in which these sixty or more centres will be set-up.

The Director paid a visit to Qrissa from March 28 to April 2 in order to do some promotional work for Adult Education and to establish personal contacts with Adult Education Workers and functionaries. The upshot and outcome of the discussions is briefly stated below :—

- 1 The State Government has cleared 64 of the 72 applicant voluntary organisations. Some of these organisation have already started working in the field.
2. The target for the year 1978-79 (about 1 lakh) should be almost achieved although it would call for

a much greater effort to achieve the target for the year 1979-80 (about 4 lakh).

3. The State Government have already initiated action for setting up the necessary infrastructure at the state-level and below for implementation of NAEP and appears to be fully committed to make it a success.
4. Most of the Adult Education Programme in the field, as elsewhere, is currently confined to literacy. All concerned are seized of it and are trying their best to involve developmental agencies in the field in order to instil the missing elements into the programme (awareness, functionalism, etc.). The DPI, Prof B. Dass, suggested some action to be taken at Government of India level, in this regard.
5. Both the Education Secretary and the DPI averred that the assistance of Indian Adult Education Association would be welcome for training of Adult Education functionaries belonging to voluntary agencies (facilities are almost non-existent at present) and for production of suitable literature for neo-literates.
6. It was also suggested at the meeting with the DPI and his colleagues that IAEA should produce some simple, readable literature on 'General Awareness' on all-India basis, which could be translated into regional languages and also, if possible, some film-strips on Adult Education.
7. The Education Minister, of Orissa said that opposition to the NAEP was being voiced by the student community, who thought that scarce national funds were being diverted towards a programme of dubious

utility at the cost of higher education. This is an entirely mis-conceived notion and should be dispelled with the help of comparative figures relating to cost of education.

Indian University Association For Continuing Education

A meeting of the Executive Committee of the Association was held on Saturday, March 10, 1979, at the Punjabi University, Patiala. Dr. (Smt.) Madhuri Shah, presided.

After a detailed discussion the Committee approved four panel workshops and their implementation during 1979. The Committee also identified the following four institutions, which could act as leaders in the work in their respective regions :

(a) University of Madras, Madras (b) M.S. University of Baroda, Baroda (c) North Eastern Hill University, Shillong & (d) Sri Krishna College, Bongaigaon, (Bhagalpur University).

First such workshop to be held in the Eastern Region at the NEHU, in Shillong, would be taken up in April.

IJACE NEWSLETTER :

The Committee decided to bring out a bi-monthly Newsletter which could eventually be converted into a monthly Newsletter. It was further decided that the NSS Coordinators in the Universities and colleges and the departments of Adult/ Continuing Education, besides the UGC, should be requested to send regular news of adult/continuing education programmes vis-a-vis the NAEP.

(iii) With regard to the review of Correspondence Education in the Southern Universities, the Committee decided to drop this programme as the UGC was likely to undertake this exercise on an all-India level.

Shri J.D. Sharma, Director, Indian Adult Education Association was unanimously elected as Secretary succeeding Shri S.C. Datta who tendered his resignation from the post.

INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised, the Association now directs its efforts towards making the programme effective.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It holds Conferences and Seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them, from all over the world, expert views on, and experiences in, Adult Education. In pursuit of this policy the Association has instituted the Dr. Zakir Hussain Memorial lecture which is delivered every year by an educationist of repute and eminence.

The Association has brought out numerous publications on themes relevant to adult education, including the Hindi-editions of some UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

Its headquarters are placed in Shafiq Memorial, at 17-B, Indraprastha Marg, New Delhi.

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INDIAN ADULT EDUCATION ASSOCIATION



Indian Journal of Adult Education

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Indian Journal of Adult Education first published in 1939 is brought out every month by the Indian Adult Education Association, a voluntary organisation, registered under the Registration Act of 1860. The Journal has special interest in the theory and practice of Non-formal education with special reference to the relationship between Adult Education and Development.

Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

The contributions should be accompanied by either a stamped, self-addressed envelop or by International Reply Coupons. The average length of manuscripts should be between 3,000 to 5,000 words. Contributions to the column 'Comment' should be in the region of 1500-2500 words. Mimeographed, Xeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the sheet only, with a 2" margin on foolscap size paper. Footnotes and references should come at the end and not on every page.

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**Three Channels of Education in Developing Countries :
Some Needed Reforms**

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**NAEP : A Case Study
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Literacy for Tribals

G. S. Rao

Discussing problems of literacy among the tribals, the author lists the absence of a literary language among them as a major one. He draws attention to the sad spectacle of less number of schools & enrolment therein, in tribal areas, with a far higher rate of drop-out and stagnation than the national average. Holding economic and cultural factors responsible for this state of affairs, he suggests a sensitive understanding of tribal aspirations and interests, and attention to matters of language script and materials, advocating adoption of local literary language, in local, Nagari or Roman script with a combination of key & shape similarity methods in Primer construction.

Literacy problems of the tribals in our country are significantly different from those of the non-tribal population. The foremost problem is that none of the tribal languages is a 'literary language'. By literary language we mean a language with (a) a script of its own; (b) a writing tradition; (c) a written literature and (d) schooling.

None of our tribal languages possesses any of these features, though some have devised a modified Roman (as in the case

of the languages of Nagaland and Santhal Parganas) or Nagari (as in the case of Boro) etc. Availability of instruction in mother tongue for those people is almost negligible. Most of our tribals live under the shadow of a dominant language, as Kurubas in Kannada speaking Karnataka, Gondis in Telugu speaking Andhra, and so on. Some of the States or Union territories have tribal majorities and the literacy figures of these indicate the state of affairs :¹

	Male & Female Literates		Per centage		
	(in thousand)				
1. Arunachal	52	(M-44 F-8)	11.29	(M-17.82 F—.71)	
2. Manipur	353	(M 249 F 103)	32.91	(M 46.04 F 19.53)	
3. Meghalaya	298	(M 177 F 120)	29.49	(M 34.12 F 24.56)	
4. Mizoram	178	(M 103 F 75)	53.79	(M 60.49 F 46.71)	
5. Nagaland	141	(M 96 F 44)	27.40	(M 35.02 F 18.65)	
6. Sikkim	37	(M 20 F 8)	17.74	(M 25.37 F 8.90)	
7. Tripura	482	(M 322 F 160)	30.98	(M 40.20 F 21.19)	

Only Sikkim, Arunachal, and Nagaland fall short of the national literacy average of 29.4%. All these states have higher literacy rates than the national tribal average of 11.3%². Intense christian educational services and separate political identities may have been factors behind higher literacy rates. These figures do not include the tribals like Bhils, Gonds, Todas, Paharis etc., who live in one or the other state where a single literacy language dominates. Literacy is the lowest among these tribals. An interesting point is that the literate tribals are illiterate in their own languages. The 7% tribal literates are literate in the state literary language or English. Even if there are a few tribals who are literate in their own language they must have acquired literacy after becoming literate in some other language first. The problem is quite similar to the centuries old migrants like the Telugus in Tamil Nadu or Karnataka. These people, or at least some of them, are literate in their respective state languages, but illiterate in their mother tongue, which they use at home. Our concern here is mainly with the tribal population and their literacy. Literacy, tribal or non-tribal, is intimately connected with the general educational problem of our country. Marginal prevalence of education is bound to result in mass illiteracy.

In the country, as a whole, adult education programmes have not made any perceptible dent in the illiteracy figures. What little progress we have achieved thus far can be directly attributed to increased enrolment in the primary schools. The following figures are indicative of the point :

Literacy Rates	15+literate age group (in lacks)
1961 16.6%	

1961	24.0 %	'61 718.2 or 28.92%
1971	29.45%	'71 1056.3 or 35.3%

No. of Pupils in Class I-V (in lakhs)	Percentage of total in the age group of 6 - 11
1951 191.5	42.6%
1961 349.9	62.4%
1966 504.7	76.7%
1974 631.9	83.5%

The general rise in school enrolment has been resulting in increased literacy figures at each decennial counting. The number of schools and the enrolment of pupils in such schools in the tribal areas is less than the national averages.^{3,4}. On top of it we have the problems of wastage (dropouts) and stagnation (failures) in our system. Here too the tribal areas present a sad picture. The national average of wastage and stagnation in classes I to V is around 50% but in the case of tribal areas the figures are as follows :⁴

	Classes I—III	
	Wastage	Stagnation
Tribal area	92.78%	67.66%
Non Tribal area	63.51%	31.69%

This means that not more than 20 out of 100 children in a primary school at class I go beyond class III. This number gets further reduced as they reach class VI which is the level required to retain literacy permanently. Hence the low rate of literacy among tribals.

The reasons for low educational level and high illiteracy rates are both economic and cultural. First, in the tribal culture there is no premium either on education or on literacy. With the exception of North Eastern regions, where a great deal of awakening has come recently, the fruits of education are neither visible nor tangible, from the tribal point of view. Secondly, tribal

people survive on subsistence economy. Most of their time and energy is spent in the pursuit of food. Their retirement ages are much higher than those of others. Each man, woman, and child is involved in some form of productive activity. Hence it is difficult for them to transfer their life pursuit from economy to education. Thirdly, there is a culture of silence and isolation. This may not be entirely true of the politically conscious in certain regions of our country. But by and large, the tribals fear the influences from outside as regular threat to their ethics and values of life. Obviously, the National Adult Education Programme must take into consideration the tribal aspirations, interests, and problems.

There are some additional problems, in tackling illiteracy among the tribals. These relate to language, script, and materials. Though there are a few primers available in a handful of the tribal languages, no systematic attempt has been made to produce reading materials beyond the Primer in these languages. It is essential that the NAEP takes up this challenge of production of materials. Further, it is essential to bring tribal languages into the educational system, at the primary level.

In general about 16% of the tribals are bilingual. In most cases they are familiar with one of the literary languages. This is more true in the case of tribals living in one of the politico-linguistic states. The Gondis in Maharashtra, Orissa, and Andhra would be familiar with Marathi, Oriya, and Telugu respectively. It is advantageous for all bilingual tribals to become literate in the immediately available literary language. In the absence of such a readily

available language, they may choose either English or Hindi according to their convenience, attitude, and interests.

For tribals who are monolingual a bilingual strategy is advocated here. By this method initial literacy is taught in the mother tongue and gradually the state literary language or English or Hindi is taught as a second language. No substantial work has been done in our country in this particular area i.e., teaching of a second language to the illiterates and neoliterates. National institutions must develop such materials and strategies for them on a priority basis.

An area of concern and much heated debate is that of script.⁵ For tribal people the choices in script are limited to three, 1) Local literary language, 2) Devanagari and 3) Roman. In each state the tribal language must use the local literary language i.e. Telugu Script in Andhra, Oriya Script in Orissa, and Nagari in U.P., Bihar etc. The reasons for advocating the use of a local literary language script for a tribal language are as follows :

1. Most of the immediate affairs of the people are conducted in that language.
2. A great wealth of information and literature will be available in that language. Familiarity with the script is the stepping stone for acquiring competence in the other language.
3. It helps them to join the mainstream of education sooner and faster. There is no way for the tribals to reach the educational mainstream,

by skipping the local literary language.

4. It is easy to prepare and print materials in the local established script. Only about 11.50% (see *Distribution of Languages* CIIL, 1973) of the people in our country speak a language other than one of the literary languages. This 11.50% speak hundreds of different languages. It is uneconomic and less productive to devise new scripts for each of them.

In the other regions one may use either Nagari Script or Roman Script according to the convenience and interests of the people. For example Boro people selected Nagari instead of the local dominant language of Assamese, and some of the North-Eastern States (like Meghalaya & Nagaland) have been favouring the use of Roman Script.

Finally, we have the problem of material production. The first step is to make a linguistic study of the language, in order to provide the most efficient script. The local script or whatever other script one prefers may not have all the symbols (letters) necessary for the tribal language concerned, or may have some symbols which are irrelevant for the tribal language. This can be rectified only with the help of a linguist. At times it may be convenient to introduce non-significant symbols in order to help them later to learn the local literary language. The decision in this regard can be made by the experts in the field of language and linguistics.

A second concern in the area of primer construction is the method of introducing the script. Three major methods are in vogue at present: (a) Lead sentence method; (b) Key word method; (c) Shape similarity method.

Various organisations have been using one or the other method very fruitfully. But a judicious combination of (b) and (c) may be more attractive. Under the supervision of CIIL staff primers have been prepared for Kulluvi (in Nagari) Manipuri (in Bengali), Khasi (in Roman) Apatani (in Nagari), following this method.

Though the non-literary languages lack scripts of their own, they possess a vast amount of folk literature. This can be exploited fully not only in the preparation of follow-up books but also to record their literature for posterity. The objectives of content materials are to 1) impart knowledge, 2) provide information, 3) create awareness and 4) develop educational potential.

Experts in language and linguistics have to be called in to prepare the most suitable materials for the tribal adults in order to reach these goals.

According to the 1971 census about 6.9% (or 3.8 crores) of our people are tribals. Of these 88% are illiterate i.e. only about 20 lakhs of tribals are literate. About one crore of the tribals belong to the age group 15-35. If the NAEP can reach this one crore of people in the next few years we will have achieved a breakthrough.

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Study-Service : A Practical Interaction of Formal And Non-Formal Education

D. Fussell and A. Quarmby

Describing study-service as an effective form of non-formal education with potential to generate other forms, the author holds that the concept is a developing one definable in practice rather than conversely. As an example of how the scheme is developing in Third World countries, he gives a description of Nepal's National Development Service, (run under the aegis of Tribuvan University with funds provided by the Government) high-lighting its plus and minus points

INTRODUCTION

Various resources are needed for the successful development of non-formal education—effective techniques, manpower, funds, organization and political backing. These are not easy to acquire, particularly for an educational approach which rarely produces spectacular results and which ministers to a constituency that includes many people (e.g. drop-outs and adult illiterates) whose voices usually have little political weight. One effective form of non-formal education, known as study-service, has the potential to be a vehicle for other forms of non-formal education. It can supply large quantities of manpower and ready-made organization and attract the political backing that can result in appropriate priority in the allocation of resources.

The term "study-service" was coined as recently as 1972, for an educational technique which existed long before. In

fact, study-service is as old as education itself, but was gradually eclipsed, as education increasingly became "schooling". However, the past fifteen years have seen it re-invented and re-introduced into education systems in a growing number of countries.

Study-service is not a static concept but a developing one, and study-service in practice defines the term, rather than the converse. Any definition (e.g. a period of community service that is a required part of an educational curriculum) should be seen as only a loose and amendable framework to help keep discussion focused. For example, the national service schemes for school-leavers and drop-outs created by some African and Caribbean countries (e.g. Kenya, Tanzania, Zambia and Guyana) would excessively diffuse the focus, if they were included in the definition, as would the post-graduation national service schemes of such countries

as Nigeria and Ghana.

The wide range of schemes which do relate to this definition can be seen to be developing in three distinct streams in various parts of the world. This paper concerns itself only with study-service as it is developing in Third World countries.

National Study-Service Scheme, Nepal

What the Scheme is : A description of one of the world's most significant existing study service schemes gives meaning to the definition above and indicates the potential in the approach.

Since 1972 all Degree-level students at Nepal's national and only university have been required to satisfactorily complete a year of village-level community development service in (usually remote) rural areas before being allowed to begin their final year of academic study. This scheme is known as the National Development Service (NDS). NDS service is a requirement also for foreign students at the University and for Nepalese nationals returning from study abroad (where their courses were locally available), and the requirements is enforced without exceptions.

Each participating student works under university and local supervision, partly as a teacher in a rural secondary school and partly as a general community development worker in the surrounding community, using the school as a base and the school children as assistants.

Activities include health and nutrition education, reforestation campaigns, adult literacy teaching, improving sanitation, water supplies tracks, bridges and schools, etc., family planning promotion, agricultural and horticultural demonstrations, and mobili-

zing local resources of funds, materials and voluntary manpower for community projects. Almost all of these involve villagers in non-formal or informal education in some way. In all activities, participants must work with and through formal and informal local leaders, including the headmaster and village head, involving any extension workers from development agencies who are within reach.

Priority in location is given to the remotest and least developed parts of Nepal. Male participants usually live and work one or two per village, and female participants two or three. Assignment to home areas is not allowed and locations are drawn by ballot, to avoid pressures from influential parents. Initially, cultural mores created parental pressures that kept almost all female participants within the Kathmandu Valley, but resistance gradually evaporated and now female participants serve in increasingly remote areas.

Participants receive a monthly living allowance, ranging from Nepali Rupees 300-450 (US\$ 25-37.50) depending on local living costs, a one-time clothing-equipment allowance, free medical treatment, accident insurance, and return travel to their assigned villages.

The NDS estimates its current overall cost, including administration, as approximately NRs 7,800 per student per year or NRs 780 (US\$ 65) per student for each of the ten months the students work in the villages (training and travel consume the remaining two months). The budget comes from the Education Ministry via the University budget. There has been limited international aid (mostly from UNICEF) for supplementary needs.

Participants receive a mixture of theoretical and practical training, usually

given in or near Kathmandu before the trainees have any experience of their new role. Training is one of the weakest aspects of NDS. Field support and guidance by NDS staff (supplementing locally available support) has also been very weak but is now improving with the recruitment and special training of ex-participants as staff.

The NDS evaluates each participant through reports from the headmaster, the District Education Officer and visiting NDS staff, and a comparative grading is made. Another weak aspect of the NDS—this questionable attempt to transfer the conventional academic grading system into the study-service context—has produced unfortunate distorting effects, making some students more responsive in their work to a grading-points list prepared in Kathmandu than they are to the actual needs of the village.

The aim has always been to have NDS service eventually at the diploma level (after three years of higher education) but it was introduced first at the degree level (after five years) to allow experience to be gained and staff to be trained with the smaller student numbers at that level.

From 212 participants in 1974, the NDS has grown with the University until approximately 800 students per year now serve, and soon service will move down the higher education pyramid by two years with more than 3,000 students serving each year. In a country of 13 million people and 4,000 village areas, this represents a very significant manpower input into rural development.

The NDS is an integral part of Tribhuvan University. It is run by a directorate of full-time staff supplemented by seconded lecturers. The Director

reports to the NDS Committee which consists of Deans and Government Department representatives chaired by the Rector (Deputy Vice-Chancellor). The National Education Committee (the Vice-Chancellor is a member) has the final responsibility for policy.

Why and how the scheme was introduced: The NDS costs money to run; its introduction was highly controversial; why did the Government and University introduce it?

The students' education was very academic and theoretical, containing substantial foreign-influenced material of questionable relevance to Nepal's needs. Many students graduated with attitudes, expectations and abilities divorced from Nepal's social, economic and political realities, and this contributed to increasing graduate unemployment. It was hoped that NDS would add practical, Nepal-oriented education and help produce more useful and realistic graduates. Partly as a result of this problem, Nepal lacked educated manpower able *and willing* to undertake rural development tasks, particularly in remote areas where facilities were even more scarce. It was hoped that the NDS would provide student manpower to work in rural areas on a relay basis, replaced year by year. Many changes were desired for the University (e.g. in course content, teaching methods, and relationship to national development efforts) and conventional methods for bringing about these changes showed little potential for success. It was hoped that study-service would be a forceful change in itself and also that it would help create an environment conducive to other changes.

It was hoped that the NDS would create greater national unity through

students working among people with cultures often very different from their own, and that people in remote areas would begin to feel more a part of Nepal.

It was hoped that NDS would produce future national leaders with a practical understanding of the realities of villages (the base of Nepalese economic, social and political life) gained by wrestling with village problems—a practical understanding not possessed by some of their predecessors. It was also hoped that the NDS would improve the increasingly tense relationship between students and Government and diffuse potential confrontation.

In 1973, a team headed by Dr. T.N. Upraity, the then Vice-Chancellor, produced a detailed working plan which remains the basis of the NDS operations. Some aspects have been closely followed, but in others the NDS deviated from the plan. However, in most cases it is steadily returning to it as a result of experience, making this plan a useful reference document in that it has been thoroughly field-tested.

In the first year the scheme was introduced it faced some difficulties. For example, participants were assigned as school teachers only—a limited role offering little challenge or satisfaction. In addition, NDS became a pawn in a far wider political struggle and was introduced amid controversy. But in the second year, participants were sent to remote areas as priority and their assignments were changed to the present dual teaching and community development role. They began to experience challenge and satisfaction, their attitudes to the scheme changed markedly and this influenced pre-service students and also faculty

members. The NDS quite rapidly changed from being a controversial embarrassment into one of the success stories of Nepal's recent development, strongly supported from many quarters, including some that were initially very negative.

Indications of Impact: The NDS's full impact is too complex and intangible to easily identify and describe and clearly much of this impact will develop further, but there are already strong indicators.

Government Departments receive from their extension offices reports of increased workloads as a result of requests from villages where NDS participants serve (the elusive "pull from below" that development planners seek but rarely achieve).

It is acknowledged that the speed of development of the "Panchayat Sector" (local development) of the National Development Plan is now clearly linked to the presence of NDS participants.

Villagers, slow at first to understand and appreciate the NDS, are now highly appreciative, particularly of the comparative, lack of self-interest of participants ("they plant trees the fruit of which they do not take and make tracks on which they do not travel"). Villagers increasingly press local political leaders and locally assigned officials to emulate the students, with the result that the NDS's leadership, in order to head off jealousy problems, is now urging participants to keep low profiles and to work through local leaders with shared credit.

Lecturers report that participants return more mature and serious about their studies, and that course content of questionable relevance to the Nepalese situation faces increasing challenges in

the lecture room (some lecturers have even asked if they too can be given similar exposure). This informal feedback and change process is now being supplemented formally by curriculum review workshops involving returned participants and relevant faculty members.

The increasingly tense relationship between students and Government has changed steadily, since 1975, into a positive, constructive partnership in development, with increased mutual respect. Students have found that fostering change in conservative rural areas is harder than it appeared from the classroom and they are therefore more tolerant of the Government's limitations. Government officials appear to respect students more for having gone to remote areas and tried, and for having achieved and learned so much in the process. The students still criticise, but their criticisms are more mature and better received, instead of being dismissed as the words of children without practical experience, or as the echos of politicians.

The more constructive student-Government relationship is one important result, as is the fact that all future graduate Government officials, lecturers, teachers, business people and politicians, in fact most future national leaders at many levels in many fields, will have had the profoundly educative experience of a year in village-level development service.

That the Government values highly these effects is well illustrated. Nepal, one of the world's poorest countries, has a small development budget under constant demand, yet the NDS has always received ample funds from the Government. A cost-benefit analysis, in 1977, of a sample of NDS participants' activities

indicated a 4:1 return, counting measurable results only, disregarding many of the most important effects which are unquantifiable. One may doubt the accuracy of this economist's tool in measuring returns from activities with effects as complex and diffuse as those of the NDS, but there is ample informal evidence that returns are very high—probably far higher than 4:1.

Weaknesses and Strengths. The NDS is as yet far from ideal. Its weaknesses are numerous, particularly regarding training, field support and guidance, grading, and integration with the academic parts of the curriculum. But they are readily acknowledged by the leadership, which is working to overcome them.

That it has been able to achieve these results, despite its weaknesses, its small size and its newness, reflects a choice of basic policies and methods that were appropriate for releasing the dynamism inherent in study-service.

University students, treated as children by the education system for the previous fifteen to twenty years, expected to listen passively with their initiative and responsibility dormant or even discouraged, are suddenly, through study-service, treated as adults, confronted with the great challenge of real development needs of real people, and expected to work to help meet them.

The great majority of students respond strongly and positively, and it is this powerful, dynamic release into practical action of previously smothered idealism, motivation and creative energy that sustains study-service in the face of difficulties and allows it to achieve its effects despite great weaknesses in such things as training and field support.

Some Effects. Study-service is capable of initiating and supporting many different forms of non-formal education largely because it is an effective form of non-formal education in itself.

Participating students are available to initiate or support such non-formal education activities as adult literacy teaching, family planning promotion, health, nutrition and sanitation education, conservation, reforestation and other environmental education, and agricultural extension work. And while study-service clearly works best with general assignments, within that frame-work participants can be aimed at specific targets (e.g. creating work opportunities for school drop-outs and giving them the non-formal training to match).

Even more important can be the impact of study-service on formal education. For example, it provides a constant interaction between formal and non-formal education at the university level, and changes occurring in Nepal's Tribhuvan University testify to the power of this interaction.

Where participants are assigned in the dual role developed by Nepal's NDS, the interaction takes place at the school level too, with similar effects. Participants, by involving their school pupils in the community development side of their assignments (e.g. helping dig pit latrines, making tree nurseries at schools and transplanting tree seedlings, improving water supplies, etc.) help inject frequently rigid, academic and often irrelevant curricula with elements of practical non-formal education relevant to village life.

A less obvious but also very important informal educational effect is achieved by the mere presence in villages of study-service participants. The long-establish-

ed concept of education as a one-way street out of village life into prestigious urban employment has been automatically reinforced in children's minds as they never see graduates return to the village, except as failures or perhaps as teachers (who are themselves an important part of the one-way street system). Now, for the first time in Nepal, children see university graduates initiate and participate in practical work in the villages, not as failures, *but as part of their success role*. The effects of this informal educational aspect of study-service, when reinforced over the years, may have profound effects on children's attitudes to and expectations from education.

Because of its effectiveness in simultaneously meeting many different needs, some of them with high political value, study-service can attract very strong support, including political support, from a wide range of sources (e.g. education reformers, rural development). It is this aspect of study-service which has perhaps the greatest potential value for the development of non-formal education.

To set up specific programmes of non-formal education to effectively reach large numbers of people usually requires heavy investment of funds and extensive organizational resources, and many non-formal education techniques are not yet always capable of attracting the strong support needed to get these resources allocated.

Therefore, in the increasing number of countries where the context is ripe for it, a desirable strategy may be to encourage the establishment of study-service (with its potential to attract strong and wide support, including political support) and then to use the established study-service scheme as a vehicle or manpower source for many other forms of non-formal education.

National Adult Education Programme in Assam

R. Debi

In a cumulative result orientated action, the NAEP in Assam aims to cover a population target of 25.33 lakhs, of whom 15.70 are female, in the next five years. The author gives an exposition of the problem along its various dimensions by drawing attention to the absence of a uniform terrain, unevenness of tradition of previous efforts, urban & rural cultural mores that make the task peculiarly complex. Apart from an outline course of action, the author suggests involvement of Political Parties in working out the Programme to strengthen, indirectly, their own position, While fulfilling the national objective and constitutional directive.

As continuing education, adult education in developed countries enables adults to improve their skills and efficiency, up-date their knowledge, and give maximum possible expression to their creativity. In a developing country like India, however, eradication of illiteracy forms the main aim of adult education, as 'the growing pool of adult illiterates constitutes a serious obstacle to development'. Recognizing this fact, the Government of India launched the National Adult Education Programme (NAEP) to educate a 100 million people within five years. The States of the Union have accordingly formulated plans and programmes to fulfil the national objectives in this regard.

After re-organization of the States on the north-eastern region, Assam has become smaller by far, although its manifold problems are by no means smaller on a comparable basis, what with different linguistic groups and

numerous sections of people with different customs and traditions. The State has eight plain districts and two hill districts. The percentage of literacy is 28.14 (hills 20.5% and plains 28.4%) as against the rate of 29.5% of India as a whole. Out of the ten districts, Sibsagar, a plain district, may be considered to be comparatively more literate, since the total percentage of literacy therein is 36.6 (male being 45% and female 27.2%). It is possible that the pioneering educational activities of the Christian missionaries in that district, way back in 1826 and thereafter, have played a significant role in bringing about this happy phenomenon. On the other hand, Karbi Anglong, a hill district, has a literate population of 18.2% — 27.6% male and 9.6% female. This can be easily attributed to general state of backwardness, undeveloped communication system, inaccessibility of the region, poverty, ignorance, conservative traditional living, and (possibly) diverse prejudices against formal education.

There are 2382 villages in the plains and 733 villages in the hill districts without a single school. This should serve to give an idea of the extent of prevailing illiteracy in the State. Following the NAEP, the Government of Assam prepared a DRAFT ADULT EDUCATION PLAN for the period 1978-79 to 1979-84 for both the plain and hill areas, with a view to eradicating illiteracy in the age-group 15-35, setting the following targets, year-wise:

Year	Annual cover- age in lakhs	Cumulative coverage (in lakhs)
1978-79	0.65	0.65
1979-80	4.26	4.91
1980-81	5.25	10.16
1981-82	5.34	15.50
1982-83	5.55	21.05
1983-84	4.28	25.33*

By any standard, it appears to be an ambitious plan. As the Draft Adult Education Plan puts it, in Assam we have about 25.33 lakhs of illiterate people in the age-group 15-35, to be covered under this programme by 1983-84, as against the all India target of 100 million. The *estimated illiterate women are about 15.70 lakhs*. It is assumed that there may be a further 2% to 5% increase over the total illiterate population of 25.33 lakhs due to the entry from the lower age group in subsequent years, flow from outside age groups and also repeaters, etc. Such a situation naturally demands greater vigi-

* It has been acknowledged that additionally provision has to be made to meet the educational needs of another 50 thousand adult illiterates due to the entry from the lower age group, flow of persons from outside the age-groups, plus repeaters.

lance on the part of the Government in implementing the Plan with equal emphasis on the provision of Universal Primary Education, universal attendance and universal retention of pupils to avoid wastage and stagnation. It stands to reason that emphasis on adult education should not mean any neglect of compulsory primary education.

The Assam Government document on adult education shows that while the urban population of 12,89,222 (8.8% of the total population of the State) reside in 72 towns of the State, the rest i.e. 91.2% live in the rural areas. The NAEP is basically a rural education programme. Its success depends on motivating an economically hard-pressed people for some form of education, or as the expression goes, for functional literacy. In this connection, it is pertinent to remember that Assam has some experience in the field of expanding education with a rural bias. A Mass Literacy Campaign was launched in Assam as far back as 1939, when there was a brief spell of popular rule in the wake of elections held under the Government of India Act, 1935. The campaign failed to produce the desired results, under conditions of foreign domination. Further, adult education was equated with literacy. Over the years it has been observed that adults generally do not get attracted to any literacy programme unless it is associated with the prospect of employment opportunities.

The Mass Literacy Campaign of 1939 was followed, a good number of years after Independence, by a scheme of expansion of social education, emphasising non-formal education programme, Farmers' Functional Literacy Programme and adult education programme, in the tea gardens.

A publication of the State Social Education Department recorded the following facts in this regard: (i) under the non-formal education programme, 22,270 students in the age-group 9-11 received instruction in 750 non-formal education centres located in 8 plain districts; (ii) under the Farmers' Functional Literacy Programme, launched on October 2, 1972, 300 farmers' literacy centres were established in five plain districts; (iii) as for the tea gardens, the adult education programme was launched on September 11, 1975, and beginning with the Sibsagar district, 100 adult literacy centres were established. However, the programmes did not make much headway and turned out to be ritualistic.

The NAEP, to be purposeful, needs to be integrated with the Integrated Rural Development Programme and the Rural Health Scheme, launched by the Government in 1978. Integrated rural development attempts to solve problems of the rural community in a comprehensive manner, covering every aspect of rural life. Such a programme 'includes education and cooperation, better means of production and marketing, better health and nutrition, better communication and trained and skilled manpower'. An effective functional literacy programme must take good care of both the learning process and instruction in improving the traditional methods used in various crafts and cottage industries, to suit the modern needs.

In order to make the adult education programme a phased, cooperative venture, a community welfare complex covering a group or groups of villages may be set up to serve as agencies of rural change. This means that side by side with organizing adult literacy classes of different

forms, formal and non-formal, etc., agriculture extension services, cooperative stores, social welfare centres, recreational and child development centres and the like are to be set up in order to convey ideas of integrated development in a concrete manner. Life's experience would itself be a great motivating factor in attracting people to the fold of the programme.

Mobility and interchange of people constitute a great motivating factor. Mutual exchange of ideas and experience tell silently on the minds of the people, thereby affecting the ways of living as well. Stagnant social conditions could be changed to a great extent by launching a massive programme of development of transport and communication facilities.

Women constitute the bulk of illiterates in Assam, as noted earlier. Social taboos against women coming out in the open are fast disappearing, at least in urban areas. The process needs to be extended to rural areas by extending certain benefits of urban life to rural areas as well: these relate to evolving plans for relieving women from the day-long drudgery of household work. Cooperatives could come in a big way in modernising some aspects of social life in rural areas through organised efforts on a voluntary basis. For facility of greater motivation among women, separate adult education centres for them should be created and their location should be within walking distance of about a mile or so. As envisaged in the NAEP, different agencies and sections of people, and women workers specially, should be engaged in this task.

In the context of implementation of NAEP, it is necessary to recall what the

Kothari Commission had observed about the role of voluntary agencies : 'Adult education is an area ideally suited to voluntary effort and the work to be done is of such dimensions that the mobilization of this will play a crucial role in the success of our plans'. The Government bears the main responsibility in the matter; which is why the NAEP has come. Yet it is necessary to involve agencies beyond the shop of official departments in the interest of a massive national effort for banishing the evils of illiteracy. The Assam Government's Draft Adult Education Plan has named the following:

Agencies :	coverage in Percentage	No. of adults in lakhs
(a) Government.....	80.....	20.28
(b) Voluntary.....	12.....	3.03
(c) Other agen- cies.....	8.....	2.02
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	100	25.33

The current year's target under the Plan is 65,000. Under ongoing schemes the target was fixed at 55,000. While 100% expansion was considered, the plan as worked out laid emphasis on consolidation rather than expansion during the preparatory year, for understandable reasons, pertaining to the mechanics of the implementation of the programme aimed at covering ultimately 25.33 lakhs of adults.

As far as the expansion of existing facilities goes the plan is to add 120 centres to the existing 60 for Farmers' Functional Literacy Programme with an average enrolment of 30 in each centre; under non-formal education centres for

the age-group 15-35, to the existing 100 centres in 4 districts (30 in each centre), it is proposed to add 2 more districts with 100 centres in each district and 50 centres in another district, (30 adults per centre). Thirteen voluntary organisations have undertaken to set up among them 360 centres in different places with an average enrolment of 30 in each. The grand total for both the ongoing and new schemes under the auspices of official and non-official agencies stands at 66,450. It appears the figure should go up further, if the additional schemes numbering 32 as submitted by a number of voluntary organisations from 7 plain districts are cleared by the Central Government.

While rigid departmental rules are to be relaxed for encouraging popular participation in the scheme, since excessive bureaucratisation will choke up independent initiative, it is in the general interest to have a co-ordinating and supervisory role for the Education Directorate to avoid possible wastage and malpractices in a programme involving voluntary and official agencies.

In the interest of creating a favourable environment for the success of the movement, the NAEP rightly lays stress on the active role of political parties, trade unions, trade and industry, students and youth and the mass media in the matter. The students' welfare section of the Gauhati University functioning under a Director organized, some time back, a Seminar on the NAEP, with a view to motivate students and teachers connected with the NSS scheme to work more purposefully in the implementation of the adult education programme. Recently the Academic Council of the Gauhati University constituted an Advisory Board

with the Vice-Chancellor as Chairman, to see the implementation of the scheme with the cooperation of the students and teachers of University i.e., entire Assam minus the districts of Sibsagar, Dibrugarh and Lakhimpur, Manipur and Arunachal Pradesh. Coordination at the governmental level of the regions concerned would also prove helpful. Further, a detailed scheme of providing incentives as also obligations covering students and teachers actively engaged in the implementation of the programme may be worked out in conformity with the requirements of particular localities.

We are yet in the preparatory year, as far as programme formulation-cum-implementation is concerned. Education and the social system are closely interlinked and advancement in one field would lead to similar improvement in the other. Eradication of illiteracy is basically a problem of national reconstruction and the economic health of the nation has much to contribute towards the success of the programme. Everybody says that the community is to be involved in the matter. The community is certainly involved in the political process, right from the local to the national level through elections. Political parties aim at educating the electorate at the time of elections in their respective programmes. This is part of the campaign process and parties arrange for their own finances. Could not a part of the time and energy of the political parties be directed towards removal of the bane of illiteracy, which in the process would lead to general education, thereby making their tasks easier at the end of each quinquennial period? In this limited field, even party

considerations could lead to national advance. Further, while concentrating on NAEP, let us not forget that Article 45 of the Constitution of our Republic still remains unfulfilled : the State should have provided free and compulsory education for all children until they complete the age of fourteen years in 1960. Considered in this light, a successful 1960 should have minimised much of our present problems.

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Excerpt on Adult Education from the Draft National Policy on Education 1979.

Need for Adult Education

It is estimated that 230 millions of our adult population are illiterate. These form mostly the poorest and the most neglected sections of the nation. Their contribution to national well-being could be far greater than it is, if they received some education. Their condition is such that they are not able to take advantage of the benefits available to them under the development plans and continue to be exposed to exploitation and social disabilities. The Nation should deem it its solemn duty to impart education to them. The National Adult Education Programme, which has been organised, should be implemented with urgency and sustained vigour. The immediate target should be to educate under this programme a 100 million in a period of five years so that universal literacy becomes a reality in our country within the shortest possible time.

Concept

The Adult Education Programme should mean not only acquisition of literacy and numeracy, but also functional development and social awareness with a view to cultivate the habit of self-education.

Revised Minimum Need Programme

Adult Education is an integral part of the Revised Minimum Needs Programme (RMNP) whose thrust is (a) to reach to the poor people, (b) to coordinate all such programmes with developmental departments, and (c) to integrate them with area planning. The RMNP programmes,

including Adult Education, cannot be the sole responsibility of one Ministry, department or agency.

Agencies

Since this massive programme stipulates a large investment, its operational content has to be carefully worked out. The most important point to be kept in view is that the programme is community-oriented. Agencies and instruments for this programme have to be so identified that the maximum interaction takes place between the local community and the Government.

The programme will be conducted through multiple agencies with precedence to voluntary agencies in so far as they are available. The involvement of teachers, students, trade, industry, youth and women organisations, social workers, developmental departments, municipalities, panchayats and other local bodies will be ensured right from the beginning.

Emphasis on Rural Areas

Since the real problem of adult illiteracy exists in the rural areas, special efforts will have to be made to involve the rural community and the teachers in the rural areas to conduct this programme. A special effort should be made to activate Mahila Mandals and Youth Organisations. Some input from the community would be desirable to make it a continuing programme.

Women Instructors

Since the programme is not only meant for removing illiteracy alone but its aim is

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Adult Education in Thailand

K. Saint

Thailand has a literacy problem that concerns only 16% of its population; as such, in Adult Education, its main attention is focussed on areas which cover functionality and continuity. In size, polity, patterns of living, administration set-up, institutions, cultural mores, Thailand presents a totally different picture from the one that obtains in India. While conceding all this, in this report, the author, pointing to the successful adumbration of Non—formal into the Formal system, release from the 5-10 school hour syndrome, to make the premises available for community learning outside school hours, the status given to the teacher and some other factors, recommends the Thai model as a relevant one for adoption in the States in India.

Thailand shows a number of characteristics which are quite different from what obtains in India. It is comparable to a moderate-sized State in India. With over 90% of the people who belong to the same ethnic, linguistic and religious grouping, viz., Thai Buddhist, there is a cultural homogeneity inconceivable in India. Apart from short spells of domination from north and west, the nation has enjoyed unbroken sovereignty for the last several hundred years giving it a sense of national identity and self-confidence. Over the centuries, Thailand has evolved an adaptive capability in regional and world geopolitics, which has enabled it to survive as a sovereign state and maintain and enhance its prosperity.

In the post Second World War era, it has benefitted from the economic boom in the western world, especially the United States. Its participation in the Viet-Nam

War has enabled it to build up not only self-sufficiency but also export capability in foodgrains. There has been a greater degree of diversification of the agricultural economy and important beginnings have been made in secondary and ancillary industries and service sectors. Although the economy is closely tied to the 'free world' economic system, a start has been made in evolving a regional economic cooperation through ASEAN. After the end of the Viet-Nam War, there has been an active attempt to develop relationship with socialist countries including Viet-Nam. With India there are traditional cultural ties and educational exchange and increasing collaboration in the economic sphere.

There was a short-lived experimentation with democracy during which, despite confusion, there has been a considerable release of forces from below demanding increased share in the prosperity and decision-making. Simultaneously, with the growth of consumerism and a high-energy utilizing economy in the urban centres, questions are beginning to be

*Report from a member of Indian delegation of adult educators who visited Thailand from August 21st to September 3rd, 1978.

raised about the environmental and quality of life implications of this course of development.

Educational Policy

In this background of a rapidly modernising economy and relative stability of the Thai society, educational policy and practice in Thailand has been consciously used as an instrument of both societal maintenance and change. The Thai rulers understood the value of a modern system of education quite early. Beginning with the reign of King Rama VI, compulsory primary education was introduced over fifty years ago and there have been significant advances in the development of education at all levels with generous and farsighted state support and the active involvement of the religious—Buddhist, Muslim, Christian—bodies. Special attention has been given to vocational training both on the job and institutionally, under the aegis of ministries of the Government and private enterprise. In this manner an elaborate and well-administered system of formal education including vocational and professional training with links with universities in Europe and the U.S.A. has been established. As a result of all this there is an overall literacy rate of over 80%. Although the problem of illiteracy concerns only 16% of the population, a much larger problem of continuing education as skill improvement, gaining general education to equivalent levels in the formal system and, more recently, for critical civic awareness for the adult population as a whole is recognized. This is the concern of the Division of Adult Education which started as a Department of Adult Education in 1940. In its earlier efforts, apart from the literacy campaigns, the substance of the curriculum was the

same as in school education and the responsibility for the operational aspects of adult education was almost entirely in the hands of the teachers and the scholars in the formal system. This has given a basis for adult education as an accepted and legitimate part of the educational concerns of the schools. Extra incentives are given in the form of generous overtime allowances—the single largest component in the budget for adult education. Adult education finds further sanction and support in the predominantly Buddhist cultural milieu of Thailand, with its accepted requirement of learning the scriptures and placing a high value on learning in general. In the contemporary context there is a social stigma on being unlettered and serious economic disadvantages follow as a result of it. On the other hand there are opportunities for advancement and rewards for the achievement in academic learning and skill improvement. This kind of achievement is given parity of recognition and status with those in the formal institutional system.

Basic Concept

Adult Education in Thailand is officially defined as: "Any experience or activity which has been organised for out-of-school populations with an aim to promote better academic and vocational knowledge and skills, so that the people can achieve an appropriate standard of living and lead a productive life within the community." The emphasis is clearly utilitarian in the context of a socio-economic system dominated by free enterprise, with significant degree of state control. The purpose is to provide opportunities for self-improvement and for personal and professional adaptation in a situation marked by the tensions of rapid tech-

nological change and institutional stability. Although the programme aims 'to promote positive attitudes towards the democratic constitutional monarchy' as the sheet anchor of the system, there is also a conscious parallel effort for the promotion of the principles of 'Khit pen'. Rooted in the Buddhist concept of self-reliant happiness, 'Khit-pen' approach endeavours to inculcate critical awareness about problems faced by the individual, gives a capability for finding solutions by one's own efforts and induces an acceptance of the results of these personal efforts as a basis for further endeavour.

Organisation and Administration

At the national level Adult Education in Thailand is the responsibility of the Division of Adult Education in the Department of General Education, under the Ministry of Education. There is a National Committee on Non-formal Education which directs the central coordinating system. The Division of Adult Education, which is assisted by a number of adult education specialists, comprises six sub-divisions as given below :

1. Coordination sub-division
2. Planning and Evaluation sub-division
3. Administrative Office
4. Educational Technique sub-division
5. Non-formal Education Development sub-division
6. Operational sub-division.

In each sub-division there are several sections dealing with specific aspects of the work. For instance, the Operational sub-division includes Adult Education Academic Stream Section, Adult Education Vocational Stream Section,

Functional Literacy Project, Reading Supplementary Development Section, Interest Group Section, Audio-Visual Services Section. The Planning and Evaluation sub-division has Statistics and Research, Budget and Project, Learning Assessment Testing, and Certification and Registration sections. The newer dimensions of Adult Education such as Regional Non-formal Education Development Centre Project, Radio-Correspondence Project and Lifelong Education Centre Project are under the Non-formal Education Development sub-division.

At the provincial* level Adult Education is looked after by an Education Officer in the Provincial Education Office under the overall direction of the Governor of the Province. An interesting innovation in the Advisory aspect is that there are two committees : an Advisory Committee for Policy and an Advisory Committee for Implementation of Adult Education in the province. Under the direction of the Provincial Education office, there are three categories of programmes : those with a Life-long Education Centre (LEC), those with no LEC but with Mobile Trade Training Schools (MTTS) and those with no LEC but with Functional Literacy, Continuing Education, Interest Groups etc. The Life long Education Centre, where it exists, provides direct facilities for various forms of adult education to the urban population and supporting services to the rural population. It covers Functional Literacy, Skill Training Schools, Interest Groups, Libraries, Radio Listening Groups, Public Information, Special Activities, e.g., Training & Seminars. It is proposed to set up a LEC in each

*Province is equivalent to a district in India. The Governor's role is analogous to that of the Collector. A district is like a Block or a Tehsil.

Province in the next plan. At the district level, an Assistant Education Officer looks after adult education.

Organisation and Administration of adult education in Thailand in its advisory, coordination, planning, operations, monitoring and support aspects is marked by a high degree of sophistication and articulation. This has important implications for development of adult education in India. Those will be considered in a later section.

Financing :

Adult Education in Thailand is supported largely from funds from the Government which are earmarked as a part of the Ministry of Education Budget. There has been a steady increase in the Adult Education allocation both in absolute terms and as a percentage of the Education Budget. In the Fourth Five-Year Plan Cycle, which is being finalised now, much larger allocations are visualised for education and adult education. In addition to the State support, Adult Education receives resources from private business and industry, mainly for vocational training, and through fees paid by the learners.

Training :

The training of functionaries in adult education work is the responsibility of the In-service Training Section in the Educational Technique sub-division of the Division of Adult Education. There are no special institutions for the training of functionaries. Training is done by teams of trainers from the central section, in collaboration with the officials and supervisors in the regions. Considerable preparation is done in terms of materials and methodologies by the trainers before a training programme is organised. The

location of training varies from a local primary school to a Lifelong Education Centre, or even a University Department of Adult Education.

The delegation had the opportunity to observe closely training of adult education instructors in the western province of Kanchanaburi. It was organised to re-orient the instructors to the new approach of functional education, including the Khit pan concept. All the 75 participants were primary or secondary school teachers. The training team consisted of officials from the Division of Adult Education and from the Provincial Education Office. It was supported by a contingent of staff who provided secretarial help for preparing ongoing reports and records and other material for the training sessions. The training programme covered the following areas in the sequence given :

1. Pretest : Basic Foundations of Trainees' knowledge.
2. Lecture on Rationale of Non-formal Education.
3. Basic Belief of Adult Education in Thailand-Khitpan-Discussion with case presentations.
4. Educational Psychology for Adults: Case presentations.
5. Curriculum and structure : Group work, slide presentation.
6. New Teaching Techniques, e.g., making experience-based cases and open-ended lessons, demonstration of techniques of communications.
7. Administration, Budgeting and Evaluation Methods and Procedures.

8. Post-test, Evaluation of Training.

The training was held in a large assembly hall of a local primary school. The hall was temporarily fitted with amplifiers. The trainers used the system expertly often like stage compeers or entertainers. The training sessions were lively with a combination of brief inputs from the trainers, small group discussions, role plays, demonstration etc. The trainers worked as a team stepping in and out of the lead roles. If talking tended to be lengthy it was interspersed by songs, dance or simple games of entertainment.

Types of Programmes

In 1975, nearly 193,378 learners forming 12% of the population above 10 years of age, were enrolled in the following six categories of programmes :

A. Functional Literacy Programmes :

These are designed for the illiterate adult population in the rural, hill and urban slum areas. Apart from developing skills in basic numeracy and literacy, the programmes aim to promote positive attitudes towards democratic constitutional monarchy, study of problems and problem-solving and use of services in vocational training, agriculture, public health etc. The classes are organised in schools, temples, private homes or any place convenient to learners. A course takes 200 hours of instruction time. The learning group size varies from a minimum of three in the Walking Teacher Programme to 20 or more in the programmes held in conventional schools. Other variants of this programme are Student Teacher Programme, Buddhist Monk Programme, Hill-tribes Literacy Programme. Despite the fact that there were 4.2 million illiterate adults in Thailand in 1975, the enrolment in Functional

Literacy Programmes was only 18,017 adults compared with a total enrolment of 193,378 in all adult education programmes. This suggests that even a country with comparatively high literacy rates has a serious problem in attracting illiterate adults to adult education classes. Nonetheless, mainly as a result of the expansion in compulsory schooling facilities there has been a progressive decrease in the percentage of illiterates in the adult population. This is expected to come down to 11.3% in 1980.

The curricula for functional literacy are subject to State direction. The materials like primers, readers and charts are also produced and supplied by the government.

B. Academic and General Education Programmes :

These programmes, also referred to as Continuing Education or Equivalency Programmes, are designed as 'Second Chance' opportunities for those adults who were not able to continue formal schooling. Five levels of achievement are defined with equivalency to the formal system as follows :

- Level 1 Equivalent to Elementary Grades 1 and 2
- Level 2 Equivalent to Elementary Grades 3 and 4
- Level 3 Equivalent to Elementary Grades 5, 6 & 7
- Level 4 Equivalent to Secondary Grades 8, 9 & 10
- Level 5 Equivalent to Elementary Grades 11 & 12.

Although there is equivalency and parity in recognition for these programmes, these have their own curricula and system of evaluation and certification. From 1978

a great deal of flexibility in the choice of subjects has been introduced with only Thai language and Life Experience Courses being compulsory. Classes are organised in existing school buildings and other government premises. Sometimes separate administrative arrangements are made for these night schools. These courses enable the learners to earn while they learn and are important avenues for improvement of career opportunities for working adults. In 1975, 130,880 persons were enrolled in these programmes forming 67% of the total enrolment in adult education programmes. The bulk of these are in the urban areas. The course fees are charged on per credit basis under the new unit/credit system of achievement assessment.

C. Adult Education Vocational Programmes :

The vocational stream is the second most important which catered to nearly 45,000 learners in 1975, or 23% of those enrolled in adult education programmes. These programmes are aimed at development of new skills or improvement of existing skills through short courses organised by Permanent Adult Education Schools, Mobile Adult Vocational Schools and Mobile Trade Training Schools. (The MTTs are larger in size and provide training in more complex skills) A wide range of courses is provided. Some examples are chicken raising, grafting and building, fish farming, mushroom farming, small and large engine mechanics, tar-welding, construction, pottery, eather-craft, electricity, T.V. and radio repair, typing accountancy, foreign languages, secretarial arts.

A special variant of vocational training is the 'Interest Group' programme which caters to small groups (minimum 15) of learners who wish to develop a common

skill or interest. The group can be set up at the initiative of an organizer with a skill to share or by a group of learners. The programme of the group is submitted to the District authorities. If it is approved, the Adult Education Division takes care of the honorarium to the instructor and other programme expenses. The duration of each course is limited to 30 hours. The skills to be learnt or the interest to be pursued are very clearly specified. The programme was launched, in 1973 and is found in all the provinces. In general, the learners' interests relate to improvement of skills, e.g., orchid growing, choosing fertilizers, how to castrate pigs. However, sometimes cultural and literacy interests are also, included, e.g., Thai Classical music, dance, law in everyday life etc.

D. Reading Skills Promotion Programmes :

The main activity under these is the village Newspaper Reading Centres. These Centres are built with community effort and managed by a local committee. Local materials are used for construction and the design is in keeping with local architecture styles. Some of them are located on temple lands. The government supplies the centres with 2 or 3 newspapers chosen by the villagers. The more active Centres manage to obtain periodicals, charts and posters from various agencies. An adult education Pictorial Wall News Letter from the Division of Adult Education is supplied to all the centres. In 1976, there were 3000 of these centres in Thailand, one for every 9000 persons above 10 years of age. The centres aim to prevent relapse into illiteracy, and to function as sources for news and information for the communities.

The other main programme concerning reading is the public libraries. There is 'multipurpose educational activity' designed to 'induce good reading habits,' to help productive utilisation of spare time and to supply news and information. There are 70 provincial libraries located in the main urban centres, e.g., Chiangma, 261 district libraries, one Book-Mobile and three Floating Libraries. All these had a book stock of 630, 124 and a readership of 4,026,148 in 1976, or nearly 16 % of the adult population.

To support the reading promotion services, a Centre for Book Donations was set up in 1972. The books are collected from all possible sources by the staff of the Centre on request from the donor. Book accumulation points have been set up at railway stations, government offices, schools. The book collection has run into millions. Most are texts, journals, children's books, readers etc. These are distributed to village newspaper centres, libraries, and schools.

The team had the opportunity to visit several village newspaper centres and a Provincial Public Library. The newspaper centres ranged from those with a few newspapers being read by passersby to one with newspaper, charts, posters, and a small open rack library. The public library was a well-lit, airy modern building with a large central hall and a high ceiling. Apart from the reading and lending services, it had conspicuous displays of pictures on local traditions and festivals.

E. Public Education Activities :

There are audio-visual units which aim to inform the public about news, announcements, general information and publicity concerning government activities through film shows exhibitions etc. There

are 77 Public Education units. 72 of these serve all the Provinces. These are the equivalent of the Field Publicity Offices in India. The group did not have the opportunity to see this activity.

F Radio Correspondence and Television for Non-formal Education :

This is a new programme designed 'to render more educational opportunities for the deprived out-of-school rural population'. It involves the collaboration of Centre for Educational Technology, Department of General Education and the existing radio and television stations. The programme was launched in 1976 with emphasis on the use of radio to provide support to continuing education activities. The group did not have an opportunity to see or discuss this programme.

1. SOME GENERAL REMARKS :

Adult Education in Thailand, in its policy and practice, has been strongly influenced by the institutional infrastructure related to compulsory schooling and the rapid modernization of Thailand's economy in the post-war periods.

Adult Education is closely related to the formal system of education in several respects. Beyond the initial stage of basic literacy, the goals of continuing education have been the same as those of schooling, viz., certification on the basis of graded curricula in a number of academic disciplines. The levels of achievement in adult education are defined in parallel terms with the grades in elementary and secondary education. The bulk of the continuing education programmes are carried on at school premises and the overwhelming majority of instructors are elementary and secondary school teachers. The teaching methods are still largely bas-

ed on the classroom practice of schools. The head-masters and educational administrators at the provincial and district level are involved in the adult education work. Training for adult education is a part of the teacher education curricula which includes volunteer student teaching for adults. Thus, adult education is a legitimate and accepted part of educational responsibility of the formal system in the development of which the formal system with additional strategic resource inputs from the state, has played a leading role.

The modernisation of Thailand's economy has influenced the vocational training aspect of adult education. Vocational Training, though not the exclusive concern of the Division of Adult Education, attracts the second largest number of learners in the Division's programmes. These programmes are of short duration and many are run on part-time basis. Apart from these there are many vocational and trade training institutions with long-duration full term courses. There are also on the job training programmes. The rapidly changing economic situation in the country with scientific, technological and industrial emphasis has created a need for manpower with a variety of new skills. In turn, it has been able to absorb the trained products of vocational courses.

Although the group was not able to study in depth the vocational training system in Thailand, it was clear that general adult education and vocational training were mutually supportive and dependent. So far the two kinds of activities have been carried on at separate locations but there are plans to set up multi-purpose adult education centres. Thailand's experience strongly underlines the importance of vocational training as an integral

component in post-literacy adult education plans. Its justification derives from its direct bearing on employment and production aspects of the economy.

During the last few years adult education in Thailand impelled by internal developments and influenced by internationally emerging ideas such as life-long education, non-formal education and conscientization has begun to move towards a philosophy of its own. It is now recognised that a system tied only to pedagogy, textbook and occupational proficiency makes people dependent and less self-reliant. They put heavy expectations on the State and those above, and are frustrated when these are not fulfilled. They do not make an effort to understand the problems and to find solutions themselves. It is in this context that the concept of 'Khit-Pen' man has been evolved as a guiding principle in adult education. 'Khit-pen' idea, rooted in the Buddhist attitude of equanimity, balance and contentment, is intended to enable the individual 'to adapt himself so as to be in constant harmony with his everchanging surroundings and, consequently, be able to lead a happy life'. In the words of an official document :

"A "Khit-Pen" man can see through the problems, locate the causes or the origins of the problems, and eventually identify the solutions most appropriate for himself and his community. He will also be able to achieve what he has set out to do. In case he fails in his attempts he will be able to face the truth and seek other means or revise this previous attempt in order to ultimately achieve his goal".

The group had an opportunity to discuss the concept with Dr. Kovit who is said to be the originator of this idea. According to him it emerged in the course

of an after-dinner conversation when he was visiting the University of Michigan. He had raised the question: Are we making people more frustrated? Text book instruction provides ready-made answers and perfect solutions which in real life do not turn out to be so. The propaganda texts arouse expectations and make promises which are often not fulfilled. This results in anger and frustration. This is unsatisfactory education. The aim should be not to have ready-made answers but to make the adults aware of choices, develop the capacity to choose and to do the best possible in a given direction of choice.

So far there is no well-defined theory of 'Khit-Pen' approach and there is a reluctance to give it a rigid formulation. However, the concept has been widely disseminated among adult educators at all levels. There are variations in interpretations from developing critical thinking' to 'more heads are better than one' to 'seeking happiness through problem solving' to even 'conscientization'. A methodology of preparation of case material based on real-life problems, situations and open-ended discussions based on these has been evolved and is being used for the training of adult educators in relation to the concept of 'Khit-Pen.' It is too early to assess the impact of this dimension but it does seem to be an attempt to move the people out of their traditional passivity to becoming more active and self-reliant partners in the country's development, of course, within the given system.

The NAEP and the Thai Experience

It has already been pointed out that in terms of size, cultural unity or diversity, continuity of institutions, administrative

set-up, pattern of economy, type of polity, extent of illiteracy and attitudes towards education, there is little in common between the Indian and Thai situations. With a manageable size and cultural homogeneity, Thailand has evolved a remarkable national pattern of administration and governance which is reflected in the administrative support and organisation for education and adult education. This kind of arrangement cannot be repeated in the complex federal situation of India at the national level, but it is a relevant model in relation to the organisation of adult education at the level of the states in India. If somehow the same degree of seriousness and professionalism can be brought to bear on adult education planning at the State level as has been done at the national level, then there is much to be learnt from the planning, training, resource support, monitoring and evaluation arrangements that need to be developed for NAEP in the states. Some of the states that show readiness for learning in this respect can benefit from a first-hand study of the Thailand experience. In turn the Ministry of Education at the Union level has to define its own role more clearly for which other federal, continental models with great cultural diversity have to be studied.

Thailand's adult education experience has important bearing on the question of interlinkage between the formal system and non-formal adult education. In Thailand the formal system has been the main vehicle for adult education work. This has been made possible through the proper orientation and training of school teachers, through generous incentives for overtime work and for public recognition of their contribution. In modern Thai

society in which children are well cared for, schools and teachers are well-endowed with facilities and held in high social regard. The State has made generous investment in education. There is a parity of remuneration for teachers based on their qualification rather than on the level at which they teach. The teachers are amongst the better paid functionaries of government and they have a well-developed sense of loyalty to the King, the country and the Buddhist heritage. Achievements in continuing education enjoy a parity of status with those in the formal system. In India the teachers' situation is virtually the opposite of all this. However despite the disadvantage and differences, there is scope for much greater mobilisation of teachers and schools for adult education that has been attempted or visualised hitherto. In the Indian conditions the incentive of the monthly honorarium is not inadequate. (It is worth considering whether it can be raised.) However, social and professional recognition and the generation of a climate of service to the nation are likely to be equally important factors in motivating teachers for involvement in adult education. The ten to five syndrome for the use of school premises will have to be broken and administrative innovation carried out to make schools accessible to community for learning outside school hours.

In Thailand special attention has been given to vocational training aspect of adult education and highly flexible short-term programmes such as Interest Groups, Mobile Vocational and Mobile Trade Training Schools, have been evolved to enable skill improvement. Vocational training in India has been inadequate in its coverage and has been characterised by institutional

rigidities. Interest Groups and Mobile Vocational and Training school ideas can be easily adapted for our needs.

In terms of logistic and academic support there is a well-articulated system of resource channelisation from the national to the provincial and district level which can be adapted at the state level in India. The Lifelong Education Centres are a useful model for a district level resource set up or for a Nehru Yuvak Kendra. Similarly the four Research Development and Training Centres for Adult Education being set up at the regional levels are of interest in relation to State Resource Centres in India.

In the advisory arrangements for the administration of adult education an interesting innovation is the dual advisory set up, one for the policy aspects and the other for the operational aspects. This makes for the efficacy of the advisory function and enriches the support for the administration. This can be adopted with benefit in our system.

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The People's Science Movement in Kerala

K.P. Kannan

Tracing the origin of the Kerala Sastra Sahitya Parishad to the effort of a group of popular science writers who started the organisation in 1957, under the name of Sastra Sahitya Samiti, the author gives an account of its growth, expanding horizons, deepening involvement, re-christening and real identification of its aims & objectives, through succeeding years. At present the organisation has a membership of 4000, It brings out four journals, among other publications, and has conducted a number of programmes to awaken the people by a participation rather than a receive-information process. Starting from several points on the periphery it has closed in on the capital in various morchas of mass awakening. The account is fascinating and should prove inspiring too.

A social experiment, in developing what may be called a people's science movement, has been going on in this part of the country, for more than fifteen years now. The story of the people's science movement in Kerala is the story of the voluntary organisation, the *Kerala Sastra Sahitya Parishad*, which has spear-headed the movement and in the process consciously attempted to generate and develop local-level participatory organisations for sustaining and carrying forward the movement. The activities of the *Parishad* are spread throughout the State with a total membership of more than 4,000 persons among whom about 1,000 constitute the "activists" who carry on the day-to-day work of the *Parishad* on a purely voluntary basis. The activities of the *Parishad* now include (a) publication (of five journals, a news bulletin for circulation among the members, a number of books, study reports and pamphlets for various sections of the population), (b) organisation of study classes (of the rural

poor on subjects ranging from the relationship between nature, science and society to problems of poverty and development), (c) health education programmes and medical camps, (d) non-formal education programmes including conducting of literary classes; (e) conduct of investigative studies, (say on the pros and cons of development programmes sponsored by government and its agencies) and (f) special programmes oriented to develop a scientific attitude among the students (such as talent tests, quiz programmes, setting up of science forums, short term courses, seminars and helping undertake local level projects which have a bearing on the requirements of the community at large).

Origin

The genesis of the *Parishad* dates back to 1957 when a small group of popular science writers, some of them actively associated with sociocultural movements,

formed an organisation called the *Sastra Sahitya Samiti* with the objective of promoting science literature in Malayalam, the language of the State. However, the Samiti was not able to survive for long. A second attempt was made in 1962, this time with a larger group of dedicated intellectuals and popular science writers under a new name, the *Kerala Sastra Sahitya Parishad*. At the beginning, the *Parishad* did not have any clearly defined ideas, in order to relate science to people's problems, say of poverty and unemployment. Till 1966, the *Parishad* functioned with restricted membership, as an exclusive forum for popular science writers and intellectuals. The year 1967 was a turning point in the history of the *Parishad*, in the sense that it was from then onward that the character of activities and the composition of its workers underwent a radical change. Membership was now thrown open to any person who had faith in the crucial role of science in shaping the lives of people. This policy led to the entry of increasing numbers of not only intellectuals who sought a forum for direct interaction with other sections of the society but also students, teachers, social and political workers, professionals like doctors, engineers, lawyers, and scientists and other rural and urban youth, many of them unemployed, but all agog with a sense of commitment and enthusiasms to participate in the work of the *Parishad*. Such qualitative transformation in the personnel of the *Parishad* carried within it the seeds of many unique ventures launched in quick succession in the years that followed.

Reaching the Masses : Phase I

The need for a medium to communicate the message of the *Parishad*, the

popularisation of science, had been felt by its members right from its inception. However, it was only in 1966 that a popular science journal, *Sastra Gati*, was started with a view to give opportunities to writers to contribute articles on science in popular style. The journal found great favour with students, particularly at the college level, besides scientists and teachers working in various institutions. The success of the *Shastra Gati* encouraged the *Parishad* to cater also to the requirements of the still younger generation, the high school students. A second magazine, the *Sastra Keralam*, was therefore started in 1968. This magazine served also as a vital link between the *Parishad* and the parents of the student. In the process, a good number of high school teachers were also attracted to the *Parishad* as subscribers. Within another year, demand arose for a third magazine meant for students at the upper primary level. *Eureka*, started for them in 1970, has proved, by far, the most popular of the magazines of the *Parishad*. Meanwhile, more teachers, mostly at the lower and the upper primary levels, were being drawn to the activities of the *Parishad*. The *Parishad* slowly entered into new areas of activities. One such activity was the open public lectures on diverse aspects of science, with particular emphasis on its influence on every day life

The first major attempt to reach the general public directly was made by the *Parishad* in 1971, when three streams of science *morchas* from three different ends of the State were organised which finally converged at the venue of the annual conference of the *Parishad*. All along their way, the *Parishad* workers gave lectures at street corners of towns and

villages on the common theme of science and society. A hard core of volunteers adept at taking science to the people emerged from this experiment. Emboldened by the 1971 experiment, a novel idea was introduced in 1973, to declare the week before the tenth annual conference as the Science Campaign Week. Three hundred volunteers were identified and discussions ensued on the content and the method of conducting classes on three inter-related themes—Development of the Universe i.e., Development of Man ; and Development of Science. 1500 classes were conducted, as against targeted number of 1000. Common people from diverse walks of life who attended these classes evinced great interest in the themes which they had never had a chance to listen to or discuss.

The following year witnessed an intense debate within the *Parishad* on the role of science in social change, with particular reference both to the immediate and the larger politico-economic environment of Kerala. The dominant view within the *Parishad* at that time was not in favour of restricting its activities merely to "knowledge transfer"; it wanted to act as a catalyst in relating science, (now to include social sciences also) to the dominant problems of poverty and under-development. The underlying aim of the *Parishad* was to develop a scientific attitude among the people so as to ensure their effective participation in the *process* of development. The method of operation was conceived not in terms of a one-way relationship of reaching the people with a given fund of knowledge but of consciously interacting with them in a process of *sharing* knowledge and experiences and forging

ideas. It was with this approach that the slogan "Science for Social Revolution" was adopted in 1974, to make activities of the organisation dynamic.

Beginning of a Mass Movement : Phase II

The first concerted effort to mobilize and involve the people in the activities of the *Parishad* was made in 1976 based on a month-long programme of study classes in different parts of the State. A popular science book on "Nature, Science and Society" was prepared after detailed discussions within the *Parishad*. 1500 persons, some of them coming into contact with the *Parishad* for the first time, were enlisted as volunteer teachers and were given training on the conduct of classes. January 1976 was declared the "Science Month" and arrangements were made to conduct 3000 classes. Though the theme had no well-defined boundary lines with regard to its coverage and profundity, the small book prepared for the purpose in a simple style proved to be of great help.

The classes were mainly conducted in the villages, in schools and village libraries. People belonging to various socio-economic strata attended them with great enthusiasm. The audiences comprised mainly agricultural and non-agricultural workers and farmers, both old and young, and men and women, as well as school students. The classes aroused curiosity, but, in some cases, 'opposition' too. Curiosity because most of them had never had an opportunity to learn about phenomena like the origin of the earth, its place in the universe, and time and space ; their faces lit up and became intent when they listened to the story of the evolution of man, his struggle for survival through the different

stages of history leading to the modern age with all the scientific and technological knowledge at his command but also to an inequitable and exploitative world. Opposition came from some, especially the old, because these classes did not make reference even for once to God whose creation, they thought, were the rains, the day and the night and all the phenomena of nature. Their deep-rooted superstitions and dogmas presumably clashed in their minds with what young men from the *Parishad* were telling them. Arguments ensued and the classes became increasingly lively. Once their curiosity was aroused, the people wanted to hear and learn more and the teachers had no other way but to yield to their demands. Such a 'dialogue process' appears to have been responsible for the multiplication of the classes which rose to 12,000, within a month, exceeding the target number by four times (see Table 1).

Table 1 :

District-wise distribution of 12,000 classes conducted during January 1976

<i>District</i>	<i>No. of classes proposed</i>	<i>No. of classes conducted</i>
1. Trivandrum	500	3,471
2. Quilon	300	900
3. Alleppey	100	586
4. Kottayam	200	614
5. Idukki	—	11
6. Ernakulam	200	670
7. Trichur	500	2,132
8. Palghat	300	1,014
9. Malappuram	200	1,099
10. Kozhikoda	200	450
11. Cannanore	500	987
Total	3,000	11,864

It is estimated that nearly a million persons attended these classes; the number of classes conducted per volunteer-teacher ranging from one to thirty. Only the cost of printing the book was borne by the *Parishad*; the cost of travel was met by the volunteers themselves.

The tempo created during this period was utilized by the *Parishad* to form the Village Science Forums. A number of Village Science Forums were formed at the initiative of the people themselves. These village science forums were intended to provide a common forum for the people to undertake activities ranging from the organisation of non-formal education (such as study classes, discussions; village level planning and economic activities) to cultural activities which have a bearing on the development of a collective personality essential for the promotion of effective participation of the people in the development process. So far, more than 600 Village Science Forums have been set up, but only a few of them have demonstrated their capacity for autonomous functioning. In order to keep up the tempo generated during the Science Month, a plan to have classes conducted on a continuous basis was worked out the same year. The theme selected for the classes was the problems and prospects of Kerala's economic development under the title Kerala's Resources. A popular book was prepared by a group of scientists and camps to train the volunteers were conducted in different places. By the end of 1976, nearly, 12,000 such classes were conducted. In the conduct of the classes the services of agricultural extension officers and other government servants working in development departments were utilized, whenever their help was available

and found useful. However, the conduct of these classes proved strenuous and difficult as the theme related to the immediate problems of the people attending. Not all volunteers were in a position to intelligently articulate the issues, let alone to discuss alternative solutions. But the experiment proved one thing beyond doubt: the people are highly receptive to new ideas and willing to involve themselves in such activities if they are properly organised. Therefore it was decided that the classes/discussion meetings on this theme should be carried out on a continuous basis by the Village Science Forums. So far three editions of the book have been brought out, totalling in all about 10,000 copies.

The year 1977 witnessed a 37-day long *Jaitha* (procession) undertaken by the *Parishad* from the Village Science Forum in the northernmost part of the State to the southernmost part. The Science Procession was carried out with a view to propagate the message of the *Parishad* through direct contact with the people. Nearly 900 public meetings were held during the course of the procession which covered over 10,000 kms. and contacted nearly five lakhs of people. The themes selected for the slogans and the public meetings were "Science for Social Revolution", "Labour Power—The Greatest Wealth", "Industrialisation of Kerala," "State Administration in the Regional Language" and "Eradication of Illiteracy". Booklets were prepared on these themes for distribution among the public. A number of Village Science Forums were activated to organise and participate in the procession. Books, magazines and above mentioned booklets published by the *Parishad* were sold and the total receipt from them exceeded Rs. 25,000/-. Wide publicity was given to the

procession by the regional Press. The Science Procession attracted a large number of new workers to the *Parishad*.

Arising out of the classes on "Kerala's Resources" two specific themes were selected for detailed debate, "Agriculture" and "Health" in 1977. For "Agriculture", a book on "Kerala's Agriculture" which presented an integrated view of the evolution of the existing agrarian structure and discussed the problems and potentialities of agricultural technology was prepared. While a number of discussions were organised the expected import or success in organisation could not be achieved, presumably due to the complex nature of the problem and the limited capacity of the volunteers in handling the subject. The programme on Health was conducted in terms of a series of health education activities including organisation of medical camps. A series of discussions among the members of the *Parishad* on the major aspects necessary for developing a proper approach for the people's health movement were also undertaken. The health programme spread very rapidly and the programme received very good response from the people. The *Parishad* succeeded also in publishing several books on the subject of health.

The year 1978 met with several new demands on the activities of the *Parishad*. Two important areas where the *Parishad* has newly entered are (a) adult education and (b) evaluation of development projects in terms of their socio-economic and ecological effects. Details of the first programme are discussed in a later section. The need to subject the development projects undertaken in the State to detailed examination in terms of their social and economic impact has been receiving

increasing attention in the State in recent years. The *Parishad* took upon itself the challenge when an ecologically grave situation seemingly emerged in a water-logged region called Kuttanad in the southern part of the State. The people of Kuttanad had been attempting to draw the attention of the authorities to the region's problems, but to little avail. The *Parishad* on a request from the local people, carried out a study by sponsoring a team of scientists, social workers and knowledgeable people in the region. The results of the study were published in book form, and discussed in public. Several meetings were held to articulate the public views on the nature and complexity of the problems involved. As a result, the government has at last set up a Committee to make enquiries into the problems in detail. However, the *Parishad's* responsibilities do not end here. They are aware that they have to mobilize the local people to ensure follow-up action with popular participation. Obviously, a lot more work awaits the *Parishad* in this area.

Another equally important and perhaps more controversial issue on which the *Parishad* has concentrated its attention, both for studying the problem and for mobilizing public opinion, is the setting up of a hydro-electric project in a tropical evergreen forest area called the Silent Valley, in the Western Ghats. Yet another area in which the *Parishad's* work is still on is the ecological consequences of the Idikki Project. The work of the *Parishad* in these areas has been, by no means, an easy one; on the contrary, questioning the existing approach and the style of functioning of the professional vested interests in the government and outside

and among politicians, has been quite a formidable and hazardous one.

Looking back, the range of activities the *Parishad* has come to embrace, and the sense of commitment with which they are carried out by its workers is quite impressive by any standard. But the *Parishad* also does realise that it has only just begun to touch the fringe of the problem of creating an intellectual, social and cultural infrastructure essential for ensuring the informed participation of the people in the development process of the State.

Relating the Movement to Different Sections of the Population

Students :

The student community has been one of the major groups with which the *Parishad* is intimately connected. Its work among the students started with the opening of a number of Science Clubs in the schools. Four magazines are now being published, some of them catering also to the general public. *Sastra Gati*, the college level magazine has circulation of only 3,000 copies; *Sastra Keralam*, the high school level magazine has a circulation of 25,000 copies; *Eureka*, the upper primary level magazine has the largest circulation of about 50,000 copies. The most recent wall-paper, *Bala Sastram*, intended for the primary school children has started with a circulation of 2,000 copies. Its circulation is expected to catch up soon.

For the three major categories of students viz., the primary, the secondary and the college, talent tests are conducted annually. The participation of students varies from a few hundred at the

college level to over three lakhs at the primary level. A number of scholarships are awarded to the winners.

Table : 2

Number of Students who Participated in the Eureka Science Talent Competition, 1977 and 1978

Level	Number of Participants	
	1977	1978
<i>School Level :</i>		
Lower Primary	2,86,800	1,87,150
Upper Primary	78,750	1,19,228
Total	3,65,550	3,06,378
<i>Educational</i>		
<i>Sub-district Level :</i>		
Lower Primary	12,600	6,238
Upper Primary	4,180	3,729
Total	16,780	9,967

Science exhibition competition to unearth the hidden talent of the students is another popular programme. The *Parishad's* School Liaison Committee deals with issues relating to the revision of syllabi, publication of supplementary books, organisation of forums like *Sastra Karalam* and *Eureka*, Clubs outside the schools to involve them in various contemporary educational, social and cultural activities. The Science Forums functioning in a number of colleges are organised in such a way as to provide creative leadership for several projects. Some of them have conducted various surveys for the State Planning Board, Institute of Applied Manpower Research and other institutions.

Table : 3
Distribution of Village Science Forums (As on January 31, 1979)

District	No. of VSFs
1. Cannanore	97
2. Vayanad*	8
3. Kozhikode	34
4. Malappuram	71
5. Palghat	31
6. Trichur	73
7. Ernakulam	44
8. Alleppey	83
9. Kottayam	49
10. Idukki	25
11. Quilon	70
12. Trivandrum	41
Total	626

* Vayanad, which has a separate Committee, is part of Kozhikode district.

Table : 4

Distribution of time devoted by the Village Science Forums for various activities, 1978

Activity	Percentage of time devoted
1. Study classes	15
2. Health Programme	40
3. Agricultural Programme	8
4. Adult education	11
5. Children's forum	9
6. Cultural activities	7
7. Cottage industries	1
8. Science processions	2
9. Welfare activities	4
10. Village survey	1
11. Work competitions	2
Total	100

People in the Rural Areas :

All the mass-contact programmes of the Parishad are designed invariably to cater to the requirements of the people in rural areas. The programmes such as study classes, processions, medical camps, health education programmes, cultural activities, adult education programmes are carried out by the Village Science Forums wherever they exist and directly by *Parishad* teams in other places. The *Parishad* is aware of the magnitude of the effort required in creating an organisational and social set up to ensure the participation of the people in all these activities. The existence of village libraries and primary schools in all villages has been a tremendous help in the organisation of the various programmes.

Now a word about the adult education programme: The *Parishad* has been conducting a series of camps for its workers to articulate the issues involved in a programme like this. It also realizes the need to evolve a proper approach towards adult education programme. The main elements of such a programme have been identified as literacy classes and post-literacy classes which would link them to the other programmes of non-formal education of the *Parishad*. The need to make use of the cultural and social idiom of the people in a process of sharing with them the knowledge and life experiences has been emphasised from time to time. Some of the Village Science Forums have successfully made several innovative attempts in this area. The success, in our opinion, would greatly depend on the motivation, enthusiasm and overall social commitment of the volunteers that the *Parishad* will be able to sustain and bring forth.

3. Technicians and Artisans :

In order to impart scientific knowledge to thousands of self-made technicians and artisans who have never had any chance of exposure to formal education, the *Parishad* has organised a forum called School for Technicians and Artisans (STAR). Short courses on various technical subjects like electrical wiring, automobile repairing, printing and such other trades are conducted in various centres under the auspices of the STAR. A number of classes for wiremen have already been conducted. In all these courses, participants engage themselves in discussions on the relationship between the technician/artisan and the society.

The ultimate goal of the *Parishad* in this field is to impart scientific knowledge to this group of toiling workers and in the process attempt to equip them with a scientific understanding of society and its change.

Scientists :

The whole work of the *Parishad* is based on its determination to break the myth that scientists cannot interact with the people in their language and relate their problems to dominant problems of poverty and under-development. Our attempts have so far secured the participation of a number of scientists and other sections of the intelligentsia for going to the people with various programmes. The existence of a class of people who have "knowledge" and another who do not have any, could be a dangerous one to the people at large. Only an effective participation of the people at all levels of societal activity could save them from the abuses which possibly might crop even

in the most well-intentioned political and economic organisation of society.

Organisation and Functioning

The *Parishad* has a four-tier system of organisation. At the local level, in villages and towns, there are Basic Units which are grouped under two or three Regional Committees in every district. The Basic Units in a region elect a Regional Committee and all the Basic Units together elect a District Committee which is an important middle level agency for planning and implementation of various activities in the district. At the State level, a Central Executive Committee is elected by a General Council which has delegates from all Basic Units on the basis of one delegate for every ten members. Village Science Forms are autonomous bodies affiliated to the *Parishad*. Their autonomy is intended to promote activities at the village level according to the requirement and circumstances of each village. The only requirement for affiliation is that at least one member of the Village Science Form should be a member of the *Parishad*.

All the policy decisions are taken by

the General Council which meets during the annual conference. The Operational details of these policies are intensely discussed and guidelines formulated at a Workers' Camp organised within two months after the annual conference. Such camps are also forums for critical reflection on the past performance of the *Parishad*.

The *Parishad* function purely on a voluntary basis. No member is monetarily rewarded for duties performed. The scale of certain activities has become so enormous that some of the activists are compelled to take leave off their regular official duties for a certain period of time. The publication work of all journals and books is carried out by various committees constituted for the purpose on a purely voluntary basis. The revenue from the publication of books and journals constitute the major source of income of the *Parishad*. Occasional grants from the government or its agencies for specific purposes like distribution of books to Village Science Forums and conduct of all India conventions are accepted by the *Parishad*.

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A Preoperative Survey on Television Viewing And Community Learning Needs

V. Nagarajan and S. Selvam

The efficacy of Television as an effective instrument to bring about quick, wide-spread change can hardly be gainsaid. If properly used, it could go a long way in enabling the N A E P to achieve its objective. Realising this, Madras University launched a literacy programme, in collaboration with Modras Doordarshan & the Directorate of Rural Development. The authors undertook this study to identify, in different communities, viewers, their preference level and main learning needs. The field consisted of 200 villages within a radius of 90 K.M. The results obtained are interesting and can serve as important feed-back to monitoring agencies.

INTRODUCTION

Existing research findings confirm that TV is a value neutral medium but an enormously powerful one, capable of both strongly positive and menacingly negative influence.

"Any technology that enables a country to expand and improve its schooling represents an instrument for change that can be utilized to overcome unequal opportunity, integrate previously excluded populations, contribute to the development of individuals and their social groupings, and help achieve widespread consensus and solidarity in a heterogeneous society" (Arnové, 1976). But as the existing studies clearly indicate, television in underdeveloped countries has not aimed at reaching the most disadvantaged populations. In rural cases where programmes are directed to disadvantaged populations the pro-

gramme content is often inappropriate and represents models of behaviour and values characteristic of the dominant groups of society. (Goldsén, 1971; Zeigler and Peak, 1970).

In India every one is contemplating on television and its impact, without seriously taking into cognizance the fact that better use could be made of this effective medium of teaching and learning, in this country. A great opportunity has, at the moment, been provided by the NAEP and it would be a great pity if good use of this opportunity is not made. It was this realization that prompted Department of Adult and Continuing Education, University of Madras, to launch a literacy programme through television, on 2nd October, 1978, in collaboration with the Television Station, Madras, and the Directorate of Rural Development, Government of

Tamil Nadu. The present study has reference to this programme.

The Purpose

The study was undertaken with a view to identify viewers in different communities and their programme preferences. The study also aimed to identify the viewers' preference level for adult education programmes along with the community learning needs. It was envisaged that the findings derived from the present study may be of help to those administrators who were entrusted with either monitoring the utilization of community television sets or producing educational television programmes for rural viewers.

Method

The State Government had provided 200 community television sets to 200 villages within 90 km. range of Television coverage. Operators were nominated and entrusted with the responsibility of operating the sets. The sets are located in central places, either in a school or Panchayat office, so that the villagers could visit and view the programmes without any difficulty.

The Chief Radio Officer of the maintenance wing of the State Government provided details about the location and functioning of the community television sets. A data collection team comprising research scholars and students of the Department was oriented to the objectives and methods of data collection. The team was provided with a van, road maps and names of the villages to be covered on each day. The original plan was to cover the entire area of 90 km. radius, within 3 days. During the field work the team found that the villages were scattered and situated off the main road. Many of the village roads were not motorable and

some villages could be reached only by bicycle. A few of the villages, the students had to cover on foot. With these odds, the team was able to cover a distance of 800 kms., encompassing 56 villages which is just 1/3 of the total number of villages, within the stipulated time of three days.

The programmers and the data collection team, during the review session, understood that a new strategy had to be worked out so that the entire area could be covered within a reasonable time limit. The team was then divided into a number of groups, each comprising two members and each assigned a specific number of villages in a particular direction. They travelled by bus and bicycle and had even to walk, on a few occasions. This strategy was found to be satisfactory, and within four days the groups were able to cover another 113 villages. A few villages were eliminated from the survey due to the obvious fact that these were situated in the border area between Tamil Nadu and Andhra. Thus the total number of villages covered by the survey was 169.

Results and Discussion.

Data collected from the known leader of each village were analysed. Frequencies and percentages were computed and the results obtained are presented below :—

(1) Respondents' level of participation in local activities :

Within the proposed research framework, it was not possible to collect data from a large number of respondents from each village. It was arbitrarily decided that the team immediately after reaching the village might be able to locate through the local informants a leader from the village and collect the information needed for the study. The basic assumption was

that in small villages the leaders might be able to know and provide information relating to various facets of socio-economic and educational activities. After data collection, the respondents were classified according to their participation and non-participation in local activities. The results obtained show that out of the 169 respondents from 169 villages, 141 respondents indicated that they regularly participate in local activities, only 28 indicating that they were not. The percentage of those who participated was 83.4 and of those who did not was only 17.

(II) Knowledge about Adult Education Programmes according to Source of Information

The selected respondents were asked to mention the source through which they came to know about Adult Education. Their responses were recorded and the frequency and percentage for each response was calculated and the obtained result is presented in Table 1.

Table : 1

Frequency and Percentage According to the Source of Informants

Source	Frequency	Percentage
Newspaper	10	5.32
Television	1	0.53
Radio	6	3.55
Village level Worker	130	76.92
None	22	13.01
Total	169	100

It was found that the major source of information was found to be village level workers. Out of 169 respondents 130 mentioned village level workers as the source of information. The result indicated that around 79% of the total

respondents got the information through interpersonal communication. The level of media exposure and the flow of information through mass media such as Radio, Television and Newspaper was found to be very low, as regards the knowledge about Adult Education.

III. Functionality of the Community Television Sets :

Though the Community Television sets were provided to the community free of cost, it could not be assumed that all the sets would be functioning all the time. There may be technical and organizational problems that would determine the frequency or number of days the sets were opened for community viewing. In order to identify the frequency rate of community viewing the respondents were asked to mention the total number of days the community sets were operated during the previous month. The result showing the frequency and percentage according to the number of days is presented in Table : 2

Table : 2

Frequency and Percentage of Villages According to the Number of Television Functioning Days :

Number of Days	Frequency	Percentage
1-10	28	16.56
11-20	81	47.92
21-30	60	35.52
Total	169	100

The result obtained (shown above) clearly indicated that the community sets were found to be operated differentially. Out of 169 Community TV sets were found to function from one to ten days, 81 sets ranging between eleven to twenty

days and 60 sets from twenty-one to all days of the month. From the result obtained it may be concluded that around one third of the total sets were found to be used to the optimum level of 20 to 30 days.

IV. Current level of viewing Non-formal Education through Television

The respondents were asked whether the non-formal education programmes previously produced and telecasted by the Television Station, Madras, were viewed by the community members during the previous month. The responses were tabulated and it was found that out of the 169 only 32 were found to view non-formal education programme. The rest, i.e. 137, were not exposed to the non-formal education programme through Television. The non-viewing were found to account for about 81% of the total potentially provided with the opportunity to view non-formal education programmes through Television.

V. Location of Non-formal Education Centres in and around the Community.

In order to identify the non-formal education centres run by governmental and voluntary agencies, so that the proposed Television programmes can be linked with the established non-formal education centres, data were collected regarding the location in and around the community. The result obtained has indicated that only in 24 out of the 169 there existed non-formal education centres. The rest were not provided with the service of non-formal education centres.

VI. Viewers' Preference related to the existing TV Programmes :

To identify the major programmes that the viewers prefer to view on the days the

television sets function, the respondents were asked to name the type of programme usually the viewers prefer and their responses were analysed. It was found that programmes that have entertainment value attract more viewers. Out of the 169 community sets, 104 sets were mainly catering to the entertainment aspect of the viewers. Movies, cinema songs, drama were the programmes the viewers preferred to news and educational programmes. Only 5 sets were utilized for the transmission of news. This amounts to only 5% of the total sets.

VII. Preference for Literacy through Television

The respondents were asked whether the community members of their respective villages would prefer literacy programme through Television. They were also asked whether the community would prefer literacy programmes through television supplemented and supported by a local animateur. The responses were analysed and the result is presented in Table 3.

Table : 3

Showing the Frequency and Percentage of Responses Favouring Literacy Programme Through Television

Level	Preference	Literacy Frequency	Through TV %	Literacy Through TV with animateur Frequency %
YES	112	66.3	168	99.4
No	57	33.7	1	0.6
Total	169	100	169	100

As shown in Table 3, the respondents from 66.3% of the total communities were favourably disposed to the idea of using

Television for non-formal education. Except one, all the communities were found to be favouring the use of local animateur as a supplementary source of learning.

VIII. Location of the Television Sets

The location of the Television set and the physical facilities and other supplementary teaching aids made available to the animateurs, to convert the viewing group into an organised learning group are important factors. Hence it was decided to collect particulars relating to location of the community Television sets. The result is presented in Table 4.

Table : 4

Frequency and Percentage According to the Place of Location

Place of Location	Frequency	Percentage
Library	5	3.0
Penchayat Building		
Office	71	42.0
Elementary School	74	43.8
Sangam and other Places	19	11.2
Total	169	100.0

The Table presented above indicates that out of 169 Television sets 74 were located in schools, 71 sets in Panchayat office buildings, 5 in local library buildings and the remaining 19 in Sangam and other places. The result indicates that only 43.8% of the total sets can be used immediately for organised learning groups with basic teaching learning aids. The other sets may not be used for organising the viewer groups, owing to the obvious fact that those places lack basic physical facilities for teaching and learning.

In order to assess the community problems and learning needs, particulars relating to the availability of various developmental services and the community problems and needs were collected from among 147 villages selected for the project. The result for the availability of various developmental services is presented in Table 5.

Table : 5
Showing the frequency and percentage of Availability of developmental services among 147 communities

N—147

S.No.	Categories	Frequency	Percentage
1.	Small Farmer Development	84	57.1
2.	Integrated Rural Development	38	25.9
3.	Integrated child care scheme	52	35.7
4.	Integrated Tribal Development	21	14.3
5.	Credit for cottage industries	56	38.1
6.	Credit through Banks	50	34.0
7.	Training Rural Artisan	26	17.6
8.	Land allotment for SC/ST	23	15.6
9.	Remission of kistni	20	13.2
10.	Land Reform programmes	21	14.3

Table 5 indicates that within the geographical area, where community television sets were located, nine different developmental services were identified. Frequency and percentage refers to the actual number of villages benefitted by the specific service in relation to the total villages

(Continued on Page 41)

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selected for the Television link-up programme (N =147). The above table has provided a general profile regarding the range of developmental services, which can be best utilized for designing specific awareness and informational television programmes.

In order to design and produce appropriate Adult Education programmes, particulars regarding the economic, social, health and housing problems and specific needs in the above mentioned areas were collected. Content analysis was done and specific problem areas and needs were categorised. Result are presented in Table 6.

Table : 6
Economic

<i>Problems</i>	<i>Needs</i>
Repayment of Loans	Needs better Loan facilities
Training for small Scale Industries	Utilization training for small scale industries, cottage industries, and handicrafts
Surety	Co-operative societies.
Delay in sanctioning Bank loans	Agricultural Training.
Unemployment	Better price for the producer.
Insufficient income	Cheaper pesticides
Lack of entrepreneurship.	Agricultural imple-ments and pumpsets.
Low wages for rural women	Ownership of occup-ying land.
No income for panchayats.	Land for cultivation.
High percentage landless labourer	Veternary Services.
Marketing.	

Social

<i>Problems</i>	<i>Needs</i>
Problems with elect-ed leaders. Caste conflict	Separate television for Harijans Place for conducting Adult Education classes.
Using same well for drinking water Landlord, small farmers conflict	Prevention of Illicit liquor.
about water supply for cultivation. Resistance for using cholrinated water	Need for welfare association. Transport facilities.
Poor administration of School.	Library, Balvadi, and transportation facili-ties.

Health

<i>Problems</i>	<i>Needs</i>
Infrequent visits of Doctors & Health Officers.	Hospital.
Smallpox, cholera, Diepticria, presence of Mosquitos	Overhead tanks.
Consumption of illicit liquor	Toilet facilities.
Food and mouth diseases among cattles Stray dogs.	Deep wells. Maternity and child welfare centre.
Polluted drinking water. Poor drinage. Wooping cough. Skin Diseases.	Vaccination.

Housing

Problems	Needs
Seperate Colony for Harijans	Loan for building Pacca houses instead of Huts. Proper buildings for schools.
Disinclination of officials in visiting colonies	Electrification of houses

Summary

The present study was undertaken as a baseline study for Television link-up programme undertaken by the Department of Adult and Continuing Education, University of Madras. Empirical Data were collected from 169 communities. The most important outcome of the study was that the findings had provided information to programme planners on the effectiveness of existing television programmes. The study has implied some alteration in the

actual method of producing adult education programmes. The study has helped the programme planners in designing a new series of adult education programmes through television.

Finally, for effective education through television, research has to be viewed as an integral part of management of television programmes. "This is a need commonly recognised and often expressed and almost as often neglected during the start-up and implementation phases of Educational Television" (Arrove, 1976).

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(Continued from page 16)

also to create awareness about other problems, it would be desirable that such programmes as family planning, health and nutrition, child and mother care should be built into this programme. For this, it would be desirable that the newly appointed instructors for this programme should be women as far as is possible.

Skill Development

Besides removing illiteracy and creating awareness, adult education programme has to have some developmental content. It should also aim at improving the skills of the targeted groups so that their pro-

ductivity can be improved. For this, institutions of vocational education should be pressed into service.

Post Literacy Programmes

The adult education programme should include measures for continuing education to sustain the interest of those adults who have taken advantage of it and to enable them to develop knowledge and skills on their own. These measures would include low-priced books and literature, village libraries, material put out through the mass media etc. The development of a rural library system is necessary to support the programme of continuing education.

The NAEP and Public Libraries

V. Venkatappaiah

In its relentless struggle against illiteracy, the Government of India have recognized the role of all kinds of agencies, with the sole exception of public libraries. It is difficult to explain why; more so in view of the fact that as a nation we have been aware that the primary responsibility of a public library is to spread knowledge.

The integral connection between public libraries and adult education was recognized at the International level as early as 1949, when delegates from 29 countries met in Denmark at the International Conference on Adult Education and passed the following Resolution: "This Conference records its recognition of the essential contribution of Museums and Public Libraries to Adult Education. Appropriate to the circumstances of each Member-State, the Conference supports UNESCO's PROCLAMATION that the Public Library is a living force for popular education, culture and information and recommends its consideration and, as far as possible, its adoption in Member-States, as a basis of policy".

In his book "Education for Leisure" Dr. S.R. Ranganathan, the former National Professor of Library Science in India, stressed that adult education programme should be an integral part of the Public Library Service. In all the draft Library Bills he prepared, there is a provision for social education activities. Sri Iyyanki Venkataramanayya, an other architect

of Public Library movement in India, stated that it is high time for us to recognize that the Library has a key role both in the creation and fostering of the yearning in the adult for his own upliftment through self education and literacy. "What a temple has been till about a hundred years ago, our library strove to be, and was during the first half of this century and a couple of decades preceding it." To this end, the Library should function once again as a social centre and source of human activity in every village and urban area. During the days of freedom struggle, hundreds of village libraries in various parts of the country took special interest in adult education and literacy including education for women. Andhra Pradesh Library Association and Madras Library Association played a dynamic role during those days.

The Advisory Committee on Libraries headed by Mr K.P. Sinha, former Director of Public Instruction, Government of Bihar, in its report (1961) emphasized that libraries are primarily institutions for educational advancement of the people. As such, they are one of the agencies of social education and stand in close relationship to other similar agencies. The relation of libraries with educational or potentially education-groups, should bring them in the orbit of social education and liquidation of illiteracy should be their concern.

The Review Committee appointed by Government of Andhra Pradesh (1976) headed by Sri Gopala Rao Ekbote, retired Chief Justice of Andhra Pradesh, stated that the most effective role the libraries can play in adult education is that of helping the people to help themselves. Libraries should strive to be less dominated by a "print mentality" and place more reliance on the use of non-book materials. It is this material, which is going to help the libraries in organizing a campaign for the removal of illiteracy from the rural areas. The Committee pointed out that the public library services have an important role in supporting follow-up literacy campaigns also. Neo-literates need books and other reading materials to enable them to conserve and expand knowledge obtained by them. It recommended that public libraries should be strengthened to fight against illiteracy on a war footing.

The Andhra Pradesh Public Libraries Act, 1960, Section 13(i) (f), states that the Zilla Granthalaya Samsthas have the obligation to provide for lectures, and the holding of classes and conduct of other activities connected with public library

services including social education. Following the provisions of the Act, the Zilla Granthalaya Samsthas are conducting cultural activities, wherever possible, and in stray cases adult education centres also.

The State Library Committee, in a recent meeting, decided that the libraries should co-operate in conducting adult education programme, and wherever possible, the librarians may conduct literacy classes during their working hours, without detriment to the normal functioning of the library. If there are enthusiastic and dedicated workers, they can conduct the adult education classes, even after closing the library on holidays. Libraries which have functional buildings, qualified staff, good furniture, well selected follow-up literature and a congenial atmosphere can take up this work without delay.

One wonders why at the top level, both at the Centre and the States, the importance and role of public libraries in implementing the NAEP has been grossly underestimated. It is high time that a serious effort is made toward involving and strengthening the libraries to play their due role in the implementation of the national programme.

A Letter to the Editor

Sir,

We would like to share with your readers certain observations based on the results of a study conducted in district Gwalior, (M.P.), to determine the impact of Farmers' Training and Education Programme.

A sample consisting of 312 farmers (of whom 180 were in experimental, 60 in external control and 72 in internal control groups) was selected. The impact indicators of training programmes such as awareness, knowledge and adoption of improved varieties, chemical fertilizers, control of pests and diseases, were assessed for trained and untrained farmers. The observations revealed that i) awareness and adoption of improved agricultural practices, (specially of wheat and paddy) was higher among trained

than in untrained farmers and ii) the Programme had attracted younger literate and middle rung farmers (84.6% were literate and 95.8% of them had farming as their primary occupation).

Two points may be made in conclusion. i) training programmes to help the small and marginal farmers (2.6 million holding less than 2 hectares out of a total of 3.4 million cultivator households) need to be intensified and ii) efforts should be made to involve illiterate farmers in the training programme.

Yours etc.

Amar Singh and Suraj Singh

Directorate of Extension,
Ministry of Agriculture,
Government of India,
NEW DELHI.

Indian Adult Education Association

The Director Mr. J. D. Sharma visited Chandigarh—24 to 28 April, 1979—in order to do promotional work for Adult Education in the States of Haryana and Punjab and the Union Territory of Chandigarh. This included a meeting with the Haryana Education Minister, Shri Hira Nand Arya. He also availed of this opportunity to do some preliminary work to enlist the support of the Punjab Government in connection with the next Annual Conference of IAEA, to be held in Amritsar in the first week of October, 1979. The Director called on the Governor and the Development Minister of Punjab and some other officials in this connection.

APRIL, 1979

NEWS

A Seminar On Adult Education In Bombay

The Bombay Council of Adult Education & Social Development Organised a seminar on Adult Education on April 1, 1979, in Bombay. The following four papers were presented during the seminar.

1. "Opportunities for involvement" by Shri Leo A. Rebello.
2. "Role of voluntary organisations in NAEP" by Shri J. M. Gadekar.
3. The methodology, concept, content of NAEP by Shri G.K. Gaokar.
4. Organisation of NAEP by Shri B.G. Wani.

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10. KALYANJI BADAL GAYE— A. A. Anant	3	00

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INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised, the Association now directs its efforts towards making the programme effective.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It holds Conferences and Seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them, from all over the world, expert views on, and experiences in, Adult Education. In pursuit of this policy the Association has instituted the Dr. Zakir Hussain Memorial lecture which is delivered every year by an educationist of repute and eminence.

The Association has brought out numerous publications on themes relevant to adult education, including the Hindi editions of some UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

Its headquarters are placed in Shafiq Memorial, at 17-B, Indraprastha Marg, New Delhi.

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IN THIS ISSUE :

- **Three Channels of Education
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Some Needed Reforms**
J. P. NAIK
- **Adult Education in Canada :
The Changing Scenario**
D. VERMA
- **Role of Universities in Training,
Research and Evaluation of
Education**
A. KAUR

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On account of unavoidable circumstances the article "NAEP: A Case study" announced in the previous issue has not been included in this issue.

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Views expressed by our contributors do not necessarily reflect the views of the Journal.

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'Language Policy in the Context of NAEP' :

G. V. Bhaktapriya

'Psychology of Adult Needs and Adoption of Innovations in the Changing Rural Scene' :

M. G. Kelkar

'Attitude of Teacher-Volunteers towards FFLP' :

M. J. Wilson & B. L. Reddy

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and

other usual features.

Three Channels of Education in Developing Countries : Some Needed Reforms

— J. P. Naik

Formal, Non-formal, Incidental—these are the three channels along which a society conducts its entire educational process, and to which individuals get exposed in varying degrees at different stages of their lives. Occasionally these constituent elements blend happily into an integrated effort, but more often they come into conflict, become lopsided, creating inequity, and anti-development and unjust situations, by tending the classes rather than masses. Drawing attention to these, the paper suggests some reforms both in the Formal and Non-formal channels, so that education plays its destined role in a vibrant manner in establishing a development-oriented society which is just, equitable and harmonious.

Three Channels of Education

The total educational process of a society consists of three distinct channels which operate side by side :

- (a) Schools or the formal education system.
- (b) Non-formal educational activities organized outside the formal education system and consciously aimed at meeting specific learning needs of children, youth or adults.
- (c) Incidental education or learning that results from merely living in society, or engaging in work, or through contacts with other members of the society and exposure to social events and movements.

Every individual is generally exposed to all these three channels of education, although the influence of each channel

varies greatly from one period of life to another. Incidental education, for instance, is most effective in the early years of life, formal education during childhood and youth, and non-formal education during adulthood. Similarly, all social groups are exposed to every channel; but different social groups derive unequal benefits from them. The privileged upper and middle classes, for instance, are the principle beneficiaries of secondary and higher education in developing countries, while the vast bulk of the poor people receive little or no benefit from formal education and are mainly educated through the incidental and non-formal channels. Some times, all these three channels are inter-related and planned in an integrated fashion to give the best results. For instance, the school often provides, not only formal education, but a good deal of non-formal education through programmes like study-service or extra-curricular activities, and

excellent incidental education through its functioning as a miniature community. Similarly, a good programme of in-service professional education for doctors, for example, is organised through an appropriate atmosphere and good working conditions in hospitals, non-formal programmes of professional growth (e.g. participation in seminars or keeping in touch with professional journals) and periodical refresher courses within the formal system. But very often, this well-designed co-ordination is absent and these three channels pull in different directions or are geared to contradictory purposes. For instance, the incidental and most non-formal education in a traditional society tends to be conservative and to support the status quo in values, beliefs and lifestyle while formal and new non-formal channels strive to modernize them, often with little success. Similarly, the almost exclusive monopoly of secondary and higher education by the upper and middle classes alienates them from the masses in developing societies (who are mostly educated through incidental and non-formal education), transforms them into an exploiting rather than a service group, tends to generate social tensions and hinders development. It is therefore, obvious that educational planning cannot afford to concentrate on formal education alone, as it has unfortunately done in the past. It must take into account all the three channels of education—incidental, non-formal and formal—and strive to ensure that they are properly interrelated to provide complementary and mutually supportive services in order to reach the identical goals of individual growth and social development in the best and most economical manner possible.

The Present Situation in Developing Countries

In most developing countries, there are, at present, three distinct categories of educational services.

(1) *Formal Education* : The first and the most extensive service is that of formal education or the schools. It is on this service that national governments incur the largest part of their educational expenditures. And yet its effective coverage is woefully limited. At the pre-school stage, its services cover mostly the children of the urban well-to-do. At the elementary stage, most of these countries have been unable to provide universal education; and the high rate of drop-outs or push-outs implies that only a small proportion of their children complete the elementary school. In secondary and higher education the system is quantitatively limited and restricted mainly to the upper and middle classes. There are hardly any programmes for adults among whom illiteracy rates are high. Qualitatively also, the formal system leaves a good deal to be desired; and its main weaknesses are that it continues (or even widens) the gulf between the classes and the masses and that its relationship to "development" understood in terms of the improvement in the over-all standards of living of the deprived and poor is generally tenuous and often negative.

(2) *Non-formal Channels of Education*: Side by side with the formal education system, a sector of modern "non-formal" channels of education has also grown up. This includes the mass media—press, film, radio and television. It also includes the library services and special governmental programmes such as agricul-

tural extension or family planning or the training components of programmes like development of small-scale, cottage or village industries. But even here, the picture of beneficiaries (and hence the objectives and content as well) gets distorted because of social and economic inequalities. In India, for instance, the English press is by far the best. But its use is limited to the elite while the Indian language press is nowhere so well developed, nor does it reach the masses because of their illiteracy. The film has little educational content and is mostly a negative tool for development. The radio reaches people but its educational value is small. The television is still limited to the rich in a few cities. The health services over-emphasize curative aspects and their preventive and promotive aspects which could provide scope for non-formal education are still largely under-utilized; and so on. On the whole, it may be said that even today the modern non-formal education sector is also mainly oriented to the westernized, the haves and the elite rather than to the masses, and it is more concerned with the continuance and strengthening of the position of the privileged than with development as such or with improving the standards of living of the poor and underprivileged.

(3) *Traditional Non-formal and Incidental Education* : The traditional sector of non-formal and incidental education still continues to dominate the scene. In fact, it is through these channels that the vast bulk of the people still receive their education and are socialized. In India, for instance, the agriculturists still learn their vocational skills by practical experience on the family farm; and most of the craftsmen and artisans still learn their

trades by apprenticeship to parents just as girls learn home-craft and child-rearing by apprenticeship to their mothers. In fact, vocational skills in the large unorganized sectors are generally learnt through the traditional, incidental and non-formal education. Similarly, the whole field of folk games, folk music, folk drama and folk arts is still outside the formal school and within the traditional sectors. The value system of the masses, their beliefs and life-styles are still determined by incidental and traditional non-formal education which has three main weaknesses : (a) It is *inadequate* and does not cover several important aspects of modernity (e.g. science and technology); (b) It is *erroneous* in several respects and rests on outdated knowledge and beliefs long since disproved; and (c) It is too *old-fashioned* and static to be an instrument for helping the individual to adjust himself/herself to the rapidly changing modern societies. In fact, it is these aspects of the incidental and traditional non-formal education (which are almost the exclusive tools of mass education) that constitute the major psychological and cultural bottlenecks to development.

It is obvious that this fragmented and often antithetical system creates more problems than it solves. Therefore, the task facing most developing countries is to transform this unhappy position and to develop both formal and non-formal education and relate them to one another in such a way that the essential climate, skills and workers for development are created.

Some Needed Reforms : Formal-Education

What are the changes needed in the existing system of formal education to realize this objective ? We shall briefly refer to

four of them for they broadly cover all the essential aspects of the reforms required.

(1) *Emphasize Adult Education* : Perhaps the most important change needed is to emphasize adult education. The old view that "education" is essential only during childhood and youth is now outdated; and we must look upon education as a life-long process and strive to create a learning society. For this purpose, adult education which can be best promoted through non-formal channels should become an integral and important part of the formal education system. Moreover, in developing countries, besides literacy the highest emphasis will have to be laid on elimination of adult illiteracy and on adequate follow-up work as a part of this programme. What is even more important, this programme should imply not only functional literacy or learning of vocational skills, but also awakening of the poor and under privileged to the social reality and organizing them so that they can improve their standards of living and assert themselves.

(2) *Change Elementary Education* : Equally urgent is the need to change the formal system of elementary education which is now based on a single-point entry (in Grade 1 at about the age of five or six years), sequential annual promotions from class to class, full-time attendance by pupils, and instruction by full-time and professionally trained teachers. The costs of such a system are high, so that its extent necessarily becomes limited in a poor country. Moreover, this system does not allow a second chance to those unfortunate children who miss its single entry point; and it also drops or pushes out all those grown up children who are compelled to work at home or outside for economic

considerations. It is therefore, necessary to adopt a multiple-entry system and to devise non-formal channels of education to meet the needs of the vast bulk of poor children who cannot avail themselves of the existing system of full-time formal elementary education. This is the only way in which elementary education can be made universal. As in the case of adult education, the content and ethos of the entire system which is oriented to the upper and middle classes will also have to be changed to suit the needs of the masses.

(3) *Increase Accessibility*: The access of the poor and underprivileged groups to secondary and higher education is now extremely limited; and it is essential to widen it, partly through a liberal programme of scholarships to talented children from economically handicapped groups but mainly by the adoption of several non-formal programmes. To begin with, the overemphasis now laid on a single uninterrupted career from Grade 1 to Ph. D., should be abandoned and it should be recognized that it is much better to adopt a system of *recurrent* education under which a student alternates between school and work and enriches both. Secondly correspondence education and sandwich courses should be widely promoted and private study encouraged so that workers have good access to secondary and higher education and can promote individual growth or enhance career prospects. Lastly, all examinations should be thrown open to private candidates as well. These changes are needed not only in general education, but even more so in vocational and professional education.

(4) *Extend Institutions* : The fourth

major change needed is to accept "extension" as a responsibility of all educational institutions, to make the school a centre of the community, and to involve all students and teachers in programmes of non-formal education aimed at those sections of society which are unable to take advantage of the formal system. The 'study-service' scheme is one example of the manner in which institutions of higher education can be involved in programmes of development and in generating important programmes of non-formal education for the people. At the secondary and elementary levels, students and teachers can be similarly used for programmes of adult education for the community and in developmental tasks of no mean significance. In fact, such programmes will enrich formal education and also help improve the quality of non-formal education programmes even while cutting down their costs.

The great advantages of the type of change proposed above are obvious. They will improve the quality of the formal system, extend its coverage, link education more closely with development, bring the upper classes and masses together, and help create a homogeneous and egalitarian social order.

Some Needed Reforms: Non-Formal Education

If an integrated system of formal and non-formal education is to be created, changes in the formal system (like those indicated in the preceding paras) are necessary but not sufficient. They will have to be accompanied by corresponding changes in the modern and traditional non-formal sectors as well.

(1) *Modern Sector* : In so far as the modern non-formal sector is concerned,

the principal change needed is to extend its coverage to include the masses of poor and underprivileged people, especially those living in the rural and remote areas. As literacy spreads, the press (especially the Indian language press) and the library services will begin to come into their own. Equally urgent efforts are needed to increase the use of film, radio and television. But an even greater change needed is to improve the quality of their programmes and to gear them closely to development and needs of the people so that these mass media are used as instruments for education of the people rather than as tools for the entertainment of the haves or for the provision of a romantic escape to the have-nots.

(2) *Traditional Sector* : Perhaps the most important changes needed are in the traditional programmes of non-formal education which, as was pointed out earlier, are practically the sole channels of education for the masses and which are now languishing for want of academic and financial support. Here our efforts will have to be developed on three main fronts. The first is to give them an adequate status and official support so that they gain in prestige and come to be regarded as at least equal to the modern forms of non-formal education. The second is to give them full academic support : this will be possible only if academics begin to study them and take interest in them in large numbers. The third is to develop them as powerful instruments of modernization and development: this will be possible if their content is radically transformed by including modern science and an appropriate social philosophy of development. If these efforts are made, we shall be taking steps to modernize the entire

society instead of concentrating our efforts, as we have done so far, on modernizing the elite only.

Some Needed Reforms : Incidental Education

Although we do not propose to deal with incidental education in detail, one point needs to be emphasized here, viz., the reforms proposed above in the formal and non-formal sectors will result in an improvement of the quality of incidental education. All programmes of adult education of the masses (which should also be accompanied by improvement of their standards of living) will improve the atmosphere and conditions of living in their families. This will inevitably provide better incidental education to their children and make them more receptive to the programmes of formal and non-formal education. Similarly, the quality of social life itself is bound to change when the people as a whole are initiated to scientific ways of thinking and new concepts in social philosophy and are helped to organize and assert themselves to improve their standards of living. This new social atmosphere will necessarily add another valuable dimension to the incidental education which all members of the society receive. Needless to say, this improvement of the incidental education will, in its turn, lead to further qualitative improvement in formal and non-formal education.

A New Education and a New Society

The preceding discussion has highlighted the contradictions and weaknesses within the existing educational systems of developing countries. These nations have evolved fragmented and uncoordinated systems of education in which the channels of formal, modern

non-formal, traditional non-formal and incidental education often have different objectives, cater to different social groups and, on the whole, hinder rather than help development. This educational scene is, in a way, a reflex of such an inegalitarian social and economic system in which the modernized (or rather westernized) and educated elite live beside large masses of uneducated and traditional people, and in which a small sector of modernized and organized industry co-exists with a large unorganized sector of agriculture and traditional crafts. To improve this unhappy state of affairs, we must evolve an integrated system of education in which all the three channels of incidental, non-formal (whether traditional or modern) and formal education are properly linked and made to serve complementary and inter-dependent objectives, instead of running them as parallel and often contradictory system as we do at present. This is the only way to provide life-long education to all and to create a learning society. This will imply extensive changes, not only in the content, processes and forms of formal education at all stages and their integration with appropriate forms of non-formal education but also equally considerable changes in the modern forms of non-formal education and a supreme effort to modernize and develop all traditional forms of non-formal education as well. Such an effort is eminently worthwhile but it cannot be made in a vacuum. It can succeed best if simultaneous efforts are also made to create a more homogeneous and egalitarian social order which assures at least basic minimum standards of living to all.

Adult Education in Canada : The Changing Scenario

D. Verma

Canada's early experiments with adult education were loose and haphazard, the harbingers seeking and creating homeland replicas in altered conditions of land and social intercourse. With growing awareness of its own identity and personality, Canada's initiative found expression in diverse experiments two of which viz, the Women's Institutes and Antigonish Movement have become quite famous the world over. The author traces all this history, in brief, bringing it down to existing, new-evolving, present day trends and projects.

Forerunners

Adult education is provided in Canada on informal lines, since pioneer days. The titles of old textbooks on Colonial geography indicate that they were intended for use not only in schools but by families, travellers and immigrants. Examples are Rev. George Sutherland's *Manual on the History and Geography of Prince Edward Island* and J.W. Dawson's *Handbook of National History and Geogrophy of Nova Scotia*, published in Charlottetown and Pictou respectively, in 1851 and 1852.

There was even a suggestion, during the war of 1812, of adult education similar to that provided by Canadian Legion Educational Services, in World War II. A letter, probably from John Whitelaw, advocated fitting up of one of the rooms of a Midland District school for instruction of young militia men garrisoned in the town. The writer pointed out that such instruction would provide them with a welcome relief from their regular work, prevent idleness and dissipation, and pre-

pare them for a better life in the future.¹

Seeking Replicas

The story of adult education in Canada is one of the early settlers seeking to reproduce homeland conditions. Thus Mechanics Institute Movement came to Canada in 1831, when the first institute was organised in Halifax by Joseph Howe, one of the most vigorous of its supporters. By 1937, there was an institute in every large town in Nova Scotia and as late as 1880, there were over a 100 institutes in Ontario.

University Extension

The next effort was an attempt to start a university extension movement. In 1891, the Ontario Education Minister called a meeting of universities and institutions in Ontario, together with three representatives from McGill University, Montreal. The outcome was the formation of a society called "The Canadian Association for the Extension of University Teaching"; its object,—“To bring within the

reach of the people opportunities of sharing in the benefits of higher education." The Association, however, died in its infancy.

With the beginning of the twentieth century, responsibility for informal adult education was increasingly taken over by the extension departments of universities and by Provincial Departments of Education and Agriculture.

The University of Alberta began, as early as 1908, to plan a provincewide extension of university teaching directly related to the life and interests of the people. The first director of extension was appointed in 1912. In 1900, Frontier College, established to take some educational services to men in the camps, began its long service.

Women's Institutes

In 1897 the Women's Institutes began in Canada and spread to Great Britain and other Commonwealth and European countries.

The first Women's Institute was organized on February 19, 1897, in the village hall at Stoney Creek, Ontario, when a group of farmers and their wives launched a movement that has since spread pretty well around the world.

Mrs. Adelaide Hoodless, a charming, cultured woman, well known for her campaign for clean milk and the teaching of home economics in the public schools, was invited to speak to the women in Stoney Creek.

One hundred women and one man attended the meeting and the first Women's Institute was organized. Objectives drawn came from the hearts and minds of women whose first concern was the welfare of their homes and families.

These pertained to the dissemination of knowledge relating to domestic economy... household architecture... home sanitation... foods... clothing... and the more scientific care and training of children... the carrying on of any line of work which has as its object the uplift of the home or the betterment of conditions surrounding community life." A motto "For Home and Country"² was adopted which has lasted ever since.

News of what had been done in Stoney Creek spread over the province and soon across Canada. Institutes sprang up on other places. Women pressured universities to organize a Women's Institute Branch in Departments of Agriculture; asked for short courses in Foods and Cooking, Sewing and Home Nursing. This service has been extended and the Women's Institutes branches, in most of the provinces now, have permanent staff of extension workers going about the country teaching Nutrition, Clothes, Housing, Handicrafts, and Health. But homemaking education was only part of the programme planned by the organizers of the first Women's Institute. During those early days the institutes carried on work for the community. They arranged social gatherings, worked to improve the schools, cleared up old cemeteries and built community halls. As they studied community problems, they saw that community responsibility extended to the larger field of the nation and the world. Now the institutes have standing committees on Home Economics, Agriculture and Canadian Industries, Social Welfare including Child Welfare and Health, and Citizenship combining Adult Education, Canadianization, International Relations and Peace. Now the women's Institutes are part of an international group, the Associated Country Women of the World.

During the first twelve years of the century, night schools for adults sprang up to provide academic and vocational subjects. These were mainly in the large centres. In 1921, the Workers' Educational Association was established in Canada, located first in Toronto and then spreading to other cities. During the decade many efforts were made to encourage community drama, music, arts and crafts; and national and provincial organizations which sponsor these arts were developed.

Antigonish Movement

At about the same time much was being heard about the movement under the direction of the Department of Extension of the St. Francis Xavier University of Antigonish. This is an outstanding example of the way in which influence of a university can transform the life of the people of a community. This programme began in the Canso parish of Father J.J. Tompkins and developed through mass meetings and informal study groups of impoverished fisherfolk.

During 1920-1950 period, many rural people were having a serious problem identifying themselves. Father Tompkins found, while visiting the parish of Canso, [a fishing village with a population of 1,800] that many of the people were asking intelligent questions, frequently more intelligent than those he had heard discussed by learned professors in the universities of Canada, the States and Europe. Among the unlettered and often hungry fishermen, he noticed an attitude of mind that gave hope. Many were discouraged, yet they were groping for light and lead. Though they were educated, they showed interest in the important affairs of the world; they possessed a desire to learn, to search for a better way. Thinking about

this, Father Tompkins began to develop a programme, based on a single idea—Faith in the People.⁴

How was Father Tompkins able to help these poor, unemployed, uneducated people? He got "the people themselves talking about their situation and about ways and means of doing better."⁵

His aims were eventually fulfilled. Presidents of colleges and universities came to Canso; priests and protestant ministers, businessmen and bankers came.

They met at public meetings and divided into little group discussions. These groups developed into study circles very similar to those in Sweden. One met for a time on the pier, another near the water's edge. Others met in the general store. Father Tompkins would read aloud to them interesting items from newspapers and magazines or chapters from books of history and economics. Soon people were reading, studying, thinking. As a result of these study groups, resolutions were drawn up and forwarded to their federal representative in Ottawa.

The result of this was the setting up of a Royal Commission. When the Royal Commission made its report, it recommended, along with other things, organization, co-operation, and adult education among the fishermen. This caused a flurry of activity. The government engaged Father M.M. Coady to go out among the fishermen and help them organize. Soon there were numerous fishermen organizations, cooperative factories and cooperative markets. Thus the Antigonish Movement began and soon became known throughout the world.

During a special conference called by the United Nations, Coady spoke of the underlying philosophy of the Antigonish

movement. He stated that the complete formula for the progress of the peoples of the earth is spiritual enlivenment and mental enlightenment accompanied by group economic action. Not only does this programme result in material and economic betterment, and hence a higher standard of living, but it lays the foundation for human development in the cultural and spiritual fields. It conditions the people to the point where they are able to manipulate the other social forces and to rise to a high level of civilization.⁶

Similar programmes were taking place in other parts of Canada. Dr. S.K. Broadus then on the staff of the University of Alberta, has left vivid accounts of those days :

'the President and faculty began the task of getting into touch with these scattered three hundred thousand, and persuading them that there really was a university in their province. Oh, those days of "extension lectures"; What a nightmare and at the same time what a revelation they were : We had to keep our regular work going and do justice to it, and we had to travel by vehicle or some little spur-line of the railway to every little rabbit-path of a settlement in the province. The railway connections were well-nigh impossible; But these extension lectures were not without their gratifications..... It was not unusual to have some shaggy farmer rise after the lecture and bur-r-r a question at you which got to the very heart of your little business, and meant no end of reading and thought, on the part of the questioner. And those little post-lecture discussions, in uncouth surroundings, and under the light of

smoky and sputtering lamps, are among our pleasantest memories.⁷

Lectures were given by university faculty in all parts of the province, on History, English and Economics as well as on scientific subjects. A short residence course for young farm people was instituted. A travelling and open shelf library was in operation and more than 200 boxes of books were constantly on the move, with a central library of 10,000 titles to draw on by parcel post. Debating materials were added and soon came motion pictures.

Banff School

Another unique development in adult education came into being in Alberta, in 1933. As a result of a Carnegie grant to the University of Alberta, the Banff School of Fine Arts was created. First efforts were made in the area of drama. Painting and piano groups were added, in the next few years and still later oral French and weaving⁸.

Chautauqua

A more short lived experiment in adult education was Chautauqua. It swept the country from Ontario to British Columbia, during the year 1915 to 1935. Chautauqua was planned for the community. The plays, speakers and musical numbers were all that a family could want. Listeners benefited from lectures by talented and competent speakers. Many talented Canadians got their starts on the Chautauqua platform. Most of the performances were under tents. The excitement of Chautauqua was hard to equal.

Current Mode

World War II brought a great development in Adult Education.⁹ The Canadian Legion Education Services and the National Film Board were fashioned for war purposes and they still provide valued services.

Shortly after the war there were a number of outstanding developments. First was the entry of the provincial government into adult education in Nova Scotia, Ontario, Saskatchewan and Prince Edward Island; second, was the development of community centres of recreation and informal education. Along with these has come a great number of municipally sponsored recreation projects. Lastly, there was an up-swing of Canadian creative effort in art, crafts, music drama, film, radio, ballet, literature. All of these developments influenced the courses of adult education.¹⁰

The current mode of adult education in Canada appears to be a reflection of certification-oriented institutional training. Adult Education has generally followed the model set by the established educational institutions, leaving little room for more flexible organizational arrangements directly oriented towards individualized, personal needs.

The two most important institutions at the tertiary sector are the universities and the community colleges. Both are enhanced by the growing number of part-time and mature students taking a great variety of offerings. There are 66 chartered universities and 144 Community Colleges (many with satellite campuses).

Community College

The biggest trend in post secondary adult education is in the community colleges. Within the last 15 years, enrollment has increased from 53,000 to 239,000 and will probably continue at least until 1985. Most provinces have community colleges or are beginning community college programmes. If these community colleges are sensibly developed, they will represent the most attractive educational policy achievement made in

Canada.¹¹ Already they are taking on the aspect of an oasis to which old and young who have a particular need may turn at any time. The main advantages of community colleges are—a) access for the widest group of citizens; b) adaptability to local and individual demands, and c) capacity to perform "general service" for the community.

From a financial standpoint, adult students pay tuition fees ranging from zero in retraining programmes for federally sponsored unemployed adult to the full cost of many recreational and cultural extension programmes; in private agency programmes, the fees generally cover the total costs of the programmes.

Generally speaking, learners are expected to bear at least part of the cost of adult education programmes. Adults referred for training under the Canada Manpower Programmes are eligible for grants covering tuition, books, and weekly living allowances. Full-time adult students attending approved post secondary institutions may qualify for loans, scholarships and bursaries under the provincial and federal programmes of student assistance.

Child-care provisions for third-level students are just starting to appear on an experimental basis and some colleges and universities alternate study and work periods for students.

A number of Canadian universities have established departments in their faculties of education to train teachers for adult education; numerous institutions offer one or more courses to the adult, training to teach other adults.

Adult Education programmes are initiated at the local level by the individual institutions in response to the needs expressed by the adult students in the community. More and more local advisory

committees, consisting of the people to be served, are involved in assessing the needs of the community and in advising on matters of curriculum.

In most provinces, adult education is organised separately from the education of children and adolescents but it does make use of many facilities that were designed primarily for the education of youth. Efforts at integration are more effective and beneficial at the higher levels in the educational system. At the university level, there is an increasing integration of academic instruction for adults and young people. It is becoming more and more common for young people to take evening courses because they are more compatible with their personal schedules, and adults attending day-time courses, with both kinds of courses meeting the same standard and leading to the same diploma or certificate. At the community college level integration has not progressed as far, although more and more adults are registering for the regular academic courses intended for young people.

Conclusion

Adult education in Canada is the story of common origins with the mother country, followed by the failure of original forms and a progressive adaptation to vastly different conditions. It was natural that the early settlers should seek to reproduce the programmes that they knew. These were not successful because the people, the environment, the climatic conditions and therefore the ultimate concern for survival necessitated more practical solutions to problems of an immediate nature.

The present university extension programmes at Canadian Universities are similar to extension programmes at State

Universities in the United States. These universities began programmes to respond to the need of the people. Practically all universities now have extension programmes. The nature of their activities varies with the character of the area that they serve.

It is impossible to mention the great variety of services which the university extension department have offered to the Canadian people. It is rather doubtful whether any other institution or department of government could have mobilized the necessary resources and have done so much. One outstanding example of the way in which the university can transform the life of a community is the world-famous Antigonish experiment in Nova Scotia which sprang from the extension department at St. Francis Xavier University. The example of the Antigonish Movement has spread far beyond Canada and has been influential in the adult education work of the West Indies. In recent times the practical work-oriented training courses of the community colleges are enjoying a growing popularity.

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Role of Universities in Training, Research and Evaluation of Adult Education

A. Kaur

Referring to the writings and utterances of various scholars, social scientists and eminent educationists for the last 20 years, the author describes the background of the launching of the NAEP, pointing out that the involvement in Community Service has been a slow growth upon our cloistered universities, but not so the awareness of this role. There exists now complete understanding between policy markers and academicians; and the U.G.C. has not only re-arranged priorities, but even specified areas in which universities can go full swing in this national effort. The author raises and answers certain questions regarding training—'for whom, of which type, and where to be given' with clarity and elaborately.

The question of the role of universities in training, research and evaluation is closely associated with the general question of the role of universities in a society. Traditionally, universities have been expected to confine their role only to (1) discovering and disseminating knowledge and (ii) conducting research. Only recently, there has been a growing awareness that the university which is one of the most expensive institutions has some obligation toward the community from which it derives its sustenance. It may not be out of the place to mention that Indian universities are facing an urgent problem of identity. On the one hand, they are progressively discarding their ivory-tower image, but on the other they have not fully committed themselves to the cause of community service. As rightly observed by Singh (1972), it is time for the Indian

universities to re-educate themselves about their objectives as well as their priorities. Singh (1972) has also pointed out that a precondition for their survival is that they reach out to the community. Writing in the same vein, Mehta (1976) has remarked that the "high campus walls which separate the university from the community are likely to become danger signals for strife and disruption unless they are lowered soon."

After a series of dialogues between social scientists in general and educationists in particular, it has come to be widely accepted that the university can and must play an important role in identifying and solving the problems facing the community. In this context a number of educationists, including adult educationists, have tried to delineate the role of univer-

sities in adult education. The Education Commission (1964-66) stressed that Indian Universities must take upon themselves a much larger share in the responsibility for educating adults. The Education Commission, visualized the new role of the university and recommended that the gulf between the university and the community should be narrowed down. NSS which later developed into a three pronged programme including National Service Corps, N.C.C. and N.S.O. was the outcome of this recommendation and the debate that had followed. Under N. S. C. university and college students were to involve themselves, among other things, in the programme of adult literacy. The late President, Zakir Hussain, in August 1967, delivering the convocation address of Bombay university, called on the Indian universities to perform two additional functions, namely (i) service to the community and (ii) adult education. Again, on the eve of International Literacy Day, on Sept. 7, 1967, in his radio broadcast to the nation, he gave a call that universities must think of service to the community and their responsibility in the field of adult education. Outlining the role of universities in adult education Butt (1976) observed that for years the universities had eschewed adult education, as a field beneath the dignity of their proper interest and that this very fact i.e. 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. Justifying the role of universities in adult education Jayasuriya (1971) remarked that when a prestigious institution such as the university embarks on a programme or undertakes an activity, the interest genera-

ted in the rest of the society could be such as to lead to the successful execution of the programme or the activity without the need for any other incentive.

During the last fifteen to twenty years various attempts have been made not only to outline what obligation the universities have towards the community but also how best they can meet this obligation. A number of seminars and conferences have aimed at pinpointing the role of the universities in various aspects of the adult education programme. The (i) Conference on Continuing Education and the University held at Madras in 1970, (ii) Seminar on Life-Long Education, organized in 1970 by the Asian Institute of Educational Planning and Administration, (iii) Regional Conference on Continuing Education convened by U.G.C. in Oct., 1975, at the Osmania University, (iv) Seminar on Continuing Education convened by U.G.C. in February, 1976, at Poona University (v) Regional Conference on Adult and Continuing Education convened by U.G.C. in October, 1976, and held at Himachal Pradesh University, (vi) Seminar on Context and Techniques of Extension Programmes in Universities organized in March, 1977, by IUACE in collaboration with the North-Eastern Hill University at Shillong and (vii) the Seminar on Community Service as Continuing Education organized by IUACE at Madurai University in December, 1977 and (viii) the 1977 Annual Seminar of the IUACE on "Participation of Indian Universities in National Adult Education Programme" held at Saurashtra University, Rajkot, in January, 1978, have in one way or the other thrown some light on how universities/colleges can help in promoting the cause of adult education.

The University Adult Education

Association established in 1966 (which came to be called Indian University Association for Continuing Education in 1970) aimed at (i) conducting and providing facilities for research experiments and pilot projects in the field of adult education (ii) undertaking training programmes and (iii) evaluating the work done by universities giving a new impetus to universities' involvement in programmes of adult education.

There is complete agreement between academicians and policy makers today that universities must play an important role in adult education. The opinion of experts is, however, divided on the specific role which universities should play. Should they act as "general providers" i.e. provide everything needed including imparting of literacy skills, or should they provide only consultation and advice i.e., conduct research. On the one hand, some experts have expressed the view that universities should confine their role only to research, evaluation and professional upgrading of people i.e. universities should only conduct research and provide continuing education. The workshop on University Continuing Education held at Udaipur, in February, 1972, recommended that "The universities should actively support the adult literacy programmes preferably not by undertaking direct teaching responsibility but indirectly and yet effectively by training of instructors, conducting research in teaching methods, evaluation of different programmes and even by offering to provide teaching aids or material." On the other hand, some experts feel that the role of the universities should be that of "general providers" i.e. they should involve themselves in all types of adult education programmes including literacy. This argument gets support from the fact

that in a country like India where majority of the people are illiterate, university must involve itself in adult literacy programmes. There are of course some university men who are of the view that there are too many urgent demands already made upon the universities and therefore the universities should not involve themselves in a new and untried field.

The National Adult Education Programme which was launched in October, 1978, has settled the issue of the role of universities in adult education fairly well and has provided quite a few operational details also. The NAEP has specified that students in institutions of higher education may provide a valuable agency for organisation of adult education centres. We shall discuss the role of universities in training, research and evaluation in the context of NAEP and the ensuing decisions made by U.G.C.

Regarding the role of universities in adult and continuing education, the U.G.C. has resolved that "In the changing emphasis in educational priorities, the importance in university adult education must also shift to organisation of adult education activity aimed at extending educational facilities within the next five years to about 10 crore illiterate persons in 15-35 age group." Out of the two main areas specified by U.G.C. to which universities might address themselves in this connection one is "involvement of teachers and students in organisation of adult education programmes for the illiterate youth". U.G.C. has further resolved that "In the context of the massive programme of adult education now contemplated, it would not be desirable for universities to restrict their role to professional development, evaluation and research. Every university should commit itself to directly

organising adult education programmes, with an indispensable component of literacy, for the illiterate youth."

In launching the NAEP, the questions related to training which need our attention are—training for whom, by whom, of what type, and where to be given? In other words, who is to be given training, which organisation or institution should provide training, what should be its duration, content and methodology and what should be the location of the training programme.

Regarding the first question i.e. who is to be given training, the outline of NAEP has specified five categories for whom training would have to be provided. They are :

- i) key functionaries at the national and state levels
- ii) professionals and experts in specific areas such as curriculum construction, preparation of teaching/learning materials, training, evaluation etc.
- iii) functionaries at the district, project and block levels.
- iv) field level supervisors and
- v) adult education centre instructors.

We may add here that in our case, adult education instructors would be university/college students, and university/college teachers would be discharging the duties of supervisors. Also, in addition to these five categories, we may have some functionaries who only need orientation and not training. In India, the number of students, studying in the universities, colleges and other institutions of higher education is about 30 Lakh. If participation in adult literacy programmes is not

made compulsory (and we propose to enlist the cooperation of only 10% of them,) arrangements will have to be made for the training of about 3 lakh students. In making the selection of students for adult education activities the qualities required of the worker in view of the objectives and type of the programme should be kept in mind.

As to which organisation or institution should provide training programme, the agencies and institutions which are expected to play significant role include—universities, colleges, state resource centres, voluntary agencies, and some type of Govt. machinery. Regarding this point the outline of NAEP has clearly specified that "unless unavoidable, new training institutions should not be set up."

Let us look at the five types of functionaries, one by one, starting with the training of adult education centre instructors. We all know that to achieve the target of imparting literacy to a 100 million people in the age group 15-35 the instructional responsibility, in addition to field level Govt. agencies, will rest with school teachers, college and university students, village youth, retired persons and voluntary social workers. The NAEP has specified that the responsibility for organisation of training for instructors of adult education centres shall have to rest with the agency responsible for implementation of the programme at the field level. Under this arrangement the universities will have to provide training to university/college students. The preliminary paper "Involvement of Universities in Adult Education" prepared by Ministry of Education and Social Welfare, Govt. of India in January, 1978, has stressed that emphasis should be laid on adequacy

of training of student instructors and that student instructors should be required to undergo a training. But before giving training to student instructors, it would be necessary to orient the teachers, who in turn would function as trainers of the students. Regarding training of student instructors, different aspects of training would have to be determined by each university in accordance with the facilities available.

With respect to the third question i.e. type of training, our concern is whether training should be 'one time' or 'continuous', institutionalized or on the job; and what should be its duration, timing, content and methodology. The training programme of students should include theory as well as some practical knowledge. The following topics may form part of their theoretical training: changing concept of adult education, importance of adult education from the social, economic and political point of view, adult psychology, knowledge about the occupations of the target group, techniques of motivating adults, methods of adult literacy/education techniques of teaching and testing the adults. The practical aspects should include—carrying out simple surveys, communication, convening public meetings, organizing discussions and local committees, preparation of material for local use, improvisation of teaching aids etc. It may be added here that in organizing training programmes, content should not be overemphasized at the cost of process of training.

The training of teachers would similarly have to be geared to the competencies required of them. Regarding the duration of this training, we may accept the recommendation of the seminar on "Com-

munity Service as Continuing Education" held at Madurai University, Madurai, during December 29-31, 1977, that the duration of this training programme should be 10-15 days.

In addition to the training of students and teachers to make their involvement in the NAEP effective, the universities should also undertake training of professionals and experts in the field of adult education.*

It may not be out of the place to mention here that there is an acute shortage of training personnel in adult education in general and university adult education in particular. What Eyford (1968) remarked ten years ago is equally true now i.e. that most people who are working in the field of adult education are not academically trained in the field. Eyford (1968) also observed that "the pioneer and inspired amateur days of adult education are drawing to a close and those imaginative leaders who have done much in the past must be followed by highly trained people who have a professional orientation to this fast growing aspect of education." Thus there is an urgent need, on the one hand, of upgrading the professional qualifications of the people who are already engaged in the work of adult education, and on the other, also of those who would be entering this field in the near future. In view of this, the universities should introduce professional courses such as post-graduate degree or diploma courses, certificate courses, short term training programmes, orientation pro-

*For detailed suggestions regarding training, the recommendations made by the National Workshop on "Training of Adult Educators/Literacy Instructors" organized by I.A.E.A. in collaboration with Tamil Nadu Board of Continuing Education held at Madras during May 4-8, 1978 may be consulted.

grammes, workshops, seminars etc. not only for future adult educationists but also for those who are already working in the field. It may be mentioned that the first full time certificate course in Adult Education in India was started in 1967 by the University of Rajasthan. The most recent development in this connection is the introduction of M.A. in Adult Education by the University of Madras in, 1977.

It may not be out of the place to mention here that as indicated under the NAEP the training of key personnel at the national, state and district levels has to be the responsibility of the central and state governments and that state resource centres should be able to coordinate training programmes for project and block level functionaries, as well as supervisors.

Regarding the question of location, which is also an important question, the point to be decided is whether training should be given at the headquarters of a university/college or in the neighbourhood of the institution, or area of operation or home town/village of the student or in a specialized institution doing adult education work. On this issue the views of the field workers would be extremely helpful.

Evaluation implies testing, measuring and appraisal of the growth, adjustment, and achievement of the learner by means of tests and many nontest instruments and techniques. It involves the identification and formulation of a comprehensive set of major objectives of a programme, their definition in terms of learner behaviour, and the selection or construction of valid, reliable and practical instruments for appraising specified phases of learner behaviour. Evaluation includes integrating and interpreting the

varied evidence of behaviour stability and behaviour changes into an overall picture of an individual or of an educational situation. (C.T.B., 1959). According to Good (1959) evaluation is "the process of ascertaining or judging the value or amount of something by careful appraisal." By its very definition evaluation is more than a cursory overview of product or the process and in general, the process of evaluation involves at least some degree of research. The aims of evaluation, in general, are (i) to assess existing programmes with reference to the targets both quantitative and qualitative, (ii) to modify objectives in the light of the new experiences gained (iii) to assess the relation of input to output (iv) to provide feedback and (v) to provide guidelines for the future. In launching the NAEP the functionaries at different levels will be expected to evaluate the effectiveness of the programme and reasons for non-achievement of targets. The field level worker being the only person coming in close contact with the learners will be expected to evaluate the programme from a still more comprehensive angle and will be the most competent person to accurately assess whether or not the desired changes in knowledge, skills and attitudes of the adults have taken place.

The major weaknesses of the existing evaluation system are that (i) evaluation is done with reference to an adult education centre or a specified programme and not in terms of the overall targets of the adult education programme (ii) it is imbalanced and uncomprehensive i.e. it encompasses within its fold only one aspect of the programme and not all aspects (iii) it is 'one time' and not continuous (iv) evaluation is done of the product without even due regard to the process (v) it is quan-

titative and not qualitative and (vi) it is done mostly by an official of a higher rank and not by the field worker himself. Another important drawback as pointed out by Mathur (1977) is that sometimes evaluation is done by the agencies themselves, who execute the programmes and this self evaluation is somewhat dangerous. These evaluation officers are part of the total agency, depend upon the mercy of these agencies and are required to identify more with the interests of the parent agency than the interest of the adult education movement as such. This means that the agencies which would be playing a major role in the NAEP should not be allowed to evaluate their own achievements.

In achieving the targets set forth in NAEP evaluation would require coordinated efforts of functionaries of different levels on the one hand and experts, on the other. This evaluation would have to be continuous, comprehensive, integrated, functional and scientific. The university will have to play an important role in making scientific measuring instruments and techniques available for the purposes of evaluation. In addition to this, the universities with their rich human and material resources would be in a position to do both short-term and long term overall evaluation of the NAEP and on the basis of that suggest guidelines for future. Because adult education is a long range programme, we will have to make provision for inbuilt evaluation also. An important ingredient of planning is adequate evaluation of existing programmes with a view to identifying the drawbacks and means of overcoming them. But due to a lack of any systematic evaluation for a long time, planning of adult

education programmes has depended upon the mental exercise based upon a few general impressions gained by experts and in some cases supplemented by inconclusive reports from the field workers. Such an evaluation is not free from serious faults. Thus, there is a wide scope for universities to enter into this field and help in conducting a systematic evaluation of adult education activities. The universities can contribute in many ways, particularly by developing scientific measuring instruments and techniques. Another fact which necessitates university involvement in evaluation of adult education programmes is that adult education is a mass movement. As resolved by UGC in all mass programmes of education there is, inevitably, considerable departure from the derived norms and therefore evaluation assumes a special significance. In this context, the universities can provide the needed evaluation techniques as well as the machinery therefor (U.G.C., 1977). This brings us to the last question i.e. the role of universities in conducting adult education research

Technically speaking, research implies a "careful, critical, disciplined inquiry, varying in technique and method, according to the nature and conditions of the problem identified, directed toward the classification or resolution (or both) of a problem" (Good, 1959). In India, the cause of adult education has suffered to a great extent due to lack of systematic analysis of the problems in the field. In the absence of such an analysis for clarification of concepts and solution of problems recourse has been made to general observations of experts and, in some cases, field workers. There is no denying

the fact that we are not fully aware of the true situation; we do not have even enough understanding of the perception of our clientele: what they want, what they do not want, what they feel about our programmes and a host of other such things. Because of this, for solution of problems, we have depended many a time on the inferences drawn from the personal experiences of the adult educationists or even of inadequately trained field workers. This has led us, on the one hand, into chalking out very ambitious plans and, on the other, into exaggerating our meagre achievements. If this situation is not controlled and we continue to be unscientific in our approach to the solution of problems, we may soon have to get disheartened. Analysing the reasons as to why research in adult education is of high priority in developing countries, Lowe (1972) has rightly stated that "It is mainly because, severely hampered by limited resources, they must draw up their development plans carefully and wisely and ensure that mistakes are quickly detected and remedied; minor miscalculations become difficult to rectify if not soon identified and they may lead to the mismanagement of scarce personnel and materials." As stated by Mulay (1968) also, the time has now come, when systematic investigation of an empirical nature should form the backbone of the discipline of adult education, if it is to exist as a recognised discipline. All along for an understanding of its clients i.e. the adults, the field of adult education has looked up to related fields such as school education, psychology and sociology. Analysing this situation, Mulay (1968) aptly remarked that the time has come 'when we in Adult Education must cease

to borrow from other disciplines for a factual understanding of its own basis and fundamentals" and that adult education "must depend upon itself for continual strength through the development of research in Adult Education." She further added that it comes to the universities that they should undertake research to build up adult education as an academic discipline as well as to enrich the knowledge and proficiency of the adult educators. As to which of the institutions are best fitted to undertake research, Lowe (1972) observed that "For practical as well as prestigious reasons the impetus for most new research should probably come from the universities...The main reason why universities should assume this responsibility is that research and the training of adult education tend to go best hand in hand." In pledging their involvement in the NAEP the University Grants Commission has resolved that universities should extend their role to all aspects of the adult education programme including organisation of 'adult education programmes, with an indispensable component of literacy', professional development, evaluation and research. The UGC has resolved that universities "also have a responsibility in organising innovation and experimentation for developing tools for use by others on a mass scale... In addition to innovation and evaluation, other research areas can also be identified. University research in adult education could vary from action-oriented projects, such as methods to survey the needs of learners in various situations, to complex research problems such as motivation for adult learning."

To promote the needed research programmes in adult education, each

university may consider starting of a full fledged Department or Centre of Adult/Continuing Education. The Department or Centre should try to conceive clearly the aims of research, determine the targets both immediate and long-range. The research programme should be directed toward (i) identifying the target groups (ii) developing innovations and modifying innovations developed at other places to meet the local needs (iii) prepare instruments for evaluation including self-evaluation (iv) evolve techniques of motivations (v) develop scientific methods of teaching the adults and so on and so forth.

As a first step the university Department of Adult/Continuing Education may undertake an initial needs-assessment survey to identify the target groups with special reference to the areas of knowledge, skills and attitudes which would lead to occupational competence and social awareness. Through this survey the structure of the community as well as the social, economic political and personal needs of various urban and rural groups could be assessed. In conducting this survey the universities may use as a guideline the surveys conducted by (i) Department of Adult Education, University of Rajasthan, (1965) and (ii) the Centre for Continuing Education of the North Eastern Hill University, Shillong (1977). The results of such a survey would help in making the adult education programme relevant to the needs of the community. We may even specify topics of research in terms of priority and include the following topics :

- (i) Factors which have hindered the progress of adult education with special references to motivational problems.

- (ii) Literacy as related to economic, social and political development.
- (iii) Problems and interests of adults.
- (iv) What adults want to learn.
- (v) Psychology of illiterates.
- (vi) Psychology of learning as applied to adult education.
- (vii) Methods of adult education.
- (viii) Techniques of teaching adults.

In meeting the challenges posed by NAEP, the universities will have to give priority to action research, research which is done on the job and helps in improving the quality of both decisions and actions.

We may conclude by saying that universities, because of their rich human and material resources, can and should play an important role in training, as well as, in research and evaluation. In India, the progress in the field of adult education has been extremely slow. To ensure that in the launching of NAEP mistakes and pitfalls are detected and removed as and when they occur and the targets set forth are achieved as planned, research in adult education has to be given high priority. The universities should, therefore, not only fully involve themselves in the task of adult education research but also draw up their research plans with great care and deep concern.

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Dimensions of Language Learning by Adults

B.B. Chatterjee

Marked by a number of undeterminable factors such as number-concept, vocabulary etc., the 'entering behaviour' of the adult learner is fundamentally different from that of the child learner. The article dwells on this basic difference and recommends subjecting adult learner to Hearing, Seeing, Reading and Writing along the pathways of functionality so as to draw fully upon his experience, information repertoire etc. to lead him by sure and guided step to improved performance.

Acquisition of language involves certain complicated processes. We have a body of practices, together with a set of instructional material. These have been used over a considerable period of time, with young children as learners. We have also some knowledge as to how young children acquire a language, first of speech then of reading, and finally of writing. On this foundation of acquired language, the basic processes of mathematical operations are built, which involve elements of logical reasoning, concept of numeracy, of order, of rank, of quantity, of direction, of two- and three-dimensional space, and manipulation of signs as operators and symbols. It is common knowledge for any educational psychologist, or practitioner, that when one launches upon a programme of teaching language to young learners, the state of acquisition of any learner has to be taken into account. The term popularized by the educational psychologist, De Cecco, is "entering behaviour" of the learner. For educational practitioners, this term has proved to be useful. In actual practice, this task of assessing

the entering behavior of each learner is considerably simplified, and even done away with. Detailed norms are available for different age and sex groups of children, indicating what level of performance, and therefore, previous experience and acquisition can be expected from any child, drawn from a given milieu. Thus a child of so many years is expected to have an active vocabulary of so many words, if he is drawn from such and such milieu.

The task of assessing the entering behaviour of adult learners is more complicated. Given a group of illiterate adults, we may reasonably conclude that they cannot read or write. But we have little knowledge about the other ingredients of their 'entering behaviour', such as active vocabulary, number concept, etc. We know that each adult learner varies from another in terms of previous experience, previous exposure to language uses, active vocabulary, repertoire of information related to language, numerical skills, and so on.

Training in literacy and in language, has to take into account not only the characteristics of the learner on an individualized basis; some other dimensions also become relevant, due to certain distinguishing features of the teaching-learning situation.

1. Need for optimizing the teaching-learning process in line with modern insights in language learning theories, such as those derived from the work of Whorf, Sapir, and Chomsky; from the practice of programme-learning procedures, from research in psycho-linguistics, verbal learning and cognitive functioning, as extended to adult, rather than child learners.

2. Need for adapting the teaching-learning activities with the emergent goals and objectives of the educational programme which may be unique for specific groups of adult learners.

3. The super-ordinate requirement of gearing the educational programme with articulated developmental thrust of the community.

These are some of the additional dimensions that appear to be relevant in the formulations of a comprehensive methodological framework for language learning as a built-in ingredient in adult literacy programme. Briefly we consider the implications of these dimensions.

New Insights in Language Learning

Our understanding of language learning is based upon mechanisms postulated for the establishment of stimulus-response associations in the linguistic domain. Language is a system of communication by sound. The written or graphic form is based upon, and is therefore, secondary to, the spoken word. It is representation of

a stimulus from one sense modality to one of another sense modality. In the classic audiolingual theory of language learning, auditory language symbols have to be acquired first, and on this, the written form is based, which involves motor skills of great precision and discrimination, in which aural, visual, and semantic dimensions are involved.

The difference between the child learner and the adult learner is that the latter has already acquired a body of spoken language habits: he has a vocabulary, he can use sentences, and use grammatically correct forms in his syntaxes. Then starts a process of language learning, which has four steps:

1. Hearing—an audio-lingual process
2. Speaking—an audio-lingual plus verbal process
3. Reading—a visual perceptive process
4. Writing—a visual-perceptive process plus motor response.

Recognition of phonemic differences is the first step. Second is speaking, which is correct sound production, calling for a lot of drill. The lessons from numerous experiments in verbal learning can be summarised thus:

- a. The association between stimulus and response is built over many repeated trials.
- b. Errors occur because of stimulus interference, information overload, limitation of channel capacity, lack of attention, lack of interest, etc.
- c. Learning takes place if each correct response made to a stimulus is reinforced. Through the principles of partial reinforcement and of higher order

reinforcement, pretty complicated and lengthy stimulus-response association can be acquired. In a lot of verbal learning, 'knowledge of results', that the learner has performed correctly, can act as a reinforcer. Thus knowledge of results, used as a feedback mechanism, is both a reinforcer, as well as a signal for eliminating errors, and acquiring correct responses.

- d. Following information theory, and information processing models, the learning material at the beginning may be simple, and easily discriminable. By using processes of encoding, larger units can be built up. The reverse process of decoding, can be used for breaking up larger units into simpler units.

For example, in the Bengali alphabet, order of letters gets reversed. The reverse order, breaking up by successive rubbing off of addenda, can be used profitably. The point is that the order of appearance of the alphabet in the standard Bengali primer, handed down to us from the days of Pandit Iswara Chandra Vidyasagar, need not be followed for primers for adults.

For building associations between visual symbols and oral sounds, the repertoire of experience that is already available with the adult has to be utilised. Principles of functional literacy, and of conscientization, come handy in identifying the ingredients that can provide suitable starting points for the lessons in oral language learning, then reading, and lastly writing. We will come back to this functionality aspect of language learning, later.

Principles derived from programmed learning techniques, such as branching and linear arrangements, immediate feed-back of results, self-pacing and self-correction, repeated practice, proceeding to the next step only when the previous step has been mastered, frequent test of generalization and application of units mastered, are the stock-in-trade of the modern language teacher. Only the learning material has to be adapted to the requirements of the adult learner.

At some stage, how much, and what grammar, that is what aspects of a formal grammar, have to be introduced, require careful spelling out. Modern linguistic theory, starting from Whorf, through Sapir, to Chomsky and Labov, has been enriched by the introduction of new concepts, among which the concepts of transformational and generative grammar are very important. The newer concepts of "competence" and "performance" related transformational grammar, may have some yet-to-be-worked-out implications for adult learning, as the learners have acquired a certain level of language competence over their life span, even without any formal training in grammar. The literacy programme is expected to change performance, in language use, of the adult learners. It is here that socio-cultural factors enter strongly.

Linking Language Learning with Functional Literacy

Functional literacy has been defined by Marcel de Clerc (1976) as a "literary operation, or.....an educational programme centered on development, integrated with development and regarded as a component of a development project." (p. 15). As pointed by this author, development comprises "social change within a community

resulting from external or internal forces and following a plan or project design which is to some extent explicit" (p. 15). The example given is that of the construction of an irrigation network following the damming of a river. Sooner or later, any factor of change has repercussion on the way of life and work of the people in the command area, who react to the situation in various ways. The attitudes of the people to irrigation, making its own demand, the changes brought about in the entire cultural practices, because of availability of water on schedule, are ingredients of change. As this author points out, "development implies putting a premium on certain types of conduct, certain kinds of people, and certain ways of life" (p. 15). Closely linked with the concept of development is the concept of innovation—which involves new modes of behavior, new tools, newer uses of older tools and materials, new approach, new combinations, etc. In this sense, learning to read and write is also an innovation. A third aspect of rapid and directed development is utilization of science and technology, appropriate for a given milieu. Scientific know-how and use of scientific tools, have to take the place of traditional behavior patterns, but this has to be a smooth integration, and not a process of grafting which may produce bizarre and unwanted side-effects.

Functional literacy work comprises a set of educational approaches calculated to speed up, and optimize the development process. Let us take three important and necessary agricultural operations: irrigations, use of chemical fertilizers, and insecticides. The farmer, for the sake of efficiency has to read and understand instructions, and work out some sums involving calculations. He has to do many

things for which ability to read and do sums will be of great use, making him self-dependent. Not only new technology has to be learned, but the learner must independently master the instructions, and the processes involved in all the stages of the technology used by him. For each level of technology use, there is a corresponding level of education which can be determined in advance, generating a body of useful instructional material.

The perceptive educationist will realise that the process is similar to that in Basic Education, where the principle of *correlation* is used to introduce so-called academic subjects, like language, arithmetic, general science, social studies etc, as distinct from the major or minor crafts. In correlation the learner comes to face a situation where mastering a stage of the craft can be achieved, if and only if, a related academic problem or method is mastered first. Functional literacy is nothing but utilizing this principle of 'correlation', for learning language and arithmetic, because their functional or utilitarian value is appreciated by the learners themselves. The learner sees that by learning the language or arithmetic he will be able to carry out essential productive operations more successfully, economically, and efficiently. In the words of Clerc "functional literacy work aims to equip individuals intellectually and raise them to a standard at which knowledge becomes economically and socially useful" (p. 17).

Thus we see that the material for instruction in functional literacy must be drawn from the milieu to which the adult learners belong: its relevance is seen at once; previous experience and previous built-in associations are capitalised for generating the learning tasks for mastering

reading and writing. The primer that can be used for introducing reading and writing should arise out of the world of experience and interest of the target group. Audio-visual aids used should be supportive, and should not be burdened with information over-load. The supplementary texts following the primer will grow from it, to take the learner further, into reading material which holds interest of the learners, because of its functional nature.

It will be seen that, just as in Basic Education, so in Functional Literacy, the crucial task is to make the adult learner "want to learn" reading and writing, and master the language, because such mastery will be useful to him in a very real sense. He is motivated to work, not for vague, general, remote goals, but for immediate concrete goals.

Education and Development

However, education includes such diverse cognitive functions as understanding, judging, preferring, ordering, evaluating, deciding, etc. Some of these important cognitive functions, the adult has already been performing through out his life, even without any explicit, formal training. In the functional literacy programme, the emphasis is on automatization of certain newly acquired behavior, through drill. The monotony of drill that is inevitable and unavoidable in learning language, can be reduced when it is geared to development oriented, productive activities. There will be a bonus: improvement of cognitive abilities and skills.

This means that functional literacy has to be raised to the level of functional education, by consciously trying to make the learners participate in many of the decision making tasks before the community, such

as goal-setting, programming and scheduling of sub-goal operations, evaluation of alternatives, modifying and adapting alternatives, etc. In other words these amount to raising the quality of the decision making functions of the participants, by improving the quality of the participation itself. Competence in communication, through language comes into its own in these situations. The overall level of language performance is thus raised, as a function of development of the community.

To end a word on the methodology of language instruction for adult learners. It is well established that the best, or rather the optimal method usually comprises a proper mix of multi-media-multi-mode presentation of learning material followed by multi-media-multi-mode expression by the learner, so that oral, visual, and written communication can be used together. Aids that call upon several sense modalities together or in sequence are to be preferred. Likewise learner response should call upon different types of functions: cognitive, motor, and affective. Of course, a good deal of ingenuity, resourcefulness and innovation will be called for producing package of instructional material and instructional method to go with it.

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University Goes To Masses

G.B. Shah

Education is becoming prohibitively expensive, the unit costs moving up rapidly with more and more professionalization and sophistication. The answer lies in the non-formal approach, so as to mobilise and raise awareness of the masses. With this end in view the Education Department of South Gujarat University conducted some courses. The article gives an account of these, together with some suggestions and some reactions of the participants.

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 non-formal education alone can retrieve the situation by reducing the unit costs through adoption of the new educational technology and through utilization of the energies of the entire population through an appropriate programme of mass participation. Education, therefore, is required not only for the liquidation of illiteracy but more essentially for the dissemination of general and applied science and technology and technical knowhow and the skills of modern living.

Higher education in India is, as it were, a highly capital-intensive industry, in view of the fact that two and a half million students today are being educated by about 1,60,000 university teachers in 102 universities. It is, therefore, desirable that the Indian universities involve themselves in the mighty process of social transformation and thereby justify their existence as instruments of social change and development. It is in this perspective that the universities need to extend their manpower and material resources to a variety of social groups, especially the underprivileged and socio-culturally disadvantaged classes of society.

Background

South Gujarat University was keen to extend its services to the masses in the form of Continuing Education Programmes. In order to do this, the university has

established a small unit on Continuing Education, in the Department of Education. The late Shri Mota of Hari Om Ashram donated Rs. 6,000 to run the courses and the university provided Rs. 6,000. It was decided to spend Rs. 12,000 over the period 1976-1979. The following courses were conducted :

(1) **A Course for Rikshaw Drivers :** Sixty rikshaw drivers from the city of Surat participated in the course which was organized in Kanjibhai Desai Samaj Shikshan Bhavan, Surat. Among those who acted as resource persons were persons from R.T.O., banks, rikshaw drivers' association, trade union leaders, journalists and others. One rikshaw repairer offered his services and demonstrated certain tricks of the trade in minor repairs and maintenance, in spite of the fact that it went against his own interest.

(2) **A Course for Trade Union Leaders:** Forty-nine trade union workers and leaders participated in the course and discussed various problems of trade unionism with reference to leadership. The course was conducted in the Scout-hut, Surat. This turned out to be a unique attempt in the sense that some down-to-earth issues were discussed by persons who had worked in the movement for years.

(3) **A Course on Child Development (for Mothers) :** The course covered a wide range of issues including the following :

- (a) Family Planning
- (b) Small-pox vaccination
- (c) Common habits among children
- (d) Planned motherhood
- (e) Skin diseases
- (f) Achievement motivation and the role of parents.

In addition to the lectures on related issues some interesting films were shown. One hundred and thirty women attended the course.

(4) **A Course on New Mathematics for Parents :** It is interesting to note that a good number of parents joined the course because they wanted to understand the problems faced by their children. Among those who acted as resource persons were experts on different aspects of new mathematics. They tried to make the discussion as lively as possible because they knew quite well that they were talking to non-mathematicians. Sixty guardians attended the course and their only grievance was that the course was conducted for a short duration.

(5) **A Course on Consumer-Education:** Twenty persons from all walks of life participated in the course. The group discussed papers prepared by experts in the field. They visited some shops in the market with a view to get feel of the real problems of the consumers and the shop-keepers. The Assistant Collector of Surat gave a talk on legal protection given to consumers.

(6) **A Course for Diamond Cutters :** It is good to remember that diamond cutting has become almost a small scale industry which has developed quite a bit in recent years. It provides employment to many semi-skilled job seekers. Among the aspects covered during the course were :

- (a) the work of diamond cutting,
- (b) preparing the budget,
- (c) saving, and
- (d) problems of health and better ways of living.

Eighty-four workers participated in the course. It should be noted that the industry has created a class of people who are quite well off, no doubt, but who do not know how to spend money wisely.

(7) A Course on Teaching of Science: (for Primary School teachers). The course attempted to update the content of the syllabus in biology, chemistry and physics through group discussions on various important concepts. The discussions were lively because of demonstrations and practical work.

The participants were mainly teachers working in primary schools run by the Surat Municipal Corporation. Fifty-four primary school teachers participated in the course.

(8) A Course on Child Development : (for mothers) The course turned out to be very popular in the sense that 147 persons participated. It is interesting to note that among the participants there was only one male member who believed that child development was not the responsibility of mothers only. Among the resource persons were gynaecologists, psychologists, doctors working for family planning and social workers. An exhibition covering a wide range of information on child development was organised, in addition to film shows.

(9) A Course on Painting and Interior Decoration : The course covered the following areas :

- (a) interior decoration,
- (b) utilization of waste material,

- (c) painting,
- (d) craft, and
- (e) preparing dolls.

Among those who acted as resource persons were drawing teachers from secondary schools and persons conducting hobby centres. 31 persons from all walks of life participated in the course and they wanted to have a course like this again.

(10) A Course for Adivasi Farmers : Forty-five marginal adivasi farmers joined the course which was organised at Uttar Buniadi Vidyalaya, Gadat, a small village in the adivasi area. The course was divided into following three sections :

- (a) lectures by experts connected with the problems of marginal farmers,
- (b) an exhibition, and
- (c) film-shows.

The course covered a wide range of topics such as agriculture extension, cooperative activities, family planning, social reforms, prohibition, tribal development schemes, panchayati raj, milk cooperatives, dairy farming, poultry farming etc. It was observed that adivasis were more interested in seeing the films and visiting the exhibition. Even the non-participating adivasi population took advantage of the films and exhibition. The participants came from about eleven surrounding villages. The course ended with a subsidised distribution of implements among the adivasis. This was undertaken by the local taluka panchayat authorities. The table below gives details of the course-wise expenditure.

DETAILS OF COURSE-WISE PARTICIPATION AND EXPENDITURE

<i>Course</i>	<i>Number of participants</i>	<i>Amount spent (Rs.)</i>	<i>Registra- tion fee collected (Rs.)</i>
1. Course for Rikshaw Drivers	60	447.95	60
2. Course for Trade Union Leaders	49	482.25	49
3. Course on Child Development (for Mothers, Bilimora)	130	474.00	130
4. Course on New Mathematics for Parents	80	480.65	80
5. Course on Consumer-education	20	277.35	20
6. Course for Diamond Cutters	84	325.80	84
7. Course on Teaching of Science (Primary School Teachers)	60	423.50	60
8. Course on Child Development (for Mothers, Surat)	147	581.05	147
9. Course on Painting and Interior Decoration	31	347.80	31
10. Course for Adivasi Farmers	40	447.80	40
Total	701	4,288.15	701

It seems that the courses were received well by the people, on the whole. Some of the limitations noticed were—

(a) The programme was the first of its kind and there were no traditions to guide.

(b) The duration of all the courses was about fifteen hours. It was observed that certain courses

required a longer duration. There is no need to follow a uniform pattern and the number of course hours should vary according to the requirements.

(c) There was no central agency where participants could register their names.

(d) Publicity plays an important part in any programme of non-formal

education. A folder should have contained the details of what was going to take place in the Course and what aspects were being covered. A central agency should undertake to publicise the programme in an effective way.

In spite of the limitations cited above, the courses went a long way in providing rudimentary skills and information. Some of the salient features of the programme were as under :

- (a) In some courses, the participants were provided a variety of learning experiences other than listening to a lecture. Film shows, exhibitions, excursions, interviews, paper reading, and panel discussions were organized to supplement the lectures.
- (b) The programme catered to the needs of a wide range of people from various strata in general and socio-culturally disadvantaged groups in particular. Some of the courses were very well received by women from lower socio-economic pockets.
- (c) Some participants suggested that a nominal fee, say rupees five, should be charged. Some experts on non-formal education had suggested the same, long ago.

- (d) The programme paved the way for taking up non-formal education work on a bigger scale.

Experience has shown that it is better to have a few courses with a greater/in-depth content. This would require courses with a longer duration. The quality of a course depends, to a great extent, on the quality of the resource persons and meticulous planning. It is proposed that some of the following courses could be planned, for the next year.

- (a) Courses for peons working in offices.
- (b) Courses on better living for slum dwellers.
- (c) Courses on Yoga.
- (d) Courses on different subjects for primary school teachers.
- (e) Courses for better communication in English and Gujarati.
- (f) Courses on research methodology for college teachers.

One of the per conditions of social change is that the 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 through such education that a real social change can be brought about.

Organisation of Education in Remote Rural Areas of Afghanistan

M. A. Qayum

More than 90% of Afghanistan's population is illiterate. Realising that the removal of this is as vitally important to the growth of the nation as was the discarding of its feudalistic cast, the new revolutionary regime launched a literacy campaign with specific targets along phased preparatory and operational lines, to combat this evil. The paper gives an account of this campaign.

Programme of Campaign Against Illiteracy

The Democratic Republic of Afghanistan which came into power after the Revolution of April 1978 considers the campaign against illiteracy as important as the struggle against feudalism, for the generalisation of literacy has a decisive role in changing the attitudes of the people to remove fanaticism and superstition, to increase productivity and to mobilise the creative forces of the nation.

The Goals of the Campaign Against illiteracy

In Afghanistan, which has a population of over 15 million people, 90% of men and 98% of the women are illiterate. The total number of illiterates, including men and women, considering the age group of 8-50 years old, is 8.2 million people. In accordance with the needs of the socio-

economic reconstruction of the country, the following are envisaged as the goals of the Literacy Campaign, among others :

1. Changing the attitude of the people for the benefit of the country's progress
2. Opening the way for the participation of the people in socio-economic reconstruction of the country
3. The creation of a powerful people's organisation to defend the goals of the Revolution
4. The creation of better family conditions
5. Increasing the productivity of producers through functional literacy and education
6. The betterment of health and fitness

The Plan of the Campaign

The Campaign is planned in two stages

1. Preparatory Phase
 2. Operational Phase
1. The Preparatory stage begins on 1st January 1979 and will continue until 28th April 1979. This stage will perform the following functions :
 - a) Provincial Committees for abolishing illiteracy will be established in all the provinces. Each committee will be headed by a person in authority with a rank up to Assistant Director of Education and will have three members in addition to the honorary membership of the Governor of the province. The work towards the establishment of these committees will be completed by 10th January 1979.
 - b) After the establishment of Provincial Committees for abolishing illiteracy, the work plan for each province will be prepared in the first sessions of the committees. To simplify the work of each province, the work plan will be divided into three parts and each part will be under the control of a group of three comptrollers. These three groups will each prepare a list of all villages. Following the preparation of these lists, centres of campaign against illiteracy will be established in each village. The three member groups under the supervision and direct participation of the school principals will start their activities in the village centres. The arrangement of the activities concerning this part will be completed by 15th February 1979.
 - c) The afore-mentioned centres will perform the following functions :
 - i) Compilation of precise statistics of the people deprived of literacy
 - ii) Compilation of information regarding the number of training cadres, who have the ability to teach
 - iii) The procurement of sites for teaching courses, bearing in mind the possibilities of schools, government institutions, private residences, etc.
 - iv) Presentation of work reports of the provincial committee for abolishing illiteracy, which must be presented to the Directorate (GALC) by March 1979.
 - d) The provincial committees of the literacy campaign, after receiving all work reports from local and village centres, will determine the needs for teachers and teaching materials and inform the Directorate (GALC) ; at the same time, the provincial committees will determine the number of participants in literacy courses from the first to the third year. On the basis of the precise assessment of the provincial committees, those villages and localities which have favourable conditions for adult courses and whose work reports have reached the centre regularly will be considered first.
 - e) After the analysis of the work reports received, the determination of the direction envisaged for the establishment of the courses and the assessment of the need for teachers and teaching materials, directives for putting the activities into force will be sent to all the provinces of the country. In the

first year an estimated one million people will be organised in the courses; in conjunction with better conditions, three million people will be organised in the courses gradually.

Sources of Teaching Cadres :

1. School teachers ;
2. University students ;
3. School students who have the capacity to teach ;
4. Persons who have been educated beyond the 8th grade, especially from the 10/11 grade graduates ;
5. If enough teaching cadres are not available, 12th grade graduates will be employed; and
6. Volunteers

Operational Phase :

Literacy activities started throughout the country, on 28 April 1979. Teaching takes place for two hours a day, three or four times a week. The number of learners per class is about 15 on an average, but the number can be increased to 20 per class. Teachers can teach three groups per day and have to send reports of their work to the centre (GALC) every

three months, Provincial Committees, in their turn, will send their three months' reports to the centre. GALC will inform the Council of Ministers of the activities through the Ministry of Education. The activities of the campaign will be diffused continuously through radio, television and daily newspapers and, through this procedure, the campaign will be constantly encouraged.

In the Cities :

The provincial committees will prepare lists of factories, manufacturing and other establishments, while the responsible officials of the establishments will prepare lists of persons to be enrolled in literacy classes.

In manufacturing establishments, as far as possible, teaching will be done by their own educated cadres and in the official framework. Classes will be held two hours each day three times each week, with one hour used of production time.

Targets

It is proposed to make one million persons literate in the first year. The campaign is expected to be kept up and expanded till illiteracy is wiped out.

Farmers' Functional Literacy Project (Bhimili Study)

D. S. Rao

The Bhimili Farmers' Functional Literacy Project consists of 60 centres, including the 10 meant exclusively for Harijans. The research conducted on a representative sample of 10 centres by the Education Department of A.P. University, highlights certain interesting correlations that exist between caste, income, age and other factors, in the working of the project. In view of the participants' own remarks, the study draws attention to further needs of adult education, particularly the follow-up programmes.

INTRODUCTION :-

The Andhra *Mahila Sabha* one of the well known voluntary organisations, took up a Farmers' Functional Literacy Project in Bhimili, Vizag District. A. P., in cooperation with the Department of Adult and Continuing Education, Andhra University, Waltair. Under the project 60 Functional Literacy Centres (of which 10 were exclusively for Harijans) were organised by the Project Officer at the block level. The objective was to improve the literacy skills of farmers and to impart practical knowledge about agriculture. Such aspects of agriculture as animal husbandry, poultry, dairying etc. were taught at the centres. The instructors were also charged with the responsibility of ensuring that the participants utilized the knowledge they had gained.

METHODOLOGY :-

The University Department undertook a small project to study the participants'

characteristics in regard to age, caste, income-level and their relation to progress as measured by the number of lessons completed by them (measure of progress).

A representative sample of 10 villages, including a *Harijan* centre, was taken up for the above investigation. A probe into their interests in further studies and post-literacy programme was also included in the investigation. The centres chosen had a cross-section of students who and joined the adult education classes in this backward region.

Upper Castes	13	= 4.33%
Backward Castes	219	= 73.00%
Scheduled Castes	64	= 21.33%
Service Castes.	4	= 1.33%
		<hr/>
		100.00%
		<hr/>

Castewise Configuration in Farmers' Functional Literacy Classes

1.	Upper Castes		Backward			Service		Total	
	Reddi	Telega	Naga-Ya vamsam	Naga-varalu	Kapu	Barber Dhobi	Harijans		
1. Kottavalsa	1	..	..	29	..	..	..	30	
2. Gollalathallavalsa.	..	..	..	30	..	..	..	30	
3. Vemulavalsa	..	..	..	..	..	..	30	30	
4. Matsyavani Palam.	..	6	..	..	..	21	1	2	30
5. Nagarampale.	..	..	..	..	27	..	2	1	30
6. Meddilipeta.	6	..	20	3	..	1	..	..	30
7. Narayanrajupet.	..	..	13	..	..	17	..	..	30
8. Geddapeta	..	..	..	..	..	30	..	..	30
9. Biyyalapeta.	..	..	..	..	..	24	1	5	30
10. Boni	..	..	4	..	..	..	..	26	30
	7	6	37	62	27	93	4	65	300

It is evident that in certain centres adults from many castes were present. But in others, all the learners came from a single caste (Kapus at one centre, and Harijans in another). In fact some centres were started in Harijanwada to encourage Harijan workers to take advantage of Farmers' Functional Literacy Programme. As we grouped them, it was evident that most of the backward castes who have agricultural orientation came forward and joined the adult education centres in their village. Washermen and barbers (service oriented castes) also joined the classes in 5 villages. As their numbers in the villages were small, a few benefited. They also possess some land for cultivation. Harijans in 4 places mixed with others which was a pleasant surprise; more so in a backward area like Bhimili where caste groups predominate. People appeared to be motivated to attend the classes.

Occupation Wise Configuration

Occupation	Occupation-wise enrolment	Percentage
Agriculture	220	73.3%
Land labour	76	25.3%
Washermen	3	1.0%
Barber	1	0.3%
	300	100.00%

Number of Participants According to Age Group (5 Year Slab)

Age	No. of participants	Percentage	Average No. of lessons completed in 9 months
Below 15	1	3%	49.00
16—20	169	58.3%	32.20
21—25	62	20.7%	36.00
26—30	50	16.6%	59.90
31—35	16	5.3%	38.00
36—40	2	0.6%	35.50
15—40	300		32.80

Certain conclusions derived from the above are that the age group 16—20 years occupies the highest place i.e. 58.3%, followed by the slabs 21-25 years i.e. 20.7%, 26-30 years i.e. 16.6%, 31—35 years i.e. 5.3%. Only one or two persons in the age groups above 35 years and below 15 years attended the classes. This is perhaps an indication that the decision to educate adults in the range of 15-35 years is well conceived and sound. Youth below 15 years do not seem to appreciate the value of what they are likely to gain, nor do they seem to be aware of what they have missed by not attending the formal school.

In regard to classroom attainments the number of lessons completed successfully is best found in the age group 26-30 years. On an average the group learnt nearly 40 lessons. That shows the maturity of their age and thinking. Perhaps they have realised that they are not too old to master skills in the 3 Rs and that they need to acquire necessary knowledge in agriculture, animal husbandry, poultry, piggery, banking, cooperation and savings etc. Progress in learning lessons (average) was :

31-35 years	38	lessons
21-25 years	23	lessons
36 20 years	35.50	lessons
16-20 years	32.20	lessons

The performance of persons from 16-20 age group was the worst. The adolescent in Indian village has his own problems which require deeper investigation. He has yet to stand on his own legs, seek a living and try to adjust to social problems. The age group 21-25 years is settled in life; they know the problems and their

responsibilities. So their learning is of an improved variety because they are more steady and eager to achieve.

Income Group in Farmers' Functional Literacy Programme, Bhimili Group of Villages :

<i>groups (Income per year)</i>	<i>No. of Parti- cipants.</i>	<i>Percen- tage</i>	<i>Average No. of lessons comple- ted</i>
Less than Rs. 500	11	3.66	36.0
Rs. 500-999	85	28.33	36.6
Rs. 1000-1500	177	59	37.2
Rs. 1501-2000	19	6.33	36.4
Rs. 2001-2500	6	2.00	35.8
Rs. 2501-3500	2	0.66	43.5
Rs. 3500 above	0	—	—
Total	300	100%	

Those in the income group Rs. 1000-1500 (whose average daily income varies from Rs. 3 to 5) were in majority (59%.) Next came the category of the income group with an annual income of Rs. 500-999 (whose average daily income varies from Rs. 2 to 3) the percentage being 28.33%, nearly $\frac{1}{3}$ of the group. This shows that higher income groups are able to take advantage of the programme.

Of the (1501-2000), (2001-2500) and (2500- 500), the number taking advantage of adult education classes has declined to 6.33%, 2% and 0.66% respectively. This shows that a good majority of those in the upper income brackets might have taken advantage of formal education through schools and the remaining few have availed of the opportunity and

pursued it in right earnest. This has to be investigated further to make sure how income groups are taking advantage of high yielding varieties of paddy, cash crops, tube wells, community health measures, adult education and primary education and so on. This needs further probing as it clearly indicates that all schemes, plans and welfare measures do not reach the needy, the poor, the down-trodden who are in the hands of all kinds of exploiters. So even in the NAEP, we should see that all the income groups, specially those below the poverty-line, take advantage of the scheme to become socially and politically aware.

In regard to the performance in learning, alongside income-increase, keeping other factors in control, adult performance also improves steadily. It declined slightly in income groups of (Rs. 1501-2000)- 36.4% and Rs. 2001-2500 - 35.8%. This is a slight aberration. It may be that some family problems or some other factors, like irregular attendance, operated requiring a further probe for a detailed and authentic analysis. But even on the existing findings it can be suggested that functional education of functional skills, (to generate more income) should be built into the NAEP to create better motivation and help participants derive better income through improvement of existing skills or creation of new skills.

Further Needs of Adult Education

After the Farmers' Functional Literacy Programme was run for one year, we asked each individual in the 10 literacy centres chosen for study, what they wished to learn and on what aspects they needed further knowledge and skills. The following table gives the list of items they desired to learn:

<i>Item of Knowledge</i>	<i>No Opting for it</i>	<i>Per-centage</i>
1. Development in Agriculture specially suited for their crops including use of fertilisers etc.	101	33.66
2. Health measure: preventive and curative, sanitation and personal hygiene	77	25.66
3. Animal Husbandry—care of cattle, Poultry, Piggery etc.	61	20.33
4. Politics—Voting rights and duties of a citizen, political behaviour of parties etc.	50	16.33
5. Mathematics; useful in day to day life transactions.	7	2.33
6. Business—Trade transactions—purchase, profit and loss etc.	3	1.00
7. Tailoring, stitching, Embroidery etc.	1	0.33
Total No. of participants	300	100%

From this we can conclude that the newly educated adults are sure of what they want to learn. As the majority of them come from an agricultural orientation, a good percentage, more than one third i.e. 33.66%, want to learn about further developments in agriculture specially suited to their lands, like soil testing, crop protection, use of correct fertilisers etc. This will help them to have better pro-

duction, thereby giving rise to better income. In the second order comes health. As health is an important activity in life, the desire to learn more about it is a welcome sign. Then comes animal husbandry, (percentage 20.33%) which includes knowledge of cross—breed varieties, cattle diseases and their prevention, care of poultry and piggery units and their marketing etc. The knowledge and skills associated with it and training in those aspects will be much useful for subsidiary occupations, to supplement the income of landless labourers and others who eke out their livelihood from daily wages. Then comes eagerness for knowledge of political events, political behaviour, rights and duties, labour laws, land reforms and other day to day political developments, including politics of development. This aspect of adult education as demanded by 50 adult literates (Percentage 16.33%) is a good sign. The political and social awareness included as one of the objectives of National Adult Education Programme is obviously in the right order of priorities. We hope in the post literacy programme that we are contemplating we can develop these to a great extent. This has to be done methodically and systematically.

Then come business and trade matters which are also equally important for village producers and marketeers; so a few of them would like to study these and get further knowledge. This is a good indication. Only one person out of 300 opted to study tailoring and embroidery. Perhaps he is doing that job in his village. He wants to develop it as his vocation. So this is also a good beginning. From too

much dependence on land, we should divert and encourage youth to take up other occupations. Our P.L. Programmes need diversification. I hope we can take up such post-literacy programmes in abundance, in future.

In regard to continuation of the literacy programmes on their own, some typical comments were made by participants, in different villages. In Gollala Tallavalasa they said : "If Government encourages it, Adult Education will be bright." "In case aid is not forth coming, we should continue with some local help or other". In Vemulavalsa Harijan Centre, the group said, "We are not in a financial condition to run the centre on our own. We hope the electric current will be supplied to us in course of time". In Viyyalapeta centre near Vizianagaram : "Even if our centre is abolished we have to learn some more things in regard to agriculture, fertilizers in a practical way, on our own effort .We should visit soil-testing centre and learn types of crops suitable to our fields. Also learn trade affairs and related mathematics."

So out of 10 centres, only one centre showed a keen awareness to continue on their own. This shows that the government or voluntary organisations should not stop with 10 months programme but should have post-literacy programmes for 1 more year till their knowledge is enriched in their chosen fields, and their skills are refined, their attitudes take a new turn to solve their problems, enabling them to become socially and politically more conscious to demand betterment.

NAEP and Universal Literacy—Some Suggestions

R. Singh

There is general agreement that educational process, including the formal school system and out of school educational techniques, constitutes, in its broadest sense, one of the most important means for achieving economic and social transformation of societies. Knowledge derived through literacy broadens intellectual horizons, helps create a rational orientation, and provides a perspective beyond the limitations of the traditional environment from which the problems of that environment may be viewed and judged.

Promotion of literacy in NAEP should, therefore, perform a two-fold function i.e. providing knowledge and creating attitudes which enable adults to play a worth-while part in an environment marked by rapid technological progress. A large number of researches have established that there is correlation between farmers' ability to break out of the subsistence farming pattern and adoption of new methods and the level of education they had received.

Schooling, study and academic achievement for the weaker sections of the society are either irrelevant or only vaguely instrumental, representing primarily a delay in entering the labour market and in establishing one's status as a non-dependent adult. Unless education is viewed as instrumental to the attainment of occupational aspirations and success, it is difficult to attract this section of the population to schools and literacy classes.

It is, therefore, important to broaden the concept of literacy from the simple teaching of elementary reading and writing skills to the notion of techno-literacy—a concept which tends to define the literate person in terms of his capacity for effective functioning in his group and community and applying the knowledge and skills learnt. Techno-literacy will also help prevent lapsing into illiteracy of new literate persons as well as bridge the gulf between the older and younger generations of the community. Traditional curricula with emphasis on rote learning may be suitable for the purpose of extending literacy, but not for creating change and modernization.

It is my contention, that the programme of adult literacy or universal literacy can not be implemented through Governmental agencies—State and Central. Most of the administrators are used to authoritarian approach. Implementation of any such scheme through them will have the element of 'force' which will prove suicidal for the programme. There is need for developing a special cadre of workers with a missionary zeal and a faith in educational approach. Adult education is best undertaken through voluntary efforts and through non-formal means of education. I would, however, stress the role of the following agencies :—

1. *Political Parties* :—Political parties can play a very effective role in fighting illiteracy. So far no political party has

been attracted by the proposition. There is hardly a village where four and five members of a political party are not found. The parties can select some villages in the beginning and organize literacy classes. It could be a golden opportunity for them to propagate the ideology of the party among its workers. One of the weakest points in our political system is that no party has grass-root contacts. To begin with the party in power can start this programme; others will follow in due course to establish their links too. Association with political workers may lead to active participation of the nation's adult citizens in its political decisions.

2. *Village Schools* :—Selected village school teachers can help adult literacy. They can organize night classes in the school buildings. While selecting a teacher it should be kept in mind that he has to be interested in the job and has to be living in the same village. Most of the village panchayats can and should be helped to raise money to pay an extra allowance ranging from 50 to 100 rupees to the teacher. The local school, in fact, can provide a base, for the local community centre, adult education activities, health programmes, farmers', women's and youth organisations. One of the most important factors detracting from the effectiveness of the school system as an agency for change at the local level, is the failure of the school teacher to provide leadership for local change and development. A constant contact with adults will provide him with opportunity to training and perform this role.

3. *Religious Places* :—Almost every village has places of worship like temples, mosques, gurdwaras and churches. Adult

literacy classes can be started in selected places where required facilities exist. Many of these have good financial resources. It is easy for these institutions to provide physical facilities as well as teaching material. Priests can act as teachers. They can give religious discourses also in these classes. These will attract adults men and women.

4. *Cooperative Societies* :—Many of the village cooperative societies are business units. They have their own buildings and income. They can afford to pay for the teachers. Some of the secretaries and other functionaries of these societies can work as teachers. They can start literacy programme with their own members and can also impart knowledge about cooperatives, the use of credit facilities etc.

5. *Industrial Organisations* :— It should be made compulsory for all the medium and big factories to organize regular literacy classes for their illiterate workers. It is not difficult for these factories to send some money for this purpose. Contents of the reading material should help improve production in the factories and deal with social, economic and labour questions which are of direct interest to them.

6. *National Service Scheme* :—Most of the colleges have National Service Schemes. Out of the members, devoted students can be selected to act as teachers. There are many day-scholars coming from the villages. They can run these classes in their own villages. City day-scholars can run the classes among the weaker sections of society in the towns. Necessary facilities can be provided by the respective colleges from their resources. Problem of students'

unrest can also be solved to some extent through this programme.

7. *Voluntary Organisations* :—Various voluntary organizations working for the welfare of the masses can also adopt selected villages for literacy as well as for other development activities. Our Government is laying great stress on family planning and prohibition. This is a golden opportunity to convince masses about the ills of drinking and having large families. Numerous researches have established that adoption of birth control techniques has positive relationship with literacy. Similarly, most of the illicit liquor trade and consumption is rampant in the weaker sections and illiterate persons. Voluntary organizations can raise an army of volunteers similar to American Peace Corps. These volunteers should be ready to work in the villages on a nominal salary for a fixed period of time. There is no dearth of dedicated young boys and girls in our country. What they lack is proper organization and guidance. This

experiment has worked very successfully in some South East Asian countries.

There is need for coordination committees at National, State, District, and Block levels. These committees should have representatives from all the seven organizations discussed above. These members will maintain vertical as well as horizontal coordinations by maintaining links with their own organizations at different levels and also with other members of their committees. Main functions of these committees should be to allot and coordinate work between various organizations and to provide various facilities (physical, monetary, teaching material etc.). Each development block has 70 to a 100 villages which means that every organization has to cover 10 to 15 villages in each block. This can easily be achieved within 10 years. If properly planned, coordinated and executed, it will not be difficult to achieve universal literacy within a decade. Many developing nations have achieved it.

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organisations. It is felt that this type of monitoring and evaluation of what members are doing will create less bad blood, than would be the case if outside agencies (including Government) come and visit voluntary agencies engaged in adult education.

Monitoring and evaluation by one's colleagues and peers is a daily occurrence in our lives. A Consortium like arrangement permits to apply this form of evaluation to voluntary agencies engaged in the NAEP. It works. But we would like to see our colleagues of Government sponsored NAEP scheme as well.

A Letter to the Editor

Sir,

The Syndicate Agriculture Foundation is a farmers' organisation, sponsored by Syndicate Bank for promoting scientific farming and rural development. In course of the serious involvement in accomplishing the objectives, the Foundation recognised the rich potential of school students in accelerating rural development process. This in turn led to installation of its first Future Farmers' Club in 1974, in one of the rural High Schools in South Kanara District of Karnataka. Since then nearly 160 such Clubs have sprung up in rural schools and colleges in various parts of the country. The Club is an organisation of students with rural background and undertakes several social economic and self development activities under the aegis of the Foundation. The Foundation has laid down certain guiding principles, for the functioning of the Club, which pertain to objectives, organisational structure and curriculum operation. I would like to share with your readers our experience in undertaking one such experiment.

One such Club is at Bhubaneshwari High School, Manakikere, in Tumkur District of Karnataka. A glance at the small, tiled school building very clearly reveals

its parched economic condition but its teachers radiate beams of hope and joy, to one's surprise. This is attributed to the contribution of their Future Farmers' Club which was installed at the school during June 1976. The school had six acres of unirrigated land, of which 2 acres is under school building and a playground. The remaining portion used to remain fallow. The teachers had neither a plan nor the means to utilise the land for economic gains. Besides, they had no useful contact with common masses in the area. But after the formation of the Future Farmers' Club, Syndicate Agriculture Foundation provided them with a detailed plan of activities; and Syndicate Bank rendered the necessary financial assistance to execute some of the schemes of the plan. The school raised a loan of Rs. 8,400/- from the Bank during 1976; deepened the well, installed a 3 HP-electric pumpset, purchased other necessary accessories and took up cultivation of the fallow 4 acres with the help of Club members. The Club members provide the major part of the labour force; however, professional labourers were also hired for harder farm operations. The school repaid the entire loan with interest by March 1978 out of the farm income and is now earning a net profit of Rs 5,000/- to

6,000/- every year, in spite of marketing hazards. Occasions are not rare when they are forced to sell their produce at much cheaper rates at the hands of the middle men; and a portion of it finds way in to the houses of the Club members and the school hostel, free of cost.

Besides, the farm has served as a laboratory for the Club members for their practical training in agriculture, and has acted as a demonstration plot for local farmers. Many new varieties of crops have been tried out at the farm and now the school has the pride of introducing many new varieties, such as Watermelon, Indaf 1 & 3 (Ragi), NP-46 [Chillies], T.M.V.-2 [Groundnut] and Pusa Ruby [Tomato] in that area. In fact this small patch of land is regarded by local farmers as an experimental farm and they look to it for new varieties. This has in turn earned a lot of goodwill of the local people for the school which is a source of great strength to the management of the school, in its resolve to march ahead with determination and confidence. The President of the Club is now seriously thinking of starting a dairy farm in the school compound. This will be yet another gift to that area where people get bottled milk from the city. The Club members have been undertaking various other projects also, such as experts' lectures on agriculture, animal husbandry, and cottage industries; field visits to farms; debates and essay competition; arranging agricultural exhibitions in local fairs; organising health checkup

programmes for the rural poor; celebrating Vanmahotsava, and many other social activities. The Club even collaborated with Syndicate Bank in arranging a 100 loans to local marginal farmers and agricultural labourers who were closely supervised by them to ensure correct use. The Club even undertook the responsibility of repayment. Though the Club members had to face some problems in regulating repayment, they developed some insight and understanding for solving such problems.

These apart, it is a thrilling experience to watch the members in action. The interest they evince in implementing various programmes, the confidence they have developed in the latest farm technology, the leadership some of them provide in pushing through various programmes of the Club are just amazing. By all standards the Club has lived up to the expectation. No doubt the students deserve all the praise but the President of the Club and in fact the entire team of the teachers of the school deserve all the credit for their inspiring leadership and foresight.

Yours etc
Dr. C.K. Ambastha

Extension Specialist
in agricultural
Finance Division,
Syndicate Bank,
Manipal, Karnataka.

Indian Adult Education Association

The Director paid a visit to Panipat and Kurukshetra, in May, where he had meetings with the Vice Chancellor, some faculty members and NSS Coordinator. The discussions centred around the strengthening of the Adult Education movement in Haryana and the possible hosting of a workshop by the University under the auspices of Indian University Association for Continuing Education, to discuss certain specific issues.

In pursuance of his meeting with the Resident Representative, Khadi & V.I. Commission, the Director paid a visit to Khadi Ashram, Panipat, and met Shri Bhim Sen *Vidyalankar* and Shri Som Datt *Vidyalankar*.

It was agreed to have a tie-up between the Association and the activities of the Khadi & V.I. Commission. The actual form of assistance to be rendered by Khadi & V.I. Commission would depend upon the local situation and conditions.

The Chairman, Khadi & V.I. Commission is expected to issue suitable instructions to all branches to extend necessary support to the NAEP. The President, Dr. M.S. Adiseshiah has expressed happiness on this move and ordered quick follow-up action.

A Note on the Ranchi Consortium

The idea of a Consortium of voluntary agencies for the Chotanagpur region of Bihar emerged as a group desire at the two day workshop on the role of non-governmental organisations engaged in adult education, held in April, 1978.

The Consortium meets on the first Saturday of every month, attendance varies but is usually 20.

The central objective is to provide a forum for different voluntary organisations, in order to share experiences and settle possible disputes in matters of jurisdiction over areas, or disparities in the terms of employment of personnel.

It has become a meeting ground for officials of the State Adult Education Department and representatives of voluntary agencies.

It is hoped that eventually field officers working in Government sponsored adult education projects in the area, would also attend the meetings of the Consortium.

The Consortium is an informal organisation without office bearers save a Convener. At present, the members of the Consortium do not feel in need of formalising roles within the Consortium or for getting it registered as a separate registered society.

We visualise that the Consortium will stabilise itself as an integral part of the adult education programme in Chotanagpur and assume the role of a pressure group in dealing with Government at district and State levels. Till now, no effective district adult education board has been set up within Ranchi district and the local authorities of the Education Department have shown little interest in the activities of the Consortium. Undue delays are taking place in sanctioning of funds etc. In future, the Consortium could urge Government, on behalf of its members, to speed up matters.

The Consortium is already undertaking, though very informally, monitoring and evaluation of projects run by the member

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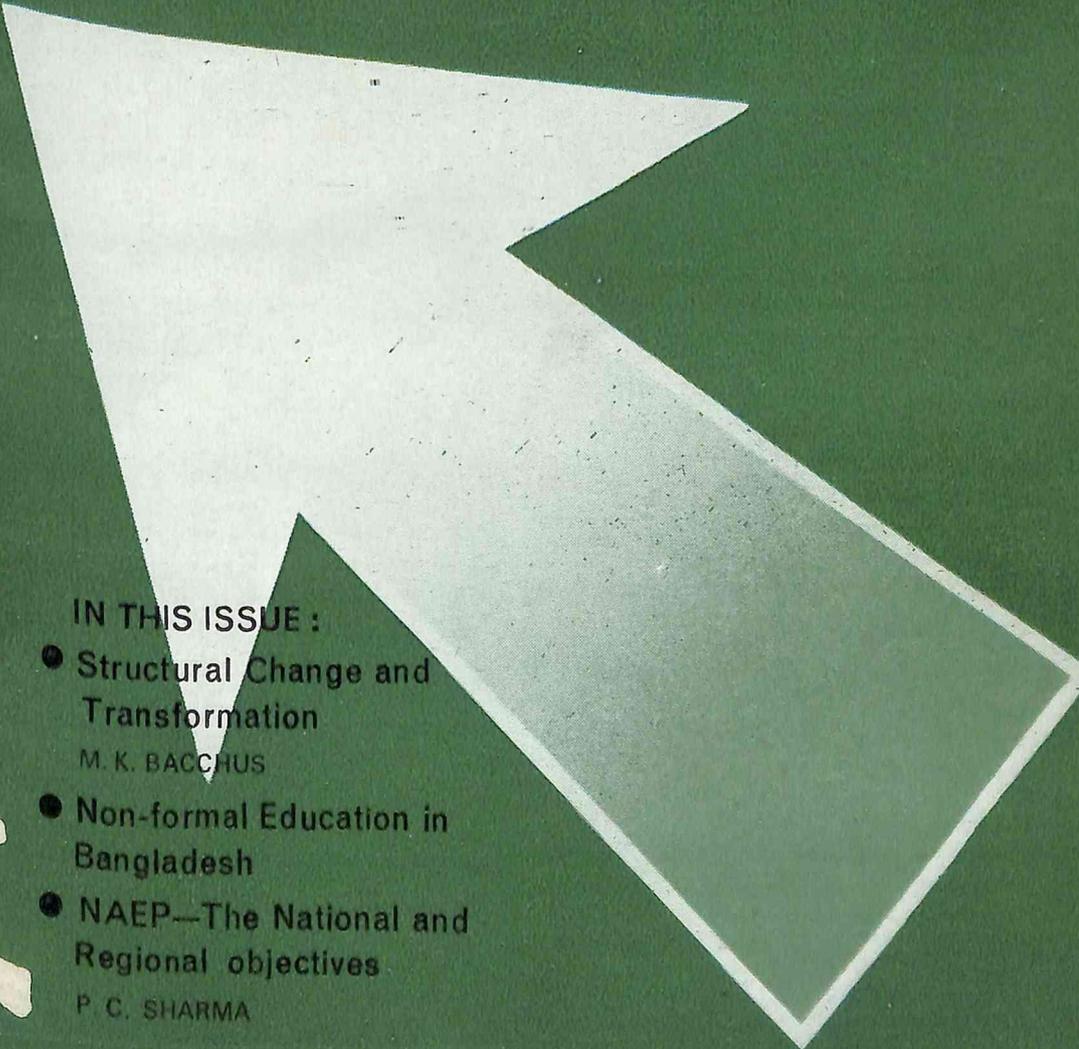
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- NAEP—The National and Regional objectives
P. C. SHARMA

INDIAN ADULT EDUCATION ASSOCIATION



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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

The contributions should be accompanied by either a stamped, self-addressed envelop or by International Reply Coupons. The average length of manuscripts should be between 3,000 to 5,000 words. Contributions to the column 'Comment' should be in the region of 1500-2500 words. Mimeographed, Zeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the sheet only, with a 2" margin on foolscap size paper. Footnotes and references should come at the end and not on every page.

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**Differential Availability and Utilization of
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Structural Change and Transformation

M.K. Bacchus

Thinking in the Third World countries is veering round to adoption of non-formal system as an alternative to formal education, as the latter is becoming increasingly prohibitively expensive, counter productive, negative, generating more unemployed, more illiterates, more inequality — its content being unrelated to the development needs of these countries. But the acceptance of non-formal system by the masses, the author argues, is closely linked with the social and economic structures and the reward system that obtains in these countries. The disparities in income in the 'modern' and 'traditional' sectors of work are so obtuse and inequitous that howsoever hard the politician may try, the masses will be unwilling to accept the alternative and, while seeking provision at the formal system for their own children, the educators, in advocating the non-formal system to the masses, will find themselves in the doldrums of conscience and ever widening credibility gap. The solution, the author suggests, lies in reducing the size of the formal system so as to bring it in line with the job market, while at the same time expanding the traditional sector.

Education and Development

The tremendous faith shared by most Third World educators and politicians during the 1950s and '60s in formal education as a major instrument for the social and economic development of their countries has been considerably eroded. These leaders are now beginning to take a more realistic look at the limited resources which they have for achieving their educational goals and as a result many are turning their attention to what seems as a more viable alternative—non-formal education. Their motivation for this comes from many sources.

First, many developing countries have realized that they cannot afford any further escalation of their expenditure on education and even the provision of such basic needs as primary education for all decided upon at the Karachi, Addis Ababa and Santiago UNESCO conference no longer

seems economically feasible for most of them. These financial problems have been aggravated by the general rate of population increase in these countries. So, for example, while overall illiteracy rates have fallen the actual number of illiterates has increased by about 70 million between 1960 and 1975.

Another effect of these rates of population increase is a very high youth dependency ratio. For example in India, Nigeria and Kenya the percentage of the population under 15 years was estimated to be about 42 per cent, 45 per cent and 48 per cent respectively in the early 1970s. These figures were even higher in some other developing countries and on the average, the work-force in the Third World has to support proportionately twice as many children as that in the economically more developed countries. When the considerably higher rates of unemployment

and under-employment in the developing countries is included, the economic burden which their work forces bear in bringing up the future generation is even greater. And this burden would obviously be increased—some will even say it will become unbearable if all the young population have to receive formal schooling.

Education and Unemployment

The budgets allocated for education in the developing countries have grown substantially over the past two decades. Their first, second and third level enrolments have increased by 211 per cent, 465 per cent, and 511 per cent, respectively between 1950 and 1970 and most of these Governments now allocate between 20 per cent and 25 per cent of all their expenditure to education alone. Furthermore, despite its contribution in supplying qualified manpower for the small modern sector of these societies, formal education has not proved to be "the key to modernization" and development as it was once hoped. The earlier assumption of a direct relationship between the stock of highly educated manpower and the rate of economic growth which underlies the Ashby Report on higher education in Nigeria, and the writings of Harbison has turned out to be more complicated than was originally envisaged. In fact, the evidence now seems to indicate that education has reached a point in many developing countries where it is making a negative contribution to their development. Already in many of these countries the products of the school system are finding it difficult to secure employment, giving rise to the growing phenomenon of the "educated unemployed". This problem has become so widespread that Turnham observes :

Relative to the whole working population the *unemployed as a group in the developing countries tend to be better educated* especially where young and inexperienced unemployed are numerous. Thus there are often considerable differences in the rates of unemployment among labour force groups of different educational levels with *particularly low rates among the illiterate urban population.* (1)

Further, not only are those with no formal education less likely to be unemployed but as the figures from India and other countries indicate, the average duration of unemployment among the illiterates is substantially lower than for those with some primary and secondary education. The 1964-66 Report of the Indian Education Commission was partly concerned with this problem and with the "unsuitability" (in terms of its relevance for the development goals of the nation) of the education which those attending higher education institutions were receiving when it wrote :

The educated elite thus become largely parasitical in character and the real productive workers are the unlettered peasants and artisans. (2)

In other words, the rate of unemployment does not necessarily decrease with an increase in the level of education. Since in many developing countries illiterates are more likely to be employed than those with some primary and secondary education, development planners are already rethinking the desirability of expanding formal education facilities yet further.

Education and Equality

Another expectation of formal education which is being frustrated is its role

in creating a more egalitarian society. The evidence available in the economically more developed countries seems to indicate that education is a poor instrument for achieving greater social equality. But it is true that in many Third World Commonwealth countries, especially during the period immediately following self government and independence, it was an important instrument for upward social mobility, especially among children of lower income families. This was so because a relatively large number of nationals had to be educated quickly to take over senior positions previously filled by expatriates. However, present indications are that these opportunities are being considerably reduced. This is partly due to the fact that the job market in the modern sector of these societies—in which the educated are normally employed—is not growing very quickly while the supply of educated individuals is increasing rapidly.

Bearing in mind the known relationship between the socio-economic background of parents, and students' access to and academic performance in formal educational institutions, it is obvious that most of the new and better paying jobs will be filled by the children of those who were originally promoted into the higher level positions which became vacant when the expatriates left. This does not mean that the children of the poor in these countries are excluded from such posts, but in a tight job-market situation it is the children of parents with high socio-economic standing who are most likely to fill these jobs—a reversal of what happened in the immediate post-independence period. As writers like Jagdish Bhagwati have noted, recent studies have indicated that rather than being a general force for

equality, "the education systems of most developing nations act to increase rather than decrease their income inequalities." (3)

Formal Education and Development Needs

Another factor which has motivated this shift in emphasis away from formal education is the general dissatisfaction with the usefulness of its content in terms of the development needs of the Third World countries. For example, primary schools have been accused of concentrating on preparing their students for the secondary schools—which most of them will not be able to enter. On the other hand they place little emphasis on passing on the knowledge, skills and dispositions necessary for these students to function efficiently in a rural environment, in which the great majority of them are likely to spend their lives. The overall result, as one development expert observed, is that there is the real danger that schools in the developing countries "may continue to educate for poverty".

Non-Formal Education as an Alternative

In this context non-formal education is being viewed as more relevant to the needs of the population, especially for those in the rural areas working in the traditional sector, since it attempts to focus on teaching people to improve their basic level of subsistence and their standards of nutrition and general health. Because of this it is likely to make a more effective contribution than formal education in alleviating the real problems of the poor, especially the rural poor who often make up about 79-80 per cent of the population. Further, since the non-formal

education process usually requires the participation of its recipients in determining the nature and content of the educational programmes these will always tend to focus on the needs and priorities of the communities and in this way they will contribute more effectively towards helping them meet their development needs.

Finally, non-formal education is seen as more immediately productive, since the learners acquire knowledge and skills which can immediately be put into practice, thus reducing the long gestation period which exists between formal education and production.

The above mentioned factors have played an important part in motivating educational and sometimes political leaders in the Third World in focussing their attention on non-formal education. The question which next arises is whether there are corresponding factors which will encourage the masses in these countries to demand or at least to accept non-formal education as an alternative to formal education.

Demand for Non-formal Education

To answer this question let me make two propositions—I would myself regard them as statements of fact—about the masses in the developing countries. First, like people of all classes all over the world they know when they are better off as against when they are worse off; secondly, whenever they perceive the opportunity they will act rationally to improve their life conditions. On the basis of these two statements one can assume that if the masses perceive real benefits accruing from non-formal education programmes for themselves or their families (and not just benefits which the educators try to

tell them about and in which they might not be very interested) they will act rationally and want to participate in such programmes.

Once they have made that decision the skills of the educator in making these programmes interesting, actively involving these participants in the educational venture, and in relating to them so that their interest will be maintained, becomes crucial. But I shall leave such issues as the Involvement of Learners as a device for keeping up their interest in the programme once they have made the decision to participate for a later consideration. Instead I shall focus on the structural features of the developing countries which will affect the initial decision of the population to demand or even to accept non-formal education programmes.

The first point to be noted is that in the present context of most developing countries the financial benefits that are likely to accrue to individuals with formal education will continue to be considerably higher than those with non-formal education. Based on this fact and the assumption of rationality on the part of the masses *my major argument is that unless there is massive structural transformation in the reward system of these societies, non-formal education will never be fully accepted by the general populace and will remain no more than a peripheral activity in the field of education in these countries.*

Structural Factors Affecting Income

To elucidate this argument one has to look more closely at the social and economic structure of most Commonwealth

Third World countries. One of the major characteristics of these countries is a dualistic structure in their economic systems which is reflected in their reward systems. On the one hand there tends to be a relatively large and usually stagnant subsistence agricultural or traditional sector (the Green Revolution notwithstanding) and on the other, a relatively small modern sector which comprises their limited and industrial and commercial activities, their civil service and their armed forces.

The most marked feature of this dualism is the great disparity of income between those earning their living in these two sectors. Because of this phenomenon, Arthur Lewis referred to these sectors as the "high wage" and the "low wage" sectors, while H. Johnson commented on "the marked disparity of incomes in the centre and the periphery" of most developing countries, a fact which is partly reflected in the great inequalities in their income distribution. For example, if we look at the ratio of median salaries of secondary school teachers to per capita income in some of these countries and compare these with the economically more developed countries, we will get some idea of the extent of this income gap. This ratio for Ghana (1961) was 14 : 1, for Pakistan (1962) 7.8 : 1, while for the United Kingdom in 1964 it was only 3 : 1. (4)

Further, while the seeds of this dualistic wage structure were sown during colonial days, the gap has not been reduced even with self-government and independence but has instead widened over the past years. In Nigeria, Lewis noted that urban wages were typically two hundred per cent higher than average farm

incomes. Also between 1950 and 1963 the prices received by farmers through marketing boards in southern Nigeria fell by 25 per cent while at the same time minimum wage scales in the Federal Government increased by two hundred per cent. Also in Kenya the average earnings of African employees in the non-agricultural sector rose by nearly 11 per cent per annum while those of small farmers rose by only 5 per cent per annum. The result was that in 1966 wages in the urban sector in Kenya were approximately 250 per cent higher than family farm incomes. (5)

There are many reasons for this marked and increasing gap in incomes in these two sectors which cannot be discussed here. But two of the important ones are the increasingly adverse terms of trade which the Third World has experienced against the First World and the relatively heavy emphasis placed by most Third World governments on the development of the modern sector, often at the expense of the traditional or peasant sector. The overall result is that the incomes of the poor in these countries have declined both absolutely and in relation to those in the modern sector. After an examination of the evidence of this issue Todaro was forced to come to the following conclusion:

In spite of impressive rates of per capita GNP growth recorded in Third World regions during the 1960s, the agricultural sector not only showed negligible progress as a whole but it even showed a sharp decline when compared with the previous decade... the per capita food production picture for the Third World shows only a very negligible improvement in 1973 compared with the

1961-5 period and an actual deterioration since 1970.(6)

With those working in the traditional sector being mainly farmers, it can be concluded that poverty among this group has been increasing over the past years. In view of this one can understand the ardent desire of those in the low-wage traditional sector either to escape from it—as is evidenced by the massive migration to the urban areas which is occurring in many developing countries—or to secure an opportunity through formal education for their children to do so.

Structural Factors and non-formal Education

If we attempt to make non-formal education a substitute for formal education—as many First World non-formal education adherents propose—and try to fob the masses off with it, we run the risk of further depressing the lot of the poor in these countries and their hopes of economic improvement through their children. Further, such a step will increase the already large income differences between themselves and the rich, who will in any case still be able to afford formal education for their children to ensure their continued access to the high paying jobs in the society. Further, such a step might have a negative effect on the productive efforts of the masses for whom an important motivating influence for working hard is their desire to give their children a chance to escape the subsistence and sometimes below-subsistence life which they have to endure.

Despite the desire by protagonists of non-formal education to see it expand more rapidly than formal education, there has been no serious proposal so far—Illich excluded—for formal education to be re-

placed entirely by non-formal education. They realize no doubt that there will always be jobs in the high wage modern sector which require individuals with a formal educational background. This means that even if non-formal education is expanded some students will have to be given formal education which, since it will lead to the high income jobs, will no doubt be regarded as “first class” education while non-formal education will be just the “second best”. Judging from available evidence it is the children of the rural poor who in this context will be given non-formal education and those from the middle and higher income groups who will receive formal education—a situation which will be intolerable for the masses.

D.S. Ballantine, Director of the Education Division of the World Bank, sees this issue of formal education for those seeking modern sector employment and non-formal education for those destined for jobs in the traditional sector as a false one, since the choice in most developing countries is “not between the regular educational ladder (formal education) and the second best (non-formal education); the choice is often between the second best or nothing”. (7) In this way he attempts to justify formal education for one group and non-formal education for another. What he fails to observe is that such a decision will further frustrate what is often the only glimmer of hope among the masses for an improvement in their life style. This is why they have been demanding—at most times quietly demanding—a better chance for their children to qualify for the high paying jobs in the modern sector which will necessitate their receiving formal education. And for this very reason, non-formal education in

the present context of the developing countries is not likely to be accepted by any group as an alternative to formal education. Furthermore, expansion of the former is not going to diminish the demand for the latter.

Writing in the 1920s, the economist, Alfred Marshall, commented on the influence on people's job aspirations of the existence of a few occupations with high incomes—as is the case in the modern sector of developing economies. He noted that the attractiveness of these jobs increases out of proportion to their aggregate values and for many job aspirants the prospect of success becomes greater than the deterrent of failure. The end result is that a large number of individuals want to enter those occupations.

Non-formal education will therefore not succeed if its objective—stated or unstated—is to lower the occupational aspirations of the masses to a "more realistic" level and make them satisfied with or resigned to allowing their children to earn their living in the low-wage traditional sector. Its only chance of acceptance is if it is offered concurrently with formal education which becomes increasingly open to their children.

Meeting Popular Demand

It will seem from these arguments that the only feasible line of action is for the developing countries to continue meeting the increasing popular demand for formal education while attempting, through non-formal education, to help those beyond school-age (or at present outside the ambit of schools) acquire relevant life skills which might help to improve their conditions of living and their efficiency in whatever they might be doing. But the

problem with this solution, as the non-formal education supporters have rightly argued, is that these countries cannot afford to expand much further their educational services to meet the growing demand of their population.

The answer, or an important part of it, is therefore for these countries to take steps that will effectively and with fairness reduce the demand for costly formal education to the point where the output from the formal educational system is more in line with the needs of the job market. Many suggestions of how this can be done have been put forward including the development of non-formal education as a substitute for the more expensive formal education. Other suggestions are to increase the private cost of education by charging more realistic school fees and to set up a quota system especially for secondary and higher education. While these measures will be of some value they fail to get at the root of the problem and will essentially favour children of the higher socio-economic groups at the expense of those from the poorer families.

Structural Change

A more appropriate solution would be for these countries to take active steps to reduce radically the existing wide gaps in income between those working in the modern and those in the traditional or peasant agricultural sectors. This can be done from both sides of the gap—by concentrating development in the traditional sector, which to a large extent has been relatively neglected, and by reducing the rate at which incomes have been increasing in the modern sector in relation to, and often at the expense of, the traditional sector. Obviously there are many strategies which might be used to

reduce these income differentials and many of these will not be readily accepted by the high income groups in the society. But the focus of this paper is not to discuss such implementation strategies.

However, the crucial point here is that the demand for formal education is being distorted by the size of the income differences in the modern as against the traditional sector. It is often argued that these wage differentials are necessary to ensure that there is an adequate supply of educated manpower especially for the higher level jobs in the society. But the degree of these differentials is, as one World Bank economist points out, probably beyond the point where it can just be regarded as an incentive. He notes :

It is important to point out that the classical rationale of the incentive of wage differentials no longer applies when a mechanic earns ten times as much as an agricultural labourer or a doctor a hundred times as much. (8)

If the reward structure of the society is radically changed to enable those in the traditional sector to earn a reasonable income compared with those with formal education working in the modern sector, it is likely that this will reduce, though not eliminate, the demand for that type of formal education which is irrelevant to the development of life skills needed in the society. And in this context the demand for the more useful education is likely to increase. So without this prior or concurrent restructuring of the reward system of these societies, non-formal education will only be marginally accepted by the masses and the demand for formal education will not decrease. It is this effort to reduce income differences in what was known as the "modern" as against the "traditional" sectors that has largely been

responsible for the success of non-formal education in those Third World countries which are undergoing more radical, social and economic changes.

Political leaders who for the reasons mentioned above want to push non-formal education in developing societies without first, or concurrently, considering the need for more equitable distribution of their wealth, will be disappointed with its lack of acceptance by the masses. It will never become an appropriate instrument for their development. And educators, if they are to be true to their own consciences, will find themselves in a moral dilemma, or at least facing a credibility gap if they try to convince the masses of the benefits of non-formal education, while at the same time seeking formal educational facilities for themselves and their own children.

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Non-formal Education in Bangladesh*

Apart from the usual plethora of problems that all developing countries face in launching Non-formal Education programmes, in Bangladesh the task assumes stupendous complications and proportions, because of the peculiarities of history, ecology, social and economic realities of that country. Realising that it would be unrealistic to expect vast masses of people to rise above the present sub-human levels in the near future, the paper advocates the future thrust of Non-formal Education in the direction of increased productivity and employment in the Agricultural and allied sectors, while delineating the 3 directions indicated in the First Five Year Plan of Bangladesh for taking up the work along a ten-point programme. Further, giving detail of some 7 categories of clientele, and a host of sub-groups, and the quantitative dimensions of the problem (some 60 million people), the paper describes 9 selected projects covering a fairly wide spectrum of on-going efforts in Non-formal Education in that country.

Magnitude of the Task

Non-formal education has been viewed conceptually as work-oriented education organized, outside the system of formal education, to fill the gap left by the latter in most developing countries in meeting the educational needs of the out-of-school population. The chief importance of non-formal education has stemmed from the characteristics of a society in transition and the instrumental role that non-formal education was expected to play as a direct effort to increase productivity and employment and thus combat the problems of mass poverty and mass unemployment and under-employment and

raise the level of living of the people.

The task involved in designing and developing an adequate and effective programme of non-formal education to achieve this objective presents a great challenge for any developing country. Considering the wide range of variables involved as well as the size and diversity of the clientele groups and their needs, the task should in no sense be considered easier to accomplish than that of reforming and restructuring the formal system of education. In the Bangladesh situation, the challenge is, indeed, formidable.

Historical, Ecological, Social and Economic Realities

The history of colonial administration in Bangladesh is one of extreme poverty,

*The paper was presented at The Commonwealth Conference held at New Delhi in Jan./Feb. last.

deprivation and exploitation. The country suffered from continued neglect and exploitation, even during the development decades of 1950s and 1960s. The planning strategy seriously militated against the interest and needs of Bangladesh. The loss of life and poverty suffered by her during the liberation struggle was enormous, and the ravages of war shattered her economy and completely disrupted her production-generating infrastructures. Thus, when Bangladesh emerged as an independent state, she started with a backlog of unmitigated economic problems compounded by the legacy of mass poverty. It is against this historical setting that both the importance and challenge of nonformal education of that country should be viewed.

Ecological problems have important bearing on designing non-formal educational programmes in Bangladesh. The average annual damages due to floods alone, apart from cyclones and tidal bores, are estimated to range from Tk.650 million to Tk.4.5 million. The country's agro-based economy is thus rendered highly vulnerable to caprices of nature, involving a regular drain on her scarce resources and causing a perpetual sense of insecurity among the farmers.

Ecological problems, therefore, are of such nature and magnitude that they seem to call for imaginative planning and concerted efforts both at the national and local levels. In the regions of the country vulnerable to natural calamities, a basic aim of non-formal education programmes should be to orient the local communities to this reality and aid them in understanding their physical environment and their

own role in mobilizing local efforts and resources in coping with it. For example, special stress should be laid on information and skills relating to an improvement in the system of warning, communication and evacuation, crop cycles, changes in the pattern of housing, village planning, construction of canals, embankments and community centres etc.

More than 80 million people of Bangladesh live over a geographic space of 55,598 sq.miles of the country. The overall economic trend of the country is one of the progressive deterioration, because of its dependence on an archaic rural economy, the incessant pressure of the rapidly growing population and consequent fragmentation of land holdings. Without a significant increase in the level of employment, income, and production of wage goods and a built-in mechanism for their equitable distribution, it is evidently unrealistic to expect the vast mass of the people to rise above the present sub-human level in the near future. The thrust in future strategy of development including that of non-formal education must, therefore, be in the direction of increased productivity and employment in the sectors of agriculture and related industries and occupations accompanied by changes in social structures, to ensure a fair and equitable distribution of the essential goods and services.

Quantitative Dimension of the Task

The task ahead of non-formal education is in direct proportion to the vast population left uncovered by formal education. Even if the qualitative weaknesses of formal education, including its irrelevance to the life needs of the people, are overlooked, the fact remains that despite

the linear expansion of formal education resulting from past investment, its benefits failed to reach more than a small fraction of the population. Viewed in quantitative

terms, the magnitude of the task before non-formal education, therefore, appears to be stupendous as shown in the following table.*

Table

Showing the Quantitative Dimension of the Task of Non-formal Education

Level of Education	Year	Age Group population	Percentage of enrolment of age group in school	Percentage of age group out of school	Numbers out of school in need of education
Primary (6-10)	1974	101,023,184	(5,813,178) 58%	42%	4,210,006
Secondary (11-15)	1974	9,662,022	(1,642,584) 17%	83%	8,019,438
College (16-17)	1974	3,468,193	(225,432) 6.5%	93.5%	3,242,716
Degrees (18-19)	1974	3,351,913	(97,202) 2.9%	97.1%	3,254,711
Adult Illiterate and others (20-60)	1974	32,663,986	(489,969) 1.5%	98.5%	32,174,017
		59,169,298	8,268,365		50,900,933

It appears that a little over 8 million people between the ages of 6 and 60 years are enrolled in schools, whereas nearly 50 million (i.e. 86.4 p.c. of the total population in the age group) are out of school and need to be covered by some type of education. The First Five Year Plan (1973-78) of the Government of the People's Republic of Bangladesh indicated three special directions for intensive efforts in developing non-formal education.

i) Provision of skills to out-of-school youths and adults,

ii) spread of mass education and functional literacy, and

iii) education related to development needs through extensive use of educational technology.

Within the above broad frame the plan envisaged the development of the following types of programmes on non-formal education, during the current plan period :

i) People's Schools in each district to impart useful skills to youths and adults.

*Source : PREPD Macro Research Project based on preliminary census figures of 1974 and the First Five Year Plan.

- ii) Youth Camps in suitable seasons for youths and adults who will render manual services for development works.
- iii) Literacy Schools to be attached to the 500 colleges in the country.
- vi) Women Education Centres for family planning, farm and home management in rural areas.
- v) Youth and Cultural Centres.
- vi) Feeder Schools.
- vii) Non-formal Vocational Training Centres.
- viii) Workers Schools in mills, factories and industries
- ix) Mass media including Radio and Television.

Clientele Groups

Non-formal education, in order to be meaningful in terms of increasing productivity and employment opportunity, must cater to the needs of the diverse clienteles. There are numerous occupational groups and sub-groups spread throughout the country. Though some of them may have larger concentrations in certain geographical locations, none of the occupations as a whole can be said to be localised.

A committee formed by the Planning Commission of the Bangladesh Government on Non-formal Education has identified the following as large clientele groups from among the large multitude of diverse occupational groups and sub-groups :

- i) farmers,
- ii) farm labourers (mostly landless),
- iii) weavers,
- iv) fishermen,

- v) dairy producers,
- vi) poultry breeders, and
- vii) artisans.

Within each of these major groups, there are, however, several sub-groups as diverse in their special needs as in their social, economic and cultural backgrounds.

Quantitatively, the farmers, as a group, involve approximately 6 million households and 60 million people classified as follows in three distinct sub-groups according to the size of their landholding:

- i) Owing less than 1 acre — 12.0 million (20 p.c. of the total)
 - ii) Owing 1 to 7 acres — 42.0 million (70 p.c.)
 - iii) Owing over 7 acres — 6.0 million (10 p.c.)
-
- Total 60 million

The economic and educational needs of these three sub-groups differ very widely. Those owning under 1 acre of land are usually included in the landless labour. Sample studies undertaken in Comilla and elsewhere indicate the existence of a positive correlation between the level of education and the size of the holding, the incidence of education being higher among the farmers with larger land holdings. The small and landless farmers are the least literate or altogether illiterate so that as a group they may be treated as being in the preliterate stage and economically and socially most disadvantaged. In view of the fact that the farm size is far too small to keep them fully employed throughout the year, even with the use of new technology and diversification of crops, it will also be necessary to provide

them with *skills for additional employment in the wage or non-wage sectors depending on local conditions and needs.*

It will appear from the above paragraph that small farmers owning 1-7 acres of land are estimated at 42.0 million. If priority is assigned to the small and landless farmers in developing nonformal education, these two groups taken together constitute 54 million which is more than 9 times the number currently enrolled in the primary schools of the country. To mount a programme of nonformal education to cover such a huge number is a colossal task, even under the best conditions. In the social and economic realities of Bangladesh, the task of designing and developing nonformal education programme is one that has necessarily to be approached in stages and based on a strategy that allows a flexible and multiple approach depending on the clientele characteristics and local conditions, needs and resources.

Literacy skills and for that matter the nonformal education programme as a whole must be meshed with the socio-economic milieu, for example, as an integral part of development projects (e.g. for raising better crops, cattle, dairy products, poultry etc.) and in stages adapted to the knowledge needs (for example, relating to sowing, application of fertilizer, pesticide, water, weeding, harvesting, storing, marketing, etc. in agriculture) and also understanding the physical, economic social and political environment in which these activities take place.

Some On-going Projects :

In view of the fact that adequate information on all the on-going projects is not available, some nationally known

projects from both the public and private sectors, as noted below, are described at the present level. The selected projects cover a fairly wide spectrum of the on-going efforts in the field of nonformal education :

- i) The Comilla Co-operative Experiment;
- ii) Integrated Rural Development Programme;
- iii) Rangunia Thana Co-operative Experiment;
- iv) The Agricultural Extension Service; (Ministry of Agriculture)
- v) The Nonformal Education Programme of the Ministry of the Social Welfare;
- vi) The Adult Education Programme of the Ministry of Education (A Pilot Project);
- vii) Programme of Bangladesh Rural Advancement Committee (BRAC);
- viii) The Programme of the Ministry of Information and Broadcasting;
- ix) University Programmes

(1) The Comilla Co-operative Experiment :

The Comilla Co-operative Experiment occupies a unique place in the history of rural development and nonformal education in Bangladesh. It represents one of the earliest experiments in evolving strategies of rural development and has become well-known both nationally and internationally for its pioneering contribution in developing a co-operative model for integrated rural development. The establishment of an academy for rural development in Comilla set the stage for study, research and action that instituted

the archstone on which this project was gradually built.

The Academy took Kotwali Thana (107 sq. miles in area with a population of 200,000) as its laboratory. The first and the central pilot project was sponsored in 1960, leading to the formation of village co-operatives. It was a novel experiment in combining the co-operative concept with agricultural extension to organize small farmers for self protection against the prevailing system of money-lending and trading, introducing them to modern practices and management in farming and serving them as a vehicle of extension education as well as of supply and services while also educating them in thrift, saving and prudent investment.

(II) Integrated Rural Development Programme (IRDP) :

In the light of the experience gained in the Comilla district, a national programme of integrated rural development was approved in late 1970 and a central office set up in May, 1971, with a nucleus of 20 thanas in Comilla district (excluding Kotwali Thana) and three other thanas in three other divisions where pilot projects on the Comilla model were already in operation. While the main objectives and the institutional frame of the Comilla Co-operative Model (subject to modifications indicated in the foregoing paragraph) remained central to the IRDP, its national character naturally rendered it necessary to introduce some changes in the concept of planning and also of implementation of the programme. Thus the IRDP envisages "an integrated approach for rural development linking broad policies of national plan and its administration with macro planning, its implementation at the thana and village level being achieved through

"multiple co-ordination between national Government, local Government and the new co-operatives".

(III) The Rangunia Thana Co-operative Experiment :

The Rangunia Thana Co-operative Experiment is conceptually built on the Comilla Co-operative Model. However, while in the case of Comilla, the experiment was sponsored directly by the Government with considerable assistance both from the Government and the international aid-giving agencies (notably the Ford Foundation), the Rangunia experiment grew out of the felt need of the local community who also provided the initial human and material resources in the development of the project. Though the local representatives of the Government extended their co-operation in its development at various stages, the experiment stands out pre-eminently as an example of a private co-operative venture of the farmers of the Rangunia thana in coping with a crisis.

The most striking success of the Rangunia project was in raising the level of net production from 630, 364 maunds of paddy in 1966/67 (the year just preceding the launching of the experiment) to 1,352,492 maunds in 1971/72. In the education and training programme, emphasis was laid on the communication of the technical know-how for improving production through weekly meetings at the thana and village level. The Central Co-operative Association at a later stage sponsored a literacy programme and opened 400 adult education centres to serve the thanas.

(IV) Agricultural Extension Service :

The Agricultural Extension Service is designed essentially as training programme

with the specific aim of motivating the farmers to change their behaviour and adopt a new technique of agricultural production. Unlike the Comilla Co-operative experiment and the IRDP, both of which are predated by the agricultural extension service programme, the focus of the latter is not on rural development.

The general objective of the programme is the large scale application of scientific methods to maximise agricultural production through the optimum utilization of the total material and human resources.

A striking feature of the programme is the emphasis laid on the decentralization of the extension service as a strategy of ensuring maximum "grass-root planning and participation of farmers by the increasing growth of farmers, organization/associations at village level" and on the high degree of co-ordination of the supporting agencies of the Ministry charged with the responsibility of agricultural development at thana, district and national level.

(V) Non-formal Education Programme of the Ministry of Labour and Social Welfare :

The Ministry of Labour and Social Welfare is operating a number of nonformal education programmes in both urban and rural areas with varied groups of clientele, to help them in improving their educational level, general and vocational. Such programmes have been extended to rural areas covering one thana in each district, with the aim to educate, motivate and develop skills in the rural population. The target population under the new scheme are children, women, jobless youth and village elders who are being trained in

different vocational skills and being motivated to undertake community development work in the neighbourhood.

(VI) Pilot Project on Adult Education, Ministry of Education :

The Ministry of Education launched the Pilot Project on Adult Education in 1964, in four thanas of Bangladesh. The objectives of the project were (a) eradication of illiteracy, (b) economic development and (c) planned family life. The target number of enrollment of participants till 1974, since the inception of the programme, was 351,750, of whom 303,522 were actually enrolled. Out of this enrolled number, only 103,229 (i.e. 34p.c.) received literacy certificates.

(VII) Bangladesh Rural Advancement Committee (BRAC) :

The BRAC Programme originated through private initiative as a relief programme during the war of liberation in 1971, but as circumstances changed and new needs arose, the programme was transformed into a self-help programme, to meet the diverse needs of rural life. BRAC workers seem to have been successful in establishing a two way communication between them and the clientele groups. Social taboos and age-old conditions have strong influence on the collective life of rural Bangladesh, but notwithstanding these hurdles, BRAC has been able to organise Literacy Programmes, Family Planning Programmes, and Co-operative Programmes.

(VIII) The Programme of the Ministry of Information and Broadcasting

The Information and Broadcasting Ministry has undertaken the task of educating the adult population on various

aspects of development activities. Mass media like radio, television, films and publications form the core of the programme. Of the current on-going efforts of this Ministry, mention may be made of the 'Desh Amar Mati Amar' programme of the Radio Bangladesh through which an attempt has been made towards informing and instructing adults on development activities like health, family planning, co-operatives and other aspects of rural life with special emphasis on agriculture. The control room apparatus of the Ministry of Relief and Rehabilitation is being utilised to get the 'feed-back' from the field where the agricultural officers down to the union level have been asked to listen to these programmes everyday and to give not only their considered opinion but also channel the reaction of the people to the co-ordinating cell established in the Ministry of Information and Broadcasting where all the feed back messages are intended to be co-ordinated in the formation of future programme contents.

(IX) University Programmes :

In some of the universities of the country, rural development programmes containing the theme of "Study-Service", and involving the participation of students in community development activities have been initiated at voluntary level. The on-going projects of Chittagong University (CURDP), Agricultural University and Jahangirnagar University (RDS) have more or less identical objectives and aim to "integrate the university with the society in general and the immediate neighbourhood in particular".¹ They have programmes to undertake constructive and produc-

tion-oriented projects in rural areas through the mobilization of local resources and manpower. "The fields of students" services in such activities spread over complete eradication of illiteracy, proper utilization of land and extension of agriculture, construction and repair of roads and improvement in movement facilities, assistance in health and family planning programmes, creation of employment provision for landless labour forces, introduction of small scale rural industries under the auspices of individual or co-operative management and adoption of compatible applied technology" into the operation of productive processes.

Strategy

In the light of the past experiences, the following basic strategy for development of nonformal education in Bangladesh may be adopted :

- (i) In order to promote the planned development of nonformal education on sound lines in realizing the national objectives, and also to avoid the ineffective use of limited resources through fragmentary and parallel activities in serving the same client-groups, an adequate machinery for the formulation of policy guide-lines at the national level and the co-ordination of activities in the field of nonformal education and development at various levels is of paramount national importance.
- (ii) If nonformal education is to serve as an aid to development, and, in particular, in solving the problems of mass poverty and mass unemployment, which are at the centre of development, the planning of

1. CURDP Scheme, p. 1

nonformal education needs to be approached as a part of the integrated programme of development at the local and regional level.

- (iii) The realities of Bangladesh render it absolutely necessary that the operational units at the local level are so planned and developed as to be economically viable, and that the stress is laid on self-reliance in projected development and financing.
- (iv) In planning the nonformal education programmes including the delivery system and the training

of personnel, the maximum possible use should be made of the existing institutions and locally available resources, both human and material.

- (v) In order to support the nonformal education programme with an adequate system of incentives, it is necessary not only to link nonformal education to productive work, but also include in it elements of general, social, economic and political education to stimulate and sustain continuous efforts for improving the quality of life.

INDIANOIL



a shining example of success

INDIANOIL

Psychology of adult-needs and Adoption of innovations in the changing rural scene.

M.G. Kelkar

Appreciation of the gap between what is and what should be or rather ought to be creates a sense of inadequacy, releasing the urge to improve. But what administrators force into the machine is awareness of needs, for familiarity breeds content rather than contempt. Arguing that needs sociological, biological, felt, latent—constitute the core around which a programme of change could be successfully built, the author discusses the problem of development from this angle, suggesting a plan of action consistent with this approach.

The people in the villages all these years have learnt to adjust themselves to what they have and to what befalls them. They don't seem to have changed much during the past thirty years. In their important and only means of livelihood, agriculture, they have been following the outdated methods of cultivation handed down through the ages. It appears that even to-day villagers' interest in self-improvement is almost nil.

The NES and the Community Development projects launched after independence envisaged greater scope for individuals to secure monetary and material assistance and guidance from the Govt., in an informal and free atmosphere. It was felt then that if the people in the villages are subjected to the same treatment they received during the pre-independence days they would never be expected to develop variant notions. Further if they got themselves used to depend on Government for

every thing, the ideas of personal inquiry, curiosity and evaluation would degenerated and they would never come out of the present situation on their own. The important fact about adults is the great variety of differences among them. The adults vary in their endowment, opportunities, speed and direction of growth. Adults can be motivated to improve themselves because they appreciate that there is a gap between what they are and what they ought to be.

The desire for learning seems to spring from a feeling of inadequacy of some sort. owing to pressures in our culture, adults rarely admit that this is so. In spite of this, strong motivating factors make adults learn anything and at any stage and time of life.

Biological and social needs act as strong motives which compel adults to learn new things to satisfy their needs. The pattern of these needs, however,

keeps on changing, uniquely differing from individual to individual. It is, however, feared that the real nature and role of rural people's needs in a programme of change has not been clearly understood. The needs of the people constitute the core around which successful programmes could be built. Legislation and planning at administrative level will not be sufficient. The programme has to arise out of the needs of the people, if it is to be of any benefit to them.

Every day, in a man's life, organic and social drives operate as effective stimuli. Behaviour patterns through learning are developed. The variety of drives interact, develop neural tensions and new desires are evolved. Expression to these needs and desires is sometimes made with a low and sometimes with a high degree of intensity and direction, and this results in individual responding to his environment with such selectivity as to attain his end-results through his own actions. This directionality in the behaviour is very often a sure clue to the motive in operation. An individual has a number of needs to be satisfied. All these needs do not necessarily impel him to act. Only those that are felt strongly and create neural tensions make him act. The drive force is not restricted to physiological satisfaction alone. There are equally strong social drives/motives the origin of which may be traced to an individual's social past.

Concept of Need and 'Felt' Need :

What is after all a need? Mellone and Drummond say that 'need' "is the tendency, more or less deep seated, in the individual requiring satisfaction and painful and depressing if unsatisfied. Needs are often the sub-conscious motives

influencing action but not rising to the conscious ends". Needs imply conditions including necessity, requirement, urgency, scarcity, vacancy and so on. In short the gap between the situation and the objectives is the area of need. An understanding of the nature and role of needs can be developed by obtaining a clear concept of meaning and implications of a number of widely accepted propositions related to the term "need". Some basic aspects of this concept of need are indicated below :—

1. Through physiological and social conditioning an individual acquires an infinite variety of needs.
2. Through programme planning process and intimate contacts at all levels, people's needs can be identified and can be grouped into (a) actual, (b) possible, (c) valuable and (d) casual categories.
3. The people should themselves be able to recognise or should be educated to recognise the actual, the possible, the important and the desirable needs and place them on priority accordingly, before they would be motivated to 'act' in a desired direction.
4. People's needs can be defined as the difference between "what is", "what could be" and "what ought to be".
5. What is desirable and attainable should be related to the resources, abilities and standards of the people.
6. a) "Felt needs" expressed by individuals and experienced by the community;
b) "Felt needs" which have no bearing on the broader objectives of community planning ;

c) needs which are not yet felt but are only dimly recognised but which must be encouraged.

All these factors have got to be considered before proceeding to build up a programme of change.

7. It should also be remembered that felt needs may not always necessarily be 'real' needs, while a real need may not ever be 'felt'.

Importance of Understanding Felt Needs :

While considering these aspects, a question often crops as to what are the "felt needs" and how are they to be determined? How could they be considered for building a programme of (rural) change. The village worker through his limited contacts and programmes produces quite a number of workable subjects that touch very intimately the life of the village people. Response from the village people, however, is not always very encouraging. This is perhaps because on most of the occasions the village worker carries out his programme with the aid of enforced devices. Quite often, his annual programmes are chalked out on the strength of National, State or Block instructions and directions. The village grassroot leadership has very little place anywhere in this planning. If at all, at any stage they are involved, it is only for their cooperation in an already built-up programme. According to the village worker the programme of adult education (literacy classes) or construction of an approach road may be far more important than the construction of a temple suggested by the village people. For the village people construction of a temple may be an urgent 'need' and they may be prepared to build one,

even though required to make monetary contributions. People develop tastes, preferences and expectations under the influence of a particular experience and conditioning and the orientations are significant for the acceptance or rejection of a new idea.

Norman Borlough, the famous international wheat breeder, helped us in introducing the short Mexican wheats in the country. These wheats yield much more per unit of area than the new Pusa wheat. But there is considerable resistance to its large scale adoption, even now, simply because the housewives do not seem to like them. They complain not against its red colour only but also against its difficulty in kneeding, baking and taste. The economic advantage does not seem to be significant enough to motivate the poor farmers to take up the Mexican Wheats. An interesting predicament of the Kentucky Agricultural Country agents has been discussed by Sadtopolo, in convincing farmers to switch from tobacco growing to pickleraising. Even though the cucumber crop grew very well and was more profitable, it was not adopted because cucumber growing was perceived by farmers as a famine type of enterprise. On the other hand tobacco growing was considered prestigious.

Acceptance of a new project of improvement, or spread of an innovation may not always be a simple matter of economic advantage, although economic considerations are more likely to be of greater significance in modern societies than in traditional ones.

Ralph Linton has stated that if we know what a society's culture is, including its particular system of values and attitudes, we can predict with a fairly high degree

of probability whether the bulk of its members will welcome or resist a particular innovation.

In the adoption of any innovation, it matters very little whether or not an innovation has a greater degree of advantage over the practice it is replacing. What does matter is whether the individual perceives the relative advantage of the innovation. Likewise it is the potential adopter's perception of the compatibility and efficiency of the innovation that affects its role of adoption.

A social system such as ours with traditional norms is characterised by

- (i) a backward undeveloped technology,
- (ii) a very low status of farming and village industries,
- (iii) a low level of literacy and education,
- (iv) lack of economic rationality, and
- (v) lack of ability to emphasise or see one's role in other roles particularly the role of the outsiders to the system.

The traditional people do not seem to be keen on meeting 'new' individuals, recognise new roles or learn new relationship. Their traditional strategy or action has been very aptly described by Von Newman and Morganstern. They say, "in a traditional social system the alternatives to be selected in a choice situation are prescribed by the "authority of eternal yesterday". In such a society introduction of new programmes of development is therefore a difficult task and needs to be carried out after a great deal of thought precision and planning.

The village worker could, on some occasions try to side-track or even neglect his own programme of development with which he would go to the people in favour of people's definition of their 'need'. On other occasions he would boldly question the propriety of a programme suggested by the people and would try convert them to accept his programme through education and persuasion. It means a village worker has to take either of the approaches. Many times the village people feeling to need something may themselves suggest a programme/project of their own. In such a case the worker may decide upon the wisdom of such a project. It may work out to be practical and useful for pushing through many of his projects. It may also prove useful because it represents what the village people are genuinely interested in. In any case the village worker through his association with people should be able to anticipate the degree of response and the intensity with which people would welcome his projects and plans etc.

How to determine "Felt Needs"

As has been stated earlier, expression to needs is sometimes made with low and sometimes with high degree of intensity and directionality. Some needs are not felt strongly perhaps because of people's conditioning to a prolonged deprivation of the same. Familiarity with poor conditions does not seem to breed contempt but content. In such a situation it is generally advisable to start with simplest of those programmes that seem to be more important and more progressive as against those that are more difficult.

Before entering the field of work the village worker must be himself aware of the great attitudinal differences between

himself and the village people. A thorough understanding of village people's attitudes, likes, dislikes, and beliefs is an essential condition because the entire programme has to be in complete harmony with the culture of the people. The village worker would do well in encouraging people to talk freely about their woes and problems during the home-visits or group meetings. To a pre-determined programme, and decisions, people in their simplicity may outwardly give their assent but would never offer willing cooperation. With every enforced decision, their mental resistance would grow stronger. It would be worthwhile therefore to take help of the local leaders because they enjoy people's confidence. C.B. Smith has very rightly said that the local leader is voluntarily doing a job which a social worker is paid to do. Some others may do it because of their professional obligations or compulsions.

The following suggestions may prove useful in locating people's needs :

1. In informal talks at meeting with groups or individuals free exchange of experiences and problems be encouraged.
2. Locate the individual's, or the groups' area of interest that reflect his/their needs.
3. Encourage village leaders to bring to surface the community's area of interest.
4. People show their keenness to learn more and more about things in which they are genuinely interested. They may be encouraged to develop interest in new things through education and propaganda.
5. Familiarise people with the technical and other assistance that is coming

forth from the Government agencies. When faced with specific problems people might themselves come out to seek technical help and thus express what they urgently need.

6. Try to distinguish between felt needs of the vested interests and those of the majority.
7. Dissatisfaction is fundamental to acceptance of an innovation. Locate the people's genuine reasons for such dissatisfaction.

Dealing with Felt Needs :

Programmes such as construction of an approach road, use of improved seeds, implements, running of literacy classes may be taken up comparatively easily through village leaders. These are programmes that may have village-wide appeal and coverage and may therefore be acceptable to a fairly large majority in the community.

The "felt needs" of the people such as celebrations of festivals, marriages etc. by spending large amounts need not be encouraged. It must be impressed on people through education and persuasion that such traditional obligations should be simple and sober and within the means of the individual.

In needs which are not yet felt or which are only dimly felt but which must be encouraged e.g. the use of septic tank latrines, soakpits, use of smokeless *chullah* and provision of separate cattle shed for the cattle etc. emphasis should be placed on basic education which would develop appreciation and need for such things. Changes in tastes and preferences are not likely to occur overnight. They would be required to be brought about patiently and would be required to be geared to the

level of knowledge, understanding and existing standards of village people.

Unfelt needs are latent needs i.e. they are never expressed ; and as long as they are not expressed, no action can possibly occur. People do not take balanced diet because quite often they do not know what a balanced diet is and what good it does to them. In a village situation, it may even be absurd to talk of a balanced diet to families that are not even sure of a square meal. Farmers have low yields

because they are quite often not aware of the results which can be obtained by using the simple recommended practices of new seeds and implements. The process of adult education in part is an attempt to change unfelt but desirable needs into 'felt' needs. The village worker who would be able to bring the two closer by consciously and cautiously working on the task through the process of education, persuasion, guidance and service could claim to have achieved what is expected of him.

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Language Policy in the context of NAEP

G.V. Bhaktapriya

Desirability and efficacy of mother-tongue as the literacy-promotional vehicle is incontrovertible; but its profitability in the regions of functionality is not so, particularly in multi-lingual milieus such as India where more than 1652 mother tongues exist, including numerous dialects. The author quotes U.N. experts' views on this, based on their own experiences, arguing further that even a scheme like Antyodaya requires the beneficiaries to show understanding of land transfer instrument, employment notice etc. all in standard language. He sees solution in the adoption of a three dimensional approach i.e. (i) discussion in local language for conscientization (ii) Gradual adoption of standard language and (iii) Standardisation of orthography.

The Tata Iron and Steel Company (TISCO) has a social education programme. Once a lady field-worker of social education went out on her survey tour of the tribal area, to enquire from tribals about their felt needs. She met a group of labourers working with their spades. After a brief introduction and preliminary enquiries, she put a straight question, 'Would you like to read and write?'. Reluctantly came the answer "Yes". The next question she put was whether they would have the instruction in their mother tongue. Pat came the reply, "No, not in our mother tongue. We want the instructions in the language that the 'babu' uses. He cheats us on our wages. He gets our thumb impression on the paper which we cannot read."

Mr. Camillo Bonanni,¹ an adult educationist and UNESCO Expert in India in 1973-74, has to say the following with regard to the language to be used for

teaching, reading and writing to the herdsmen in Somali in 1961 :

"It had been our conviction that reading and writing should be taught in the mother-tongue, because this was counselled both by educationalists and modern psychologists and by our own experience; but various reasons induced us to alter the course of action we had hoped to adopt. . . If we wished to make our course a success, we had no choice, save to adopt one of the two official languages as the language for literacy teaching, although we realised the extent to which this would limit the scope of our work".

It should be noted that Mr. Bonanni is usually a strong supporter of a primer which is a-straight-away-written-record or stenographic record of the spoken language of the learners.

Policy makers all over the under-developed and developing countries are con-

fronted with the problem of selection of suitable languages for adult education. The problem becomes more acute in a country which is multi-ethnic, multi-cultural and multilingual. The search has been so frantic that some countries have adopted even a foreign language as the medium. India has 1652 mother tongues according to 1961 census, including about 400 dialects and thus its problems are manifold. If guided solely by the motivational and androgogical factors, the issue would not be so serious. These criteria would lend weight to the concept that education is given best through the mother tongue or the spoken language which the learner understands fully.

The communication experts in AIR's transmitting stations, numbering over a hundred, broadcast programmes in various local languages. Our saint poets, bards and folk-lorists used local communication mediums that established instant rapport with the listeners. The 'Policy Statement on National Adult Education Programme'² recommends that "stress should be laid on use of spoken language in literacy programmes, on harnessing the mass media and cultural environment."

It should be noted here that the 'Experimental World Literacy Programme' sponsored by the UNESCO from 1965 conclusively proves that literacy *per se* is doomed to fail. Hence what should ultimately clinch the issue is the key word functionality, functionality of information and knowledge and literacy. But what function does a functionally literate person perform? He is called upon to perform functions of various levels in different places in different countries. Mr. Fisher, statistician at UNESCO Headquarters, speaking at a statistical seminar organised in the 1st

week of February 1979 remarked that an average American citizen has to annually submit his income tax return on a complex proforma which would baffle even a highly qualified person. In India too, the demands on a literate person are not in any way humble. The latest development scheme 'Antyodaya' in Rajasthan, meant for the most backward and naturally illiterate poor, would require the beneficiary to understand the language of land transfer instrument, employment notice, papers related to loan-cum-subsidies for agriculture, animal husbandry, rural artisan sector, old age and disability pension etc. etc. (The overall responsibility of implementation lies with the age old bureaucrats, the panchayat bodies playing a secondary role). These requirements seem to be a tall order for an illiterate or even a semi or fully literate person. Leave aside these, even the minor levels of functions require higher level of literacy skills. To follow the AIR news bulletins, to peruse the front-page news of our vernacular newspapers, to write a letter complaining about the non-availability of hybrid seeds or fertilizer would require sound knowledge of the standard language and good proficiency in reading and writing. The informatory material produced by extension departments of agriculture, health and industry sectors are often inscrutable to the moderately educated citizen. Most of the literatures meant for self-study and continuing education for new literates are available in standard written form of the 16 languages mentioned in the VIII schedule of the Constitution. Hence, curriculum specialists in adult education have to be extra circumspective while developing a language curriculum. What would be best from one angle may be found lopsided from the other. The other side

could be printability and producibility in scores of languages, teachers' capability in handling a sophisticated methodology. Many a sound and nicely developed curricula have failed as the learners and their parents could not appreciate them, nor were the teachers found equal to the task. The National Adult Education Programme will induct thousands of teachers, all raw, untrained and tradition-bound. The new ways suggested in the language curriculum must take these facts into consideration.

To seek an answer to the question of language for adult education and literacy, one has to view it from three angles :

- (i) Language used in the discussion for conscientization and getting informed,
- (ii) Language used in literacy materials, and
- (iii) Orthography.

Discussions are bilateral or multilateral communications necessitating active involvement of participants. Active involvement is possible through a code which is intimately related to the personality of the speaker and is fully mastered. Thus discussion can and should take place in the adult education centres mostly in the mother tongue. This is what is happening in most educational centres meant for either adults or children. This situation can or should hardly be altered.

As far as the literacy primer is concerned, there seem to be no unanimity among the scholars. Some have suggested a transfer model.³ This model envisages literacy primer to be in a spoken language or dialect initially. Later the primer will switch over to standard language. This model is beset with certain problems.

- (a) The time factor is most important. The duration of 300-350 hours

available in an adult education centre is, in practice, found to be very short. The switch-over model will take away a good chunk of the most valuable initial time.

- (b) Adoption of a dialect or mother tongue as a medium of literacy primer would require additions and alterations in the alphabet systems and use of diacritic marks. These would be rendered useless once switch over to standard language is made.
- (c) Giving a written form to dialects or various mother tongues is fraught with possible danger to political unity and linguistic harmony. The recent innocuous decision of the Union Public Service Commission to introduce regional languages as media of examinations for all India services and a compulsory paper in one of the 15 languages has been resented by 55 M.Ps. In a memorandum they have stated that 'the new policy is likely to harm the interest of the national unity and other weaker sections . . . particularly the scheduled tribes, as none of the tribal people's languages has so far found place in the VIII schedule: There is all the likelihood of more discordant notes to be struck in the future.
- (d) In the Mahaboobnagar experiment in Andhra Pradesh, the basic material was constructed in Mahaboobnagar Telugu. By the end of the course, the learners could read and write standard Telugu with facility. It seems, therefore, the language curriculum specialists will have to search other options.

Some scholars⁴ have pointed out that "communication needs will eventually determine the status of the dialect and the standard variety." This statement does not give any definite policy to be adopted by the States, the writers of the primer or the teacher.

The solution probably lies in conducting discussions in a local language, with gradual introduction of standard language, if both of them are not quite similar. With regard to the literacy material this model would exploit the common core of the dialect and the standard form of the language, the verbal repertoire of the people, with the gradual introduction of the standard form of the language, synchronizing this wholly with the introduction of standard language in discussions. This is based on the well known assumption that we are no more a closed society. Communication system, elections, newspapers, and two-way population migration has helped the Indians to become generally bilingual and in some cases multilingual. In the case of a remote dialect having no connection with a standard language spoken in a State, the first education objective would be to help the dialect speakers to come to the main stream of the State's life, and understand the State's language and culture. Literacy can never take priority over general education in such circumstances.

When the dialect is being preserved by its constant use in discussions, for motivation, for recreation, etc. there is no need to harbour any fear that use of standard language in the primer will annihilate the spoken culture. For instance, use of official language has not resulted in the loss of Bhojpuri, Maithili, Magahi, Braj or Rajasthani. Acceptance of Kannada by Tulu speakers and Marathi and Kannada

by Konkani speakers has not led to the assimilation of these spoken languages.

The third issue which deserves consideration belongs to orthography. It is generally accepted that there should not be a multiplicity of scripts. New additions may create more problems. Roman digits is yet another question which needs to be taken into consideration. Each language has its own digital system. In some cases, a language has two or more variations of a digit. This needs standardization. Like international symbols of chemistry and physics, numeral digits also can be adopted universally. Till such change-over is made, there could be a dual policy using Roman as well as local systems of digits.

The language scheme given above attempts not only to preserve the recommendation of the policy statement on Adult Education in letter and spirit, but also to serve the purpose of androgogy.

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Attitude of Teacher-Volunteers Towards Farmers' Functional Literacy Programme (GUNTUR STUDY)

M.J. Wilson
B.L. Reddy

The paper gives an account of the study conducted by the authors to assess the attitude of teacher-volunteers toward Farmers' Functional Literacy Programme. The study administered 10 out of the 13 initially selected statements to a random sample of 54 farmers from 27 villages, to record their reactions on rating points. According to its findings the teacher-volunteers showed favourable attitudes and an effective implementation of the programme is prognosticated for the future.

Introduction

The Farmers' Functional Literacy Programme is part of the Adult Education Programme, launched in India during the period of the IV Five Year Plan. The core of the Programme is to combine the professional and occupational skills in the disciplines of Agriculture—Fisheries, Bee Keeping, Dairy, Poultry management—and impart technical know-how in these fields to the farmers by technically trained teacher-volunteers, for aiming at higher production in Agriculture.

The Study

The present study was conducted in the Guntur District of Andhra Pradesh where teacher-volunteers trained at the Agricultural College, Bapatla, affiliated to the Andhra Pradesh Agricultural University, worked.

The specific objective was to study attitude of these teacher-volunteers towards the Farmers' Functional Literacy Programme.

Methodology

A questionnaire having 13 relevant statements was constructed. The items were first administered to a random sample of 54 farmers, selected from 27 villages (13 villages in Bapatla and 14 villages in Chandole Blocks) of the Guntur District, where the programme was in operation. Item-analysis was done along the lines suggested by Edwards.

The farmers were asked to give their reactions to each statement on five rating points: Strongly agree; Agree; Undecided;

Disagree and Strongly disagree. If the item was positive "Strongly agree" was given the numerical value 5.0; and "Strongly disagree" the numerical value 1.0. If the item was negative, "Strongly agree" was given the numerical value 1.0 and "Strongly disagree" the value 5.0. The score for each individual on the scale was computed by summing the weights of the individual item-response.

Frequency distribution of scores based upon the responses to all statements was obtained. Then following Edwards, 25 per cent of the subjects with the highest total scores and also 25 per cent of the subjects with the lowest total scores were taken, assuming that these two groups provided the criteria in terms of which the individual statements could be evaluated. For evaluating the responses of the high and low groups to the individual statements, critical ratio was worked out.

Findings and Discussion

Of the thirteen statements framed, 10 were in the positive and the other 3 in negative form. All the 13 statements were subject to item-analysis but it was found that three statements were non-significant and hence they were eliminated from the final format. They were that

- (i) the economic, social, political and cultural development of a farmer does not depend on functional literacy;
- (ii) the acquisition of knowledge in Agriculture by this training is satisfactory;
- (iii) the Dwarf varieties of rice respond to higher fertilization and produce higher yields.

Attitude of Teacher-Volunteers Towards FFLP

The ten statements which were significant are presented in Table No. 1 below:

TABLE No. 1

S. N.	't' Value	Statement
1.	2.567*	The specific objective of the Functional Literacy Programme is to promote Agricultural Production.
2.	2.769*	One of the general objectives of the Farmers' Functional Literacy Programme is to train individuals in professional competence.
3.	5.099*	The knowledge perceived in this training programme will be useful to solve the problems faced by the farmers.
4.	2.400*	Knowledge in literature and General mathematics is no longer necessary to acquire full subject matter in Agriculture.
5.	3.268**	High yielding varieties are not the means for higher production.
6.	6.043**	With moderate fertilization, higher production will be attained, if all the management practices are adopted.
7.	3.420**	A farmer gets his maximum profits, only from Dwarf varieties of rice.

8. 2.394* Plant Protection is unnecessary in the nurseries.
9. 3.047** Radio, Newspapers, Films, National Demonstrations and Agricultural News Bulletins are the tools to promote higher production
10. 4.568** Without financial assistance, the Farmers' Functional Literacy Programme can be continued in the succeeding years.

Among the ten statements, seven statements (No. 1,2,3,6,7,9,10) were evaluated to the favourable attitude and the rest to unfavourable attitude.

First, discussion of the seven favourable attitude statements which were evaluated by the trainees:

(1) *Statement No. 1* ; The 't' value of this statement is significant at .05% level of probability. It is found that the trainees had a clear-cut knowledge about the Farmers' Functional Literacy Programme which is specified to promote the Agricultural Production by means of educating farmers for large scale adoption of research results.

(2) *Statement No. 2* ; The 't' value of this statement is significant at .05 level of probability. This might be the reason how the trainees understood the general objectives of FFL programme with a view to train the individual villager in his professional competence.

(3) *Statement No. 3* ; The 't' value (5.09) is highly significant at .01 level of

probability. It clearly shows that the trainees realised fully the usefulness of perceiving knowledge in order to solve the field problems of the farmers.

(4) *Statement No. 6* ; The 't' value (6.04) is highly significant at .01 level of probability. It shows that the trainees might have understood the importance of the management practices of High Yielding Varieties for promoting higher production by application of moderate level of fertilization.

(5) *Statement No. 7* : The trainees might have gained adequate knowledge about the performance of the High yielding varieties, keeping in view the higher profits. This might be the reason that the trainees showed positive attitude.

(6) *Statement No. 9* ; The trainees have shown favourable attitude. This might be under the impression that the tools utilised for disseminating research results are the only media by which the Agricultural Production Programmes will be effectively carried out.

(7) *Statement No. 10* ; The 't' value (4.508) of this statement is highly significant at .01 level of probability. It apparently shows that the trainees must be interested in carrying on the FFD Programme independently, in the absence of Government funds. This strong motivation might have resulted from the enlightenment that accrued from the training.

On the basis of above seven favourable statements, it was concluded that the trainees who were assigned to carry out the Programme at the grass-root level of the concerned Blocks had strong positive attitude towards the Programme itself. As a result, the trainees might become useful instruments in fulfilling the objectives

* Significant at .05% level of probability.

** Significant at .01% level of probability.

of the FFL Programme.

Secondly, discussion of the three unfavourable attitude Statements :

(1) *Statement No. 4 :*

The 't' value of this statement is significant at 0.5% level of probability. While acquiring full technical know-how in Agriculture and to understand the scientific terminology of the technical terms, the subject matter on literature and general mathematics is necessary for calculating the correct weights and measures of fertilizers, plant-protection chemical etc. But the trainees showed unfavourable attitude toward the statement. This may be due to the fact that the majority of the farmers who do not know general mathematics and lack access to literature on the subject are also cultivating skills and learning more about Agriculture.

(2) *Statement No. 5 :*

The 't' value of this statement is significant. High Yielding Varieties are the means for higher production. But the trainees have shown an unfavourable attitude. This might be due to the importance given more to other factors of production rather than the High Yielding Variety itself.

(3) *Statement No. 8 :*

The 't' value is significant at .05% level of probability. Reserach recommendations show that the plant protection is highly necessary in nursery, to control initially the infestation caused by pests and diseases. But the trainees showed unfavourable attitude. The reason might be that the trainees have not been educated earlier about the importance of the plant protection in nursery.

Attitude of Teacher-Volunteers Towards FFLP

It would be interesting to find the reason why unfavourable attitude was shown toward the three statements.

Summary :

Thirteen statements were framed to study the attitude of the teacher-volunteers towards the Functional Literacy Programme. Among 13 statements, 10 statements were found significant; out of 10 statements, 7 statements were favourable and the rest unfavourable.

Out of the 7 favourable statements, the 5 which were highly significant are listed below :

- (i) With moderate fertilization, higher production will be attained, if all the management practices are adopted.
- (ii) The knowledge perceived in the training programme will be useful to solve the problems faced by the farmers.
- (iii) Without the financial assistance, the Functional Literacy Programme can be continued in the succeeding years.
- (iv) The farmer gets his maximum profits only from the Dwarf varieties of rice.
- (v) Radio, News Papers, Films, National Demonstrations and Agricultural news bulletins are the tools to promote higher production.

The three unfavourable statements might have resulted from the lack of complete understanding of the statements by the trainees.

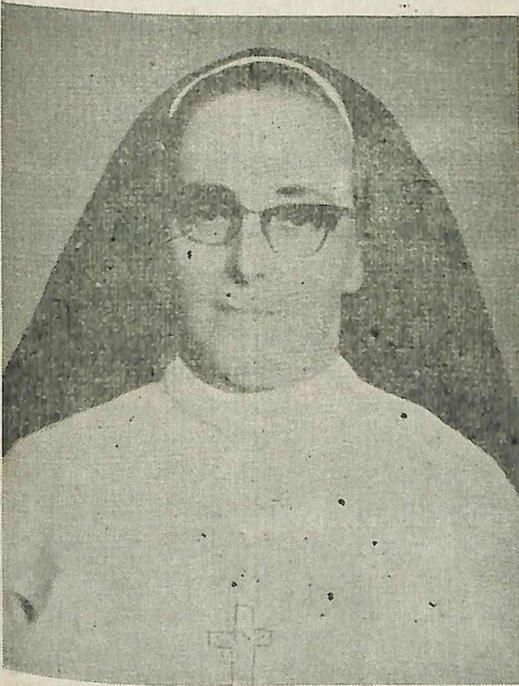
Conclusion :

Farmers' Functional Literacy Programme is oriented to educate the farmers on the principles and practices of the fundamental and latest knowledge of Agricultural Technology on H.Y.V. Programme and other related fields such as poultry and dairy etc. The teacher-volunteers showed a mostly strong favourable attitude. As a result, an effective implementation of the programme is foreseen in the future.

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OBITUARY



was run over by a lorry when she was on her way to the Social Welfare officer at Saidapet from Adyar, after having relieved one of her staff who was ill for some time.

Scotch by birth, Sister Catherine McLevy came as a missionary to India and started her career as a Professor of English in Stella Maris College. Her work in the college did not satisfy her, and she took to educating the poor in the slums of Madras, shifting her residence to Santhome Convent, Mylapore, in order to be near her clientele.

From there, she initiated a number of innovative educational projects especially for the poor and the down-trodden. With Dr. Malcolm S. Adiseshiah, Prof. M.S. Jothi, President of the Regional Council of Adult Education, and others, she started the Tamilnadu Board of Continuing Education in 1973, which took up the reins of leadership in non-formal education over the years, by promoting the concept through experimental projects, research and action programme, and through facilitating interaction between various

agencies involved in non-formal education

Sr. McLevy became the first Secretary of this Board and initiated projects like the Out-of-School at Santhome and Kotturpuram, Research and Action Project to develop curricula, learning and teaching materials for non-formal education for the age group 6-14. At the request of the Ministry of Education and Social Welfare and with the blessing and support of the then Commissioner and Secretary for Education, Mr. C.G. Rangabashyam, she started the State Resource Centre for Non-formal Education at Madras. When the National Adult Education Programme was launched on 2nd October, 1979, Sr. McLevy opened 88 adult education centres in Thirukkazhukundram Panchayat Union and 100 centres in Madras X Circle.

In order to pay homage to this rare and unique person, the State Government, the Department of Adult and Continuing

Education, University of Madras, the State Resource Centre, Madras Institute of Development Studies and Tamilnadu Board of Continuing Education organised a condolence meeting on Wednesday, 13th June, 1979 at 5 p.m. in the Conference Hall of the State Resource Centre.

Dr. Malcolm S. Adiseshiah, chaired the meeting. Mr. C.G. Rangabashyam, prof. R. Jayagopal, Dr. R. Gomez Miss. L. Celine of the Madras Institute of Development Studies, Messrs. Xavier Chandrakumar, P. Padmanabhan and V. Sathyabalan of the Tamil Nadu Board of Continuing Education paid tribute to the beloved deceased in glowing terms.

At the end of the meeting the Chairman announced that the Tamil Nadu Board of Continuing Education will constitute a Sr McLevy Award to poor and deserving students from the rural areas and urban slums.

Profile of Block Demonstration Participant Farmers

(DHARWARD STUDY)

G.R. Desai

M.K.S. Rao

For over the past decade and a half, general opinion has persisted that the change agencies care and work for stabilising and advancing the interests of elite rural groups rather than improve the lot of the nearest-to-the earth neglected. To gain an insight into the characteristics of demonstrator farmers and assess the veracity of this opinion, a study was conducted on 60 demonstrator farmers in Dharward district of Karnataka. The paper gives detail of its findings.

There have been studies in the past to identify the characteristics of demonstrator farmers mainly in relation to their adoption behaviour. The demonstrator farmers, under the prevailing situation in India, could be compared to innovators or the early adopters of new technology, as compared with their Western counter-parts. It is true that this is the group of farmers who intend to take a leap towards modern technology and harness its results. The present situation in India, especially with the high extension worker—farmer ratio, necessitates production of adoption leaders through whom the new techniques could be funnelled in, for the benefit of the other farmers and, in turn, for the community.

Studies in the past, though few, have revealed that majority of voluntary demonstrators were in young and middle age group (Veerabhadraiah and Rao, 1973), that majority of the demonstrators generally belong to high economic level (Deshmukh and Raheja, 1963, Krishnamurthy,

1971), are literate (Krishnamurthy, 1971 and Veerabhadraiah and Rao, 1973), have higher farm size (Deb et al., 1962, Singh and Kumar, 1965, Veerabhadraiah and Rao, 1973), have had medium to high social participation (Krishnamurthy, 1971) have had good mass-media exposure (Veerabhadraiah and Rao, 1973).

There is a charge that from all angles the change agencies cater to the needs of the elite groups in the rural areas and that the services have not trickled down to the needy group.

With the above idea in view, and with the objective to have an insight into the characteristics of the demonstrator farmers included in the block demonstrations, a study was conducted in Dharwad district of Karnataka State, during the year 1976-77. In all 60 farmers were selected who had participated as demonstrator farmers in the block demonstrations conducted on hybrid jowar during 1975-76, from

among those who had been declared successful by the officials of the Department of Agriculture.

Table 1

Personal characteristics of the demonstrator farmers

Sl. No.	Variables	Category	Number	Percentage
1.	Age group	Old age group	39	65.00
		Young age group		
2.	Formal Educational level	High	33	55.00
		Low	27	45.00

A critical glance at the table indicates many significant points. The age of the demonstrator farmers reveals that majority of them were in old age group (above 35 years), a contrast to the findings in the past. This may be due to the fact that as a group of farmers are involved in a block demonstration, the elders, being the decision makers in the rural setting, are involved in the programme.

The information relating to educational level of farmers revealed that a small majority of them had higher educational level. Though this finding relates to the results obtained earlier, it can also be traced that about 45 per cent of them had a low level of education. This is a deviation from the studies noticed. The fact is that fear of failure due to adoption of new technology is shared in this type of demonstration; hence, irrespective of the educational levels, many farmers participated in the demonstrations.

Table 2
Demonstrator farmers' characteristics in terms of Economic variables

Sl. No.	Variables	Category	Number	Percentage
1.	Farm size	High	32	53.33
		Low	28	46.67
2.	Income level	High	30	50.00
		Low	30	50.00
3.	Economic status	High	35	58.33
		Low	25	41.67
4.	Yield per acre	High	35	58.33
		Low	25	41.67
5.	Cropping intensity	High	24	40.00
		Low	36	60.00

The data in Table 2 reveals the farmer characteristics in terms of economic variables. The representation of farmers relating to farm size was almost equal in both the categories, a contrast to previous studies. As the basic idea in a block demonstration is to have a contiguous area, the inclusion of the farmers with small holdings also is taken care of by the change agents, as the lands are adjacent.

The demonstrators were distributed equally in high and low income categories, a slight deviation from the past studies, as farmers with low income level are also included. The group pressures, as well as the initiation from the change agents might have influenced the farmers with lower income to participate in the programme to eke out higher economic returns.

Economic status has reference to such points as material possessions, farm power etc. Because of the group action and involvement of different farmers, it is quite likely that farmers with high material posse-

ssions, farm power etc. might have shared their materials like implements with other farmers, thereby involving them in the programme.

Most of the demonstrator farmers were noted to have low cropping intensity and high yield per acre. Due to the fact of applying the knowledge gained during the process of demonstration in the subsequent year, the farmers were prone to have higher yield per acre. The plausible reason for the low cropping intensity might be that the process of multiple cropping was not demonstrated to them. Further, the situation prevailing in these areas of rain-fed cultivation limited the scope for the behaviour towards high cropping intensity.

Table 3

Demonstrator farmers' characteristics in terms of External contact

Sl. No.	Variables	Cate- gory	Number	Perce- n- tage
1.	Social parti- cipation	High	22	36.67
		Low	38	63.33
2.	Mass media participation	High	41	68.33
		Low	19	31.67
3.	Degree or cosmopoli- tanism	High	37	61.67
		Low	23	38.33

It was interesting to note from the Table 3 that majority of the farmers selected had a low level of social participation a finding that contrasts with the previous studies. The farmers were possibly more interested in the cultivation of practices, and engaged in activities relating to these rather than other interests, which is a welcome tendency.

The other points of importance are the high level of mass media participation and cosmopolitanism. During the process of

demonstration the farmers were perhaps exposed to the other sources available for information on farming, so also were they motivated for getting more and more information resulting in higher levels of mass media participation and cosmopolitanism with aided farming activity.

Table 4

Demonstrator farmers' psychological characteristics

Sl. No.	Variable	Cate- gory	Number	Perce- n- tage
1.	Change pro- neness	High	46	76.67
		Low	14	23.33
2.	Empathic level	High	42	70.00
		Low	18	30.00

The results in Table-4, indicate that a large percentage of demonstrators had a high change proneness as well as empathic level. Due to the process of change brought about in major behavioral components such as knowledge, attitude and skill during the process of demonstration, it is quite likely that the change proneness has been developed; so also the ability to perceive matters from others' roles.

Table 5

Situational factors in which the Demonstrators are placed

Sl. No.	Variable	Cate- gory	Number	Perce- n- tage
1.	Distance from block head- quarters	Near	22	26.67
		Away	38	6.333
2.	Gramaisevaks Headquarters village	Hq. V.	37	61.67
		NHQ. V.	23	38.33
3.	Nearest input dealer	Near	17	28.33
		Away	43	71.67

The information from Table-5, reveals that most of the demonstrators were away from the block headquarters as well as from input dealers, but majority of the demonstrators had the VLW's headquarters. The block demonstrations needed a lot of time investment by the Village Level Workers, hence from this point of view as well as that of convenience for guidance and supervision, they were conducted in the village headquarters only. The phenomenon that most of the demonstrations were traced away from the block headquarters could be substantiated by the fact that these village Level Workers could concentrate more on the programme than their counterparts who had to attend to the visitors as well as to other duties placed on them by the block level officials.

The presence of the input dealers far off from the block demonstration villages lead to the idea that sufficient infrastructure is not provided by the Government agencies for agricultural development work. This has perhaps not affected the farmers' interest to participate in demonstration, but may possibly affect adversely in the ultimate adoption.

CONCLUSION

It could be concluded from the overall view of the study that the new technique of block demonstration is an adequate comment on the change agencies, that due to inherent characteristics only the rural elite are served by the extension agencies rather than the needy farmers.

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Assessment and Evaluation in Adult Reading.

S.J. Saheb

The paper deals with the reading weaknesses and strengths of adult learners, describing certain methods by which these can be checked, assessed and evaluated.

Accurate assessment of reading ability is more important in adult education than in other areas of education. This is because the adult literates may have already some reading abilities and their past learning difficulties may still affect their ability to read. The instructor has to find out the strengths and weaknesses and then build up a curriculum based on the findings. To find out the weaknesses and strengths of the adult learners, one need not go for any sophisticated psychological tool. Much of the information can be gathered through other means, as the very name 'test' is likely to frighten the learners. The following four methods are generally used : (1) Interview and observation, (2) Informal diagnostic procedure, (3) Case histories, (4) Informal standardised testing.

Evaluation of Reading Ability

Individual group tests administered informally provide a record of observed reading performance of the learners. This record can be compared with some

standards i. e. the standard of people of similar educational background, and similar ages who have scored on the same test, given under the same circumstances. Some standardised tests are constructed to be criterion-referenced rather than norm-referenced, to interpret the record completely in terms of mastery of the content tested according to specific standards of performance that have been determined externally.

Informal Assessment Procedure :

Informal Reading Inventories (IRIS) are designed to show the level of the individual's ability to deal with specified skills or areas of knowledge. There may not be any norms or information relating to validity and reliability for such inventories. Results are interpreted by some standard procedure concerning what should constitute satisfactory performance. Therefore the Informal Reading Inventories demand experience and care. The informal procedures are generally of more definite diagnostic value than many of the more

structured, standardised evaluation procedures. Most of the teachers combine both informal and standardised evaluation procedures to understand the reading strengths and weaknesses of the learners.

Group and Individual Assessment Techniques :

Both group and individual assessment techniques have their place in the evaluation of reading ability of adults. Individual procedures are more time-consuming than group tests. But the individual tests do not require the time limitations that are generally characteristic of group measurements. This gives scope for the learner to respond more openly and frankly, which assists the teacher in understanding how a learner thinks, what frustrates him and how he handles frustration. Most of the adult education programmes use a combination of both, group and individual tests, the selection depending on the specific diagnostic information needed.

Oral and Silent Reading Tests :

For evaluation purposes oral reading is indispensable. Oral interpretation of meaning, eye, voice-span and pronunciation of words rather than merely recognition of words are needed. In an oral testing situation, the examiner has the opportunity to hear the kinds of errors the learner makes and to view his mental process. This is not possible in silent reading. Oral reading being more complex will probably score well below silent reading.

Observation and Case Study :

A good teacher makes use of every contact with a learner to evaluate his

learning needs. The teacher gets clues as to why reading development has been inhibited in a learner. Generally he is concerned with four areas: 1) educational experience and environment, 2) socio-economic factors, 3) physical and mental factors, and 4) emotional problems. Usually the adult learner will be really anxious to give an empathic teacher his perception of his reading problem. But he will do so only when mutual trust has been built. By understanding the learning needs of the learner the teacher creates and prepares appropriate learning situations and materials to assess the reading ability of the learners.

Inferences from Oral Language :

Cognitive processes are expressed through oral language. There is much to be learned from listening to an adult learner's use of oral language. The factors such as vocabulary, syntax, exactness of expression, and ability to verbalize are some indicators of the learner's ability to use language as a thinking process.

Development of oral language skill is essential in adult learning. Oral language can be used as a measurement of potential for learning to read. The learner's probable reading needs can be assessed through listening to his oral language. The levels of vocabulary, the types of syllables richness of expression, clarity of thought use of adjectives and verbs, and use of vulgarity can be judged by the oral language usage. Based on this assessment, a level for starting instruction can be framed and teaching can begin.

The development of reading is systematic and sequential. Irregular attendance

or frequent changes in learning atmosphere or pattern in literacy classes as well as in formal classes would severely affect such skill development. Proper motivation should be done before teaching can begin to make the learners regular.

Inferences from Other Sources :

If the adult educator knows about what motivates the learner, what situations are likely to cause frustrations beyond tolerance, and what his likes and dislikes are, it is possible for him to provide more productive learning experiences for the learners. Most of this type of data should come from the learner himself, whether given directly or indirectly. It is important that in his interest to diagnose a reading problem and to understand the learner, the educator should not invade the privacy of the learners. This type of activity will cause him to be perceived as a threat to the learners. However, there will be occasions in which other agencies are also interested in helping the learner and it is possible to obtain data from them for the

mutual benefit of both efforts. Such information may be available from public health and welfare agencies, religious organizations, employers, family, peers etc.

Inferences through Rapport :

Assessment of adult learners is not possible without attention being given to the importance of establishing rapport with the learners in gaining data. There is no magic formula for establishing rapport with the learners. It requires time. It has been found that learners, before a rapport has been developed with the teachers, demonstrate signs of anxiety on assessment procedures. The teacher's subjective evaluation is also some times important in the assessment process. The teacher should be aware of the apprehensiveness under which the learner is labouring. Above all the teacher should encourage a confident attitude, use learner's mistakes in a positive way, and respect individual feelings of the learners.

NAEP—The National and Regional Objectives

P.C. Sharma

The Concept :

Synthetic Approach ; When we think of Adult Education Programme many terms like informal education, functional literacy, vocational education, continuation education, correspondence courses, night school, mobile library etc., etc., start resounding in the mind. Each of these terms encompasses and describes some aspect of adult education. So, one approach of building the concept of 'adult education' can be by evolving its meaning with the help of the characteristics reflected in the aforementioned terms.

Viewed this way, adult education includes all those activities of an adult which are related to his normal life and have some educational objectives too. It provides him minimum of language and number skills, keeps him abreast of new developments in the field of his profession, and if unemployed, helps him in preparing for a vocation. It develops an aesthetic sense, makes one understand the purpose and way of living. Thus it encircles almost all aspects of one's life—political, civil, moral etc.

Analytic Approach : There can be another approach for understanding the concept of NAEP. This can be termed as 'analytic approach'. In this type of approach the whole concept is fragmented into subconcepts. Each subconcept

is analysed separately and afterwards the results of analyses are integrated to construct the meaning of the parent concept. Keeping in line with this approach the concept of NAEP can be divided into three subconcepts viz—'Adult', 'Education' and 'National Programme'.

An 'adult' can be defined in different ways for different purposes. For marriage purposes, physiological growth is given due consideration; for exercising franchise, political maturity sets the criterion; and for legal purposes, the ability of shouldering family responsibilities determines the line of demarcation to designate the individual as an 'adult'. Whatever the criteria for identifying 'adults,' they all bank upon the chronological scale. Falling in line with others, the educationists have also chosen a similar reference. Because of many psychosomatic considerations and constitutional provisions, they deem a person of age 15 years or above as an adult. However, due to psycho-physiological limitations, a person can learn with comfort the basic tools of education (i.e. 3Rs) only during a certain span of his mental growth. Much delayed education taxes an individual socially, physically as well as emotionally. This probably is the reason that 35 years has been considered as the upper age limit for the illiterate adults to be included in this programme.

In its curricular connotation, 'education' denotes the optimum development of one's innate potentialities in a direction approved by the society. Consequently, a programme of adult education can be looked upon as an agency which fulfils the task of educating such individuals, who being adults have some of their abilities well developed because they happen to use them frequently, even if within the norms set by their local people. On the other hand, some of their abilities get atrophied because the immediate environment does not demand their use.

Keeping in view the aforesaid concept of adult education when a programme is launched at national level, many more variables creep in. Our country, being a multi-cultural land, presents a wide spectrum of social norms. These norms vary from region to region and locality to locality. That is why adults of various localities though similar in many ways, are found to differ on many other traits. So, before chalking out any programme with regard to adult education, the homogeneous as also the heterogeneous elements pervading the illiterate people need to be explored.

Similarly, when we look to the data supplied by statisticians, we find that about 80% of India's population lives in villages, and of the total population approximately 70% is illiterate. Not only this; about 40% of our population consists of females and 90% of this women population is illiterate. And, alas, the census has shown that 8 states alone share the bulk of these illiterate people.

Consequently, while conceiving the programme of adult education at national level, the relative priorities need to be fixed on the bases of sex, region and locality

Aforequoted statistics reveal that the programme of adult education should be launched at a larger scale in the 8 literacy deprived states. Villages should be given earnest attention and women folk require special care in the present literacy drive.

Objectives of the NAEF : To implement the literacy programme effectively, careful planning is needed. The problem should be attacked at all fronts—social, educational, political, moral, financial or any other. Keeping in view the multifaceted nature of the problem, the objectives of national programme of adult education can be envisaged as follows :

1. To identify the requirements of different areas with regard to adult education.
2. To explore available resources (human, material, financial etc.) for adult education in different regions of the nation.
3. Wherever needed, to arrange for supplementing the available resources either with the help of Government and private agencies or through redistribution.
4. To orient the 'adult educators' properly.
5. To motivate the illiterates with the help of workers and mass media.
6. To set the national and regional objectives and Adult Education :
7. To organize the resources, workers and the illiterate adults for effective interaction.
8. To chalk out an appropriate follow up programme.
9. To evolve procedures of evaluating periodically the degree of success

of the programme and to effect necessary changes indicated.

These objectives have two aspects—a planning aspect, and an educational aspect. And, so they can be effectively achieved only through the close cooperation of planners as well as the educationists.

Further, if adult education is to become an instrument of social change for national development, then productivity, social and national integration, modernization and social, moral and spiritual values will serve as objectives at the national level. These objectives have been discussed in past in many contexts and many a time. Nevertheless, their reiteration becomes necessary in the present context too. When we view social problems through the binocular of a rural illiterate adult, we find that they can be broadly categorized under problems related to : (a) Agriculture (b) Care of domestic animals (c) Litigation (d) Family size (e) Balanced diet (f) Sanitation (g) Money saving (h) Untouchability, and (i) Political awareness

If literacy helps in solving the above mentioned problems then and only then will it be of any worth, otherwise the idea of adult literacy will not be easily acceptable.

Besides the common types of problems listed above, the villagers have to face

some specific problems too. These problems are characterized by the region or area or locality they live in. The problems related to flood, agricultural machines, armed attack etc. are some examples of regional or local problems.

Flood is a constant annual feature for many villages of Uttar Pradesh, Bihar and Bengal. The maintenance of tractors and other machines used for agricultural purposes may pose problems for the rich farmers of Punjab, Haryana and Western Uttar Pradesh. Similarly, armed attack by dacoits endangers the life and property of the villagers of frontier areas, and those belonging to Madhya Pradesh, Rajasthan and Southern part of Uttar Pradesh.

These problems should also seek their solution through adult education. The objectives of adult education framed to treat such regional or local problems can be termed as regional objectives.

Visualized thus one can easily write down the objectives of adult education by choosing appropriate content and action verbs. The purpose of the present discussion is not to supply a list of objectives but to stimulate some such basic ideas which might have escaped the attention of experts busy in implementing NAEP.

A Letter to the Editor

Sir,

Education is an effective instrument of change in a society. We, in India, are wedded to the policy of mass education for which we have made constitutional provision. In spite of our sincere efforts for mass and universal education in the last three decades, we could not make much headway in this direction, owing to a number of limitations.

We are now in the process of implementing a massive programme of adult education. The plan is expected to bring revolutionary changes in the socio-economic conditions of the masses and simultaneously help develop a new political consciousness to strengthen the process of democratization in the country.

Among other things certain characteristics of adult learning and the implications thereof have, for the success of our programme, to be underlined. There is, first, the need to effect changes in the social philosophy, attitudes and values of the people. Secondly, there is the need to use appropriate techniques for modification of adult behaviour.

An adult has not only established many of his patterns of learning but these are bound up with his individual personality. He develops a host of effective associations with learning activities. He has established attitudes, predilections, prejudices towards items and classes of material. If learning is to be successful, motivation should be improved by establishing the relevance of the material to their needs, attitudes and values. As long as he can maintain the attitude that

he has no need to learn this material because it has no bearing upon his own interest, the individual may not be persuaded to participate in the learning process.

According to Bromley, (1974), there is cumulative impairment in some important intellectual functions, especially those involving productive thinking, mental speed and complex attentional and memory functions. Functions requiring rapid and complex mental operations in unfamiliar situations show some decline. Problem-solving behaviour requiring a grasp of complex relationship, abstract thought, rule forming and mental transformations making demands upon short memory are functions likely to suffer impairment as a consequence of ageing.

There is sufficient evidence showing the inability to modify habitual response. "Rigidity" seems to be an invariant accompaniment of ageing. The rigidity which is supposed to accompany normal ageing is probably function of a tendency to respond in terms of past experience.

Educational Technology has made tremendous progress in the developed countries of the world, for the last twenty years. The introduction of this new educational technology has helped solve the educational problems of developed countries. Some developing countries have made also the use of methods of programmed instruction, to eradicate illiteracy. The results and experiences of these countries are encouraging. We have, in India, transported this new technology to meet the challenges of educational

problems posed in recent years. The use of programmed instruction is at its initial stage, in our country. Experimental studies are being conducted to test its suitability and effectivity in our educational system.

We can develop self-instructional programmed materials for adults of

different categories and background. This technique will facilitate individualization of learning for adults and modification of their behaviour patterns.

Yours etc.
(Dr.) S.S. Chauhan

Associate Prof.
H.P. University,
Simla-5.

Indian Adult Education Association

The Director, Shri J. D. Sharma, paid a visit to Bangalore/Mysore on June 7-14, 1979, to establish contact with organisations and individuals engaged in implementation of the NAEP. He was particularly impressed with the Vidyapeeths in Karnataka about the functioning of which so much has been said and heard.

News About NAEP Evaluation

In order to evaluate progress of the NAEP the Education Ministry has identified four institutions in different parts of the country. These institutions are : Tata Institute of Social Sciences, Bombay, Indian Institute of Management, Ahmedabad, A.N. Sinha Institute of Social Studies Patna and the Madras Institute of Developing Studies, Madras. These institutes will carry on the evaluation of the Programme in Maharashtra, Rajasthan, Bihar and Tamil Nadu, respectively.

The Ministry will provide financial assistance of Rs. 1.54 lakh per year to these institutions for conducting the evaluation programme.

Bombay Council of Adult Education and Social Development

Bombay Council of Adult Education and Social Development has arranged a ten-day certificate course in Adult Educa-

tion for the benefit of social workers, extension workers, teachers and students to be ultimately prepared to take National Adult Education Programme effectively.

The course will cover extensively National Adult Education Programme, its content, methodology, opportunities for involvement, administration etc. and visits to important institutions and classes will be arranged. The emphasis throughout will be on creativity.

The venue will be at Dadar and classes will be held on Sundays and holidays. Medium of instruction will be English and Marathi.

The honorary faculty consists of experts in education and social field viz. M/s. G.K. Gaokar, B.G. Wani, M.A. Gode, J.M. Gadekar, Leo A. Rebello, Satyendra Kulkarni, Mrs. Kamal Gupta and Mrs. Sunanda Dhawan.

The course is restricted to only 50 students on first come first served basis and preference will be given to people in public life.

Please write to the Joint Secretary of the Council on the address 'B-8/5 Kumar Co-operative Housing Ltd., Dayaldas Road, Vile Parle (East), Bombay 57, or see personally on Sunday, between 8 a.m. and 11 a.m.

NEWS

INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised, the Association now directs its efforts towards making the programme effective.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It holds Conferences and Seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them, from all over the world, expert views on, and experiences in, Adult Education. In pursuit of this policy the Association has instituted the Dr. Zakir Hussain Memorial lecture which is delivered every year by an educationist of repute and eminence.

The Association has brought out numerous publications on themes relevant to adult education, including the Hindi editions of some UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

Its headquarters are placed in Shafiq Memorial, at 17-B, Indraprastha Marg, New Delhi.

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Indian Journal of ADULT EDUCATION

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- Motivation in Non-formal Education
(Tanzania's Experience)
E.P.R. MBAKILE
- Dynamics of Rural Learning System
V. E. REDDY

INDIAN ADULT EDUCATION ASSOCIATION



Indian Journal of Adult Education

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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

The contributions should be accompanied by either a stamped, self-addressed envelop or by International Reply Coupons. The average length of manuscripts should be between 3,000 to 5,000 words. Contributions to the column 'Comment' should be in the region of 1500-2500 words. Mimeographed, Xeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the sheet only, with a 2" margin on foolscap size paper. Footnotes and references should come at the end and not on every page.

Contributions and other correspondence regarding the advertisements, subscription rates etc. should be addressed to the Joint Editor, Indian Journal of Adult Education, 17-B, Indraprastha Marg, New Delhi.

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Views expressed by our contributors do not necessarily reflect the views of the Journal.

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Other usual features.

Second Thoughts on Adult Education and Development

A. Rogers

The author argues that there should be identity of aims between Adult Education and Development. To the question 'Education for What?' the answer generally given is either 'to help the student conform to an ideal', 'to change the social system', or 'to liberate the student', the last two of which are, however hardly discernable in practice anywhere, as education tends to be generally conformist and pedagogical, projecting society in severe divisions of ignoramuses and the learned, privileged and the deprived. The two main channels of development process seeking social change are: (i) the one which provides inputs to the deprived to achieve growth and (ii) the other which provides a task with intention to liberate. The author favours the latter as it leads in evolutionary steps from 'awareness' to imparting of knowledge and skills to action, without attachment of any debasing notions to a section of the society. He shows how this can be done, illustrating his method with some examples.

It is a truism that all education—and especially adult education—must help the process of development. But we can only do this if the goals that we set out to achieve in our educational classes are the same as those of the development programme. We must know what adult education is seeking to achieve and what development too is seeking to achieve—and it may be necessary for us to change our processes of adult education in order to make it help forward the work of development.

What is education for?

What then is adult education for? Questions relating to the purpose of education seem to occur more readily to adult educators than to teachers in schools and colleges. Perhaps the reason for this

is that students in schools and colleges rarely question what they are asked to do, and the teachers themselves are fully engaged with a set curriculum, a set timetable, set text-books and set examinations so that they in turn do not often query the purpose of their work. But 'adults' do question, largely because they have more experience to draw upon. "What's the use of literacy to me?" is a question often heard. What's the use of education? Has it any value at all?

Many different answers to this question have been given; but when analysed in detail, they tend to fall into one or other of three main categories.

1. *Education is to help the student to conform to an ideal, a picture of an 'educated' man which is clear in the mind of*

the educator. This may be the 'educated gentleman' of England in the nineteenth century; or the Indian civil servant; or the professional man of the twentieth century. Education then will incorporate a man or woman into the system; it will help him to integrate into an existing social structure. Literacy is a good example of this: the ideal (the 'good citizen') must be literate and thus we must educate the illiterate to help make them 'good citizens' to 'bring them in' to 'society' from a position of isolation.

2. *Education is to change the social system.* The aim of education is to achieve a range of social change which is already determined by the teacher or by his government. This is, from the student's point of view, another form of a conformist philosophy of education, for it requires him to be changed to meet an ideal which he does not set for himself. Family planning is a good example of this: the problem (overpopulation) and the remedy (family limitation) have been identified, and the student must accept these views for the good of society.

3. *Education is to liberate the student,* to help him to be free to deal with his own problems in his own way, 'to deal critically with reality' (to use the jargon phrase) so that when the teacher has gone, he can continue to manage his own environment. The student then will be helped to be critical of what he sees about him (including his education and teacher) and to explore the range of different answers open to him; and then he will be helped to do something about it. Under this mode of education, the student does not just study his environment and accept an answer, but he chooses between options; he has some say in what changes

are made and how they are carried out rather than just accepting those changes dictated from above. The aim of education then is to increase the range of choices before the student, to help him decide how to manage his own environment, how to change it for himself.

Most of us would, I think, wish to reject the first of these programmes, the conformist view of education, for this would perpetuate the social injustices which we see all around us. Nevertheless if we look at the educational scene in general and particularly at the adult education world of today, we see that is in practice largely based on such a view, mixed with a desire to achieve some small measure of social change. Thus, as we have seen, adult education sets out to bring illiterates into an existing social structure, although at the same time it seeks to change that structure to pre-determined goals. The third element, education for liberation and self-determination, is largely missing.

Schools for freedom ?

Indeed, there are real problems in devising an educational system based on this third view. What it calls for is a 'school in social action', a place where the students can practice arriving at their own decisions and carrying them out; a place where they can be critical, where they can exercise choice and where they can effect change. And very few adult classes are in practice like this. Few teachers will allow, let alone encourage, the student to criticise their classes, let alone the general environment; few will allow him to experiment in making changes (and 'experiment' means making mistakes as well as getting the right answer). To look

at a typical adult education class it would seem that we do not really want our students to be free. For most of us, we wish to make them conform to *our* view of being educated. Few adult teachers actually listen to their students; they set out to inform them. Classes thus are pedagogical in nature; they treat the student as having nothing to contribute to the class. Most adult education classes are very similar indeed to formal education in which the teacher *talks to* the student. And this is conformist education at its worst.

The illiterate and society

Much of the reason for this springs from the way that the teacher views his students. Most often the teacher feels that the student knows nothing—whether it is of literacy, or of the world in which he lives, or of the world that he thinks he ought to live in. It is assumed that the student has to learn it all from us, his teachers. This attitude reflects a view of society as divided into two groups—one literate, learned and privileged, and the other illiterate, ignorant and deprived. One group knows, the other group doesn't, so that the former must instruct the latter.

Such a view of society debases those in our society who are illiterate. For it sees them as marginal to society. The real core (so it is argued) is made up of those who are educated, and the two thirds who are illiterate must be changed and 'brought in', so that they can belong to the society of the educated. Perhaps what is needed is a radical new look at society itself. For there is another view; perhaps the 70% of illiterates are the real society; perhaps India belongs to them and not to the learned. In this case, the

minority of the educated, far from being the real society, are either the exploiters and oppressors of the real India (in which case it is *they* who need to be educated, to be changed, not the illiterate majority) or they are the servants of the real India rather than their masters; they are trained for a job, not for privilege.

If we could come to view the adult learner in this way, it would perhaps alter radically our pattern of adult education. Rather than seek to instruct the student, to make him conform to the ideal citizen, the adult teacher would seek to understand the student's point of view, to see how he sees himself and how he hopes that society might change to set him free. The teacher thus places himself at the disposal of his class as a resource, to do what they want him to do. And this is the opposite of much adult education today.

Adult education then, as practised today, is largely conformist in nature, even when it alleges that it seeks social change. There are of course many honourable exceptions; but a visit to most adult classes in village or town will quickly convince one that it is often a very poor copy of schooling.

What is development for ?

How then does this adult education relate to the goals of development. What is development for? The division of education into different 'camps', conformist, social change and liberation, is to a certain extent paralleled by a similar division in contemporary discussions on development. Like education, development has undergone extensive revision in the last few years. It can now be seen in one of two main ways. In the first of these, those in need are seen to be deprived of many of the good things which the more

developed few possess. They need then new technology, new resources, new knowledge; and this will result in growth. Much of the existing programme of development is based on this view. Thus at one time rural people were seen to be deprived, so towns were built; now the urban dweller is deprived, so more industries are being established both in town and countryside. But the programme is essentially the same; those who are *deprived* need *input* to achieve *growth*.

DEPREVIATION → input → DEVELOPMENT (*growth*).

The second view of development suggests that in many cases the above model will result in increased dependency, not self-reliance. Those in the villages and towns who receive the new resources in response to their needs will come to depend upon those who provide the resources. Instead, this view sets out to seek freedom for those who are dependent or oppressed; they are to be freed to undertake tasks for themselves. Thus community programmes of self-help are fostered, so that in the end those who are *dependent* or *oppressed*, by themselves engaging in programmes of *self development* come to be *liberated*.

DEPENDENCY → task → DEVELOPMENT (*liberation*).

There are then two main views of development, growth or liberation, input-orientated or task-orientated. These two views are not of course mutually exclusive. The oppressed may be liberated, but unless they receive new resources (input) they will still remain in need. Input is essential. On the other hand, the achievement of growth by input alone will not of itself solve social problem; it could even

increase oppression. So self-induced social action is also essential. Where the *real* difference comes is in the priority given to these two aspects of development. Those who stress the 'input' model wish to control social change, to achieve their own ideal society; those who stress the 'liberation' model leave the new society to the good sense of the liberated. And this would seem to be the better model. Growth without freedom will never result in development. Freedom must come before growth; otherwise it may never come at all. And from freedom will come true growth, true development.

the goals then of education and of development can be seen to be parallel in two cases :

	Education	Development
1	Conformity to ideal	
2	Social change (input)	Growth and modernization (input)
3	Freedom to choose	Liberation.

It will thus be seen that development in either of its two aspects, is inimical to a conformist view of education. We cannot aim to bring people by education into our existing society, if at the same time we are aiming at development. If adult education and development are to relate to each other, then education must seek to achieve change of some sort.

We are, however, still left with the choice between controlled social change or liberation. The first will depend heavily on 'input'; the educator will decide the change he wishes to achieve and will control it by regulating the input, choosing what he does or does not teach. And such a process will not result in

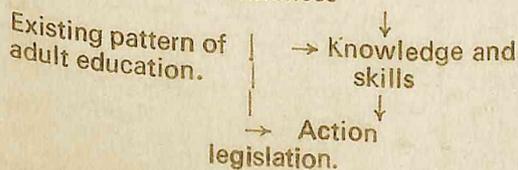
freedom. On the other hand, education aimed at achieving the freedom of the students to make choices for themselves will also help most directly the development process.

The process of development

A study of the process of development may help us here. Development, as we have seen, in either form seeks to achieve social change, whether it is growth or liberation. And seen in this way, it follows a clear sequence. First comes a growing sense of awareness of the social environment, a stage during which various problems are identified, the causes of them understood and something of the range of possible answers can be seen. Secondly comes the acquisition of the knowledge and skills necessary to effect change in this environment. And thirdly comes the choice of solution and the effecting of social change. An attempt to miss out one or more of these stages will be fatal to the success and permanence of the changes effected. To try to achieve change without first developing awareness and knowledge (as governments do when they legislate, for instance, against dowry) will be largely ineffective. To promote awareness to achieve social change without also increasing knowledge is to increase prejudice and in the end revolution; to try to use knowledge without awareness (as so much community development at the moment does) results in the lack of motivation to learn and thus prevents social change from being permanent.

Model of development

Awareness



Development and adult education

Put in this way, we can now see the relationship between adult education and development. For whether we believe that development is to achieve economic growth or to achieve self-reliance, adult education is central to the whole programme. Adult education is not a peripheral subject, to be added on to a programme of development if there is enough money to spare; rather it is the method by which those who are in need learn to control and develop their own environment.

But, as we have seen, the goals which we choose for development, whether it is growth or freedom, will materially affect the sort of adult education programme which is offered.

- (a) Adult education built on the growth model of development will depend heavily on 'input', whether it be literacy or new agricultural practice under the functional literacy schemes or some industrial technique. The students learn what is set before them. The school which is thus set up is like the other schools, with a set curriculum and teaching relationships. And in this school, the students are deprived of making choices for themselves, of controlling their own environment—which merely increases rather than decreases their dependency. It is a programme at once both patronising and dehumanizing; it exalts the giver and debases the receiver.
- (b) A programme built on the second model will be quite different from one based on 'input' alone. Instead of doing something for someone

else, the adult educator will be engaged on a different exercise. His school for development will be a place where the students can practice their own development. Its programme would begin with the identification of a task by the adult group themselves rather than by the teacher; and as such it will be relevant to the needs which they feel, not necessarily to the teacher's view of their needs. Whether it is a group of fishermen, farmers, slum dwellers or women, the core of the work to be done will be not what others think they need but what they themselves think they need. The fault with so much current curriculum-building is that it represents 'our' view of 'their' needs.

Such a programme of adult education will follow exactly the same steps as the development.

- (i) *Awareness* : Thus the first stage in such a school for development is to help the students to become aware of themselves and their society and to come to some understanding about the problems which face them; and from this to encourage them to select their own task on which they can practice their own development. It will not begin with 'input' but with the increase of critical awareness. That the development of such critical awareness is possible without literacy has been demonstrated on many occasions, though often this first stage will speedily lead to a demand for literacy from the students themselves.

- (ii) *Knowledge and skills* : It is then the secondary part of an adult education programme and not the first to make available to the students the knowledge and skills which they come to see they will need in order to tackle the task they have undertaken. This understanding will come only slowly, and the most difficult part of the life of every adult educator is to sit on the sidelines watching his group make mistakes or flounder about because of their relatively limited experience and self-confidence. But it is only as the students do this that they will grow.

- (iii) *Action* : And integral to the acquisition of knowledge and skills will be the encouragement to act in some way or another. Indeed, it is only as the students choose a course of action and implement it that they will be willing to learn. Much has been written in India about motivation of adult students; the key to this lies in responsibility. If the students are freed to choose and then to act, they will become eager to learn in order to carry out their chosen programme. Action is not the end product of education; it is the very process of education. One cannot learn except through action.

The real obstacle to all of this lies, not with the students but with us, the teachers; for in general we do not believe that the students are capable of doing all of this. We still assume that because they are illiterate they are incapable of reasoning things out and coming to decisions. But

this of course is not true, for the illiterates are neither ignorant nor unintelligent; they know better than any educational agency their own life situation. The task of the adult educator who wishes to be involved in development is to provide his students with an opportunity to develop themselves. Adult students must thus be treated as adults, as equals; those who set out to help them must listen to their views as worthy of respect and not just in a patronising way, and respond to their requests for help.

Such is a programme of adult education based upon the priority of the development premise of liberation. There will be input, but it comes after the freedom achieved by the task. Knowledge and skills are subsequent to increased awareness and identification of the task.

How can this be done?—methods

In the traditional adult education class, as in schools and colleges, the teacher talks and the students listen. This relationship can usually be seen in the seating arrangements, by which the teacher can be seen in the front by all the students but many of the students (those in the front, for example) cannot see each other. In this situation, it is only the teacher who is important, not the student. There is virtually no dialogue, no discussion, no two-way learning; instead there is a flow of knowledge and skills from the teacher to the taught.

This practice represents all those views which we have seen to be unsatisfactory. It sees education as conformist; the student must conform to what the teacher thinks, rather than be free to express his own views. It sees the student as ignorant, having nothing to contribute to his own learning. It sees development as input to

deprived people, and in this way may end by making the student more rather than less dependent on the teacher.

Adult education based on the other view of development will be less formal. Learning will be side-by-side, with real dialogue, real sharing. In this situation, seating in the round may help, for then all students will feel free to talk, to contribute, to learn from each other, to take everyone as seriously as themselves. And the teacher will learn too. Some of the best adult classes are held out of doors, squatting on the doorstep of the school building or on the ground in the village square. And this reflects the true nature of development and of education—helping all the students to share in the management of their own environment. The students are seen to have something worth saying. Development is seen to be a matter of decision and action.

The content of adult education

Apart from teaching methods it is the area of content which this view of development education will change most. At the moment adult education consists primarily of literacy as a first step. It has been decided that those in need should learn literacy before anything else. But this may not be the best place to start in the 'schools for development' where the students will be encouraged to practice altering their environment. Instead of learning what others have decided they will learn, they can immediately set about problem-solving with the help of the teacher.

Two examples will help explain some of these ideas in more detail. The first concerns groups of adults moved from the slums of Jaipur into the deserts on the outskirts of the town. For them,

the adult education programme commences with literacy. By providing 'input' it is hoped to make them useful citizens. They are not encouraged to solve their own problems because it is believed that they cannot do this until they are literate. They are not to be encouraged to question anything—why they have been moved there, who makes the decisions concerning the provision of facilities and so on. Instead they have to learn the way of life of their 'masters' before they can even begin to have any say in the way their life is run; they cannot alter or influence decisions until they are literate—a new and more insidious form of colonialism. An adult education programme, however, which started by creating an awareness of their situation and some understanding as to how it arose and how it can be altered would lead in the end to a demand from the students themselves for the necessary knowledge and skills (including literacy) which they need to alter their environment.

The second example comes from the field of community development.¹ A programme is launched to try to deal with the shortage of water in a particular area. Under the concept of 'growth development' the programme is largely one of 'input'—technical knowledge about water at deeper levels, technical skills concerned with sinking and maintaining bore holes, and new resources in money and technicians. But a programme devised to create permanent changes with full involvement of the people concerned will not start with input but with problem-solving. It will aim to create awareness and understanding

not just of the problem but of the underlying causes of the problem. Why is there a water shortage? Is it because there are too many people for the supply? Why do some people have perennial supplies and others only intermittent supplies? Why are some able to sell water? How is it that there is unequal sharing of resources between different groups in the same society? What about the conspicuous waste of water—how can it be conserved? And the range of possible solutions, not just one answer, will be explored—family limitation, conservation of existing supplies, new wells, more equal distribution of resources and the like. These are as proper subjects to a programme on water supply as are technical resources, for problems like this are never just technical; they are political, social, cultural and psychological as well, and to teach about them on one level only will not help to make the students free.

Every adult education class, if it is to contribute to development and not to perpetuate the existing system, must have both input and task. If those who teach choose input first, they also select the type of task which the students in the end can perform; they will control the students and the changes to be brought about. Their students will become 'Free' within strict limits only. If on the other hand the teachers were to allow the students, adults who are neither ignorant nor unintelligent, to select the task, and if they were then to make available the input to the students as *they* see the need for it, the adult education programme will become truly 'a school for development'. But it will mean a new approach to adult education by which, for instance, literacy will not be first thing to be taught but the second or even the third.

1. This example comes from a case study by Mr. Asher Deleon presented at a seminar in Madras, January 1977; the paper owes much to Mr. Deleon. Professor Stephens and Dr. Thomas of Nottingham University read an early draft of this paper.

Motivation in Non-formal Education

(TANZANIA'S EXPERIENCE)

E.P.R. Mbakile

Tanzania has assigned a key-role to Non-formal education, in its developmental strategy, along the path of socialism and self-reliance. The involvement of 97% of the total illiterate population of the country (by 1977) is the result of effective working out of a clearly thought out, integrated learning-work programme at various levels with manifold support satellite strategies, all backed by a fully determined and committed political will. The paper gives an account of its immediate, middle, and long range aims; linking of primers to agriculture and its allied and ancillary vocations; progressive grading of subject matter to cover 10 specialized areas for regrouped post-literacy follow-up; problems of motivation, mobilization, involvement and personnel and solutions to these sought and found in following participatory democratic, discursive, method-demonstration techniques, with repeated reassessment for feed-back, to constantly revise and improve methodology. In conclusion, the paper emphasizes the point that effectiveness depends entirely on understanding, commitment, and the will to translate ideology into operational programmes.

The National Literacy and Post-Literacy Programmes

During the last decade Tanzania has put great emphasis on non-formal education as one of the major strategies for national development. This strategy, it is hoped, will eventually contribute substantially towards the attainment of the goals of socialism and self reliance. Various government ministries, departments and agencies have been involved in a range of non-formal education, agricultural extension, correspondence education, literacy, worker education, etc.

Tanzania participated in the UNESCO Experimental World Literacy Campaign, between 1968 and 1972, during which time the ruling Party had resolved that illiteracy should be eradicated throughout the country. The experience gained, and methods, techniques and approaches adopted in the earlier campaign were valuable in the National Literacy Programme which, by 1975, had reached every corner of the country. The assessment of the campaign carried out in that year revealed that the illiteracy rate had been reduced to 39 per cent compared with an

estimated 67 per cent in 1967. In 1977 the total involvement of learners has risen to 5.8 million—or about 97 per cent of the total known adult illiterate population.

Development programmes and actions in Tanzania are determined by political ideology and actions. And non-formal education as a development strategy is no exception to this rule. Thus the initiation of literacy programmes, their implementation as well as their survival, have all been possible because of a strong and committed political will. Without this backing we may not have managed to mobilize millions of persons, to get them to stay in the literacy classes, and the programmes may not have survived.

The political will is reflected in the Party's constitution, creeds, statements of declarations, and resolutions, and secondly by the political and government actions. The emphasis in the Arusha Declaration of 1967 was on socialism and self reliance. In addition the Declaration emphasized labour intensive development projects and de-centralization of government plans and policies in order to increase the involvement of the total population in the development process and to mobilize the country's resources towards the elimination of poverty, ignorance and disease. In accordance with this President J.K. Nyerere stresses the importance of adult education for the individual and for the country, declaring that Tanzanians should shake themselves out of the resignation to the kind of life they have lived for centuries. Further he has pointed to the necessity for integrating learning and work.

As a result of these directives there has been a wide range of activity in adult education throughout the country whose impetus has come from Party resolutions

and government actions. Among these activities are growth of the administrative structure for adult education, the establishment of local adult education committees and local literacy centres, the provision of logistic and communication support for programmes, and the deployment of voluntary teachers, school teachers, and civil servants to participate in programmes. In short, there has been far-reaching action to mobilize people to participate in adult education programmes.

The Aims and Objectives and Functional aspects of the Literacy and Post-Literacy Programmes

Objectives of the National Literacy Programme are threefold.

- (a) The immediate aim is the eradication of illiteracy. It is projected that the illiteracy rate will have been brought down to within the range of 10 to 15 per cent by 1981.
- (b) Middle-range aims and objectives are for the participants to apply the acquired new knowledge and skills to solve their basic economic social and cultural problems and for a more efficient participation in their individual development and that of the community and the nation.
- (c) Long-range aims and objectives are intended for the provision of life-long education.

Apart from its concern with the acquisition of literacy skills, the programme provides for the acquisition of vocational and other skills and knowledge that will enable the participants to solve their day-to-day problems:

Thus, the basic functional literacy primers deal with issues related to agricultural production, fishing, animal husbandry, political education and home economics.

Supporting the basic functional literacy primers are the para-literacy or the supporting programmes such as the Rural Radio Education Programme, the Rural Libraries Services, the Rural Construction Programme, the Home Economics Programme, the Special Agricultural Work-Oriented Projects, the Special Home Economics Programme, and the Mobile Film Units.

Participants who have graduated in literacy are regrouped into post-literacy groups, each group deciding on a particular area of study. The subject matter has been graded progressively, to enable the learners to proceed with ease.

The ten specialized areas of study include agriculture, family care and health, geography, history, Swahili language, English language, rural construction, political economy, political education, and mathematics. These subjects are not compulsory to any given group; instead, each post-literacy group chooses its subjects on the basis of individual or group interest or community need. Post-literate groups are not confined to the literacy graduates, as they have attracted some literates whose interest is to obtain advanced knowledge and/or skills.

The post-literacy programme is supported, too, by para-literacy or supporting programmes. In addition to these, some of the literacy graduates participate in the following two programmes :

- (a) The Correspondence Education Programme, according to individual needs.

- (b) The Folk Development Colleges which offer short serial residential courses to participants selected by their own communities. The selection depends on individual community needs.

The Problems of Motivation, Mobilization and Involvement

Some of the major questions which often crop up concerning the involvement of the learners relate to three principles: motivation, mobilization and involvement :

- (a) How has Tanzania managed to mobilize the 5.8 million persons and motivate them to enrol into literacy classes and the supporting programmes ?
- (b) How has it managed to motivate the learners to stay in these classes and to continue on to the post-literacy programme?
- (c) What has been the experience regarding the involvement of the learners in the literacy activities or what type of incentives were there if any, for the learners?

Although motivation is basically a psychological term, we tend to look at motivation and mobilization as two sides of the same coin, since the problems of motivation are translated into actions of mobilization which consequently lead to further motivations and eventually to involvement. The process is cyclical, repeating itself with no specific and definite demarcated stages in the cycle. However, the process has a tendency to revolve around the concept of involvement, in this case, the active association and/or participation by the learners in the educational development process and actions.

This is where the link is built. We will, therefore, use these terms inter-changeably.

Literacy and National Life

In most cases and under normal circumstances the illiterate adults, particularly those in the rural areas, do not care very much whether they learn to read or not. In a normal situation of a rural population with a majority of illiterates the decision to learn to read and write has usually been an isolated and individual decision. The majority will not enrol of their own accord and even if they enrolled will not come to the literacy classes because they do not feel they need the literacy skills. They feel no deprivation. This means that when we meet with situations of non-enrolment, dropouts, drop-ins, irregular attendance, coming late to the classes, etc., the mobilization and motivational efforts have not been able to provide answers to the very vital question: "Literacy for what?"

What concerns most of us, literate or not, is the availability with ease of the basic necessities of life. We should therefore not expect active involvement of the learners, where for example they have to travel miles and miles looking for water. This would imply that the non-formal education programmes intended for development should go hand in hand with programmes which assure the availability of basic human needs which are generally regarded as more important.

The question of "literacy for what" becomes more complex when it is compounded by factors related to legacies of attitudes in relation to western styles of education. The potential learners often enquire as to whether they would be employed after graduating in literacy. However, they quickly abandon this idea when they

come to realize that not all the primary school leavers can be employed or be absorbed into secondary schools. The illiterate parent will therefore demand: "First solve the problems of primary school leavers before worrying about us" or else they will advise: "After all we are too old to learn, so why waste your time". The re-orientation of the formal system of education towards the realities of the unavailability of places in the higher institutions of learning and opportunities for salaried employment would seem to be quite in order.

In Tanzania, where emphasis is put on rural transformation, the literacy programmes go hand in hand with similar other development programmes. This would mean a competition in the allocation of time by the individuals participating in all the development programmes. The literacy component of development projects is better relegated to second or third place. There is a tendency by the leadership and administrators to react with more vigour to newly introduced development programmes at the expense of the older ongoing programmes, one of which could be the literacy programme. The old programmes may even be forgotten. In both cases, re-mobilization of the leadership and the participants is always called for.

Problems Arising out of the Programmes

The results of training in functional literacy are not immediate, and if they appear they are likely to be diffuse. In cases where a multitude of change agents and factors are simultaneously at work, it becomes more difficult to attribute the results to or identify them with functional literacy training. The processes of mobi-

lization, motivation and involvement may turn out to be hard tasks simply because concrete examples of positive results cannot be identified in such programmes.

It is nowadays commonly advocated that programme clientele should be actively involved in programme planning, etc. However, our experience shows that where political decisions and priorities are of overriding importance, the implementation of these by the government does not have to wait for participatory planning. The Party resolution on the eradication of illiteracy required the application of approaches, techniques, and methods—all of which could be developed with less participatory planning than is desirable.

Initially, the functional literacy concept in Tanzania aimed at speeding up development through a literacy programme linked to an economic activity. In fact, the First Five-year Development Plan (1964-1969) had put emphasis on economic development through high production of cash crops; hence the inclusion of the Functional Literacy Project in this Plan. The general objectives of this Project had been worked out to tie up with the general objectives of the Plan. But as realized later, to look at development through money economy alone was to take a narrow view of the concept "functional". This was also opposed to the national objectives which aimed at the total development and liberation of man. Economic incentives, though they sound powerful, are consistently overrated.

In view of the foregoing, it turned out that the initial elaboration of programmes, building, and programme contents did not concern themselves with the total human activities and concerns. As a result

some of the learners could not attach much importance to the programmes. They came to the classes whenever they wished to or when social pressure demanded that they do so.

The mobilization process, during the National Literacy Campaign, implied that illiteracy was in fact to be eradicated by the end of 1975. But by 1975, the achievement of the intended goal proved to be an illusion and we had to remobilize and change the hopes for increased involvement, while keeping the campaign on track.

Different persons may attend literacy classes for different reasons including those dictated by the demands of national goals. For example, an individual may come to the classes simply because he wants to learn how to write his name. If he manages to do that, he will have achieved his desired goal with utmost satisfaction. But the goal of this individual does not meet all the nationally defined goals, since one of the operational objectives, with a built-in national definition for literacy goes far beyond the writing of one's name. Unless his participation in the literacy programme induces other additional motivations, it would prove difficult to retain such an individual for further involvement.

One of the aims of the literacy programmes is to teach the Swahili language. The teaching and learning materials have been written in Swahili and it is the medium of instruction. It is obvious, therefore, that those learners who have little or no command of the language will experience difficulties and cannot involve themselves effectively in the learning process. On the other hand, the learning of Swahili has been one of the motivating factors for some learners.

Due to the extensive nature of the eradication of illiteracy campaign there was barely enough time to allow us to concentrate on the formulation, elaboration and preparation of programmes for post-literacy activities. Therefore, we suddenly found ourselves with millions of new literates with nothing to offer them for continuous learning. By the time the post-literacy programmes were ready some learners had lost interest and had to be remotivated.

Problems Relating to Personnel

The number of literacy activities to be supervised creates such a workload for the supervisors that the learners and teachers often complain of not seeing the supervisors. On the other hand, the demand for qualified manpower at the local levels is so great that one finds the supervisors of literacy programmes involved in the implementation process of programmes other than literacy. Inevitably, this weakens the supervisory capacity, and frustrates the teachers and the learners.

The majority of literacy teachers are volunteers who are paid an honorarium of about US. \$ 4.00 each per month. However, whenever opportunities arise for self advancement they leave and the learners are left helpless until replacements have been found.

Functional literacy programmes demand the availability of extension personnel who should handle the complicated theoretical and practical issues of a relevant development field which cannot adequately be handled by literacy instructors. Unfortunately the number of extension personnel is not enough to meet the demands. This has placed the learners in an awkward situation for they are exposed to the recommended modern practices and behavi-

our but at the same time they are unable to practise them whenever they wish because of the half-baked knowledge and skills they have acquired.

SOME SOLUTIONS

Radio Education as a Literacy Supporting Programme

Radio Education as one of the literacy supporting programmes has been the most effective tool for solving some of the problems. Basically, the programme was part of the promotional campaign for effective participation in the National Literacy Campaign not only by the learners but also by the public, the teachers, the supervisors, and the leadership.

Literacy songs sung by the literacy and adult education classes, choirs, cultural groups and schools and recorded in the field, combined with motivational slogans and problem-solving components were parts of a motivational programme that became so popular with the learners that it became impossible for us to meet their demands. A feedback system was established between the field and the management through which the learners could state their problems, ask questions on matters not clearly understood by them, criticize our programmes, suggest improvements and/or topics they would like dealt with, and also report on their activities.

The Radio Education Programme had also the objective of racking the narrowness of teaching and learning and content in the literacy programmes by enriching the learning and teaching processes. This literacy class support included general agricultural topics, home-life topics (such as child care, nutrition, home budgeting, home crafts, family and community hygiene etc), co-operatives, small scale industries

banking and credit, the national plans and policies, etc.

Another priority, after developing the literacy class support programme, was to improve the quality of teaching and supervision. The in-service training programme dealt with such topics as literacy, teaching and supervision, the methodology of teaching adults and self reliance on some class materials. It also answered the teachers' and supervisor's questions and helped overcome problems encountered in the field.

It was observed through evaluation, that the opportunity for adult learners to have their songs recorded and broadcast and by letting the listening groups ask questions, state their problems, report about their activities, encouraged the literacy classes to overcome the feeling of isolation. The programme made the learners in the various parts of the country feel part of the National Literacy Campaign. It brought about a feeling of national cohesion and homogeneity. It created a widespread awareness and interest among the people which in turn increased their level of participation through decision made by the literacy groups and the local leadership. By and large the programme gave higher respectability to literacy in the public view particularly as the roles and functions of literacy became clear.

Participatory Democracy

Earlier we mentioned the decentralization process and the formation of adult Education committees. All these are efforts to involve the learners either directly or through their own representatives. In order to strengthen further the participatory democracy process the communities select the literacy teacher

from within the community who are acceptable to them and who are likely to understand the local problems better than an outsider. The literacy classes also establish literacy class committee and literacy centre committees which deal with the day to day problems and affairs of the classes. Local problems which cannot be solved by these committees are referred to a higher authority—that is the education department of the village government.

Cases are known whereby the literacy class committees and literacy centre committees have recommended the dismissal of a literacy teacher because of unbecoming behaviour or incompetence. Participants are fined for irregular attendance or coming late to the class without genuine reasons or expelled for displaying irregular behaviour like coming to the classes while under the influence of alcohol. Decisions are made on the type of self-reliance actions for meeting costs for materials and equipment, etc.

The Discussion Approach as a method in the teaching and learning process

Discussion before a lesson is one of the essential pre-requisites in our functional literacy programmes. First it helps the teacher to know his learners for he is able to find out how much they know and about their own attitudes, behaviour, etc. Secondly, the approach enables the learners to relate their experience and knowledge, some of which the teacher might not be aware of. The end result is that it gives self confidence to both the teacher and the learners as equal participants in the teaching and learning process.

The discussion approach has been used too in the literacy supporting programmes and it was successful in the radio listening groups. The participants discussed

their local problems, made decisions on how to solve them and wherever possible implemented those decisions.

Method Demonstration

Each literacy class in the programmes related to agriculture, had a communal demonstration plot on which the learners practised during the growing season the technical knowledge they had learned in the class during the dry season. This same plot was used for "Dry Demonstrations" a micro-climate created outside to simulate the real situation to be met later on. In addition to literacy class plots, the "Wet Demonstrations" were also conducted on plots belonging to individual learners, primary schools, and Ujamaa villages.

The demonstrations were conducted by agricultural extension workers. In order to overcome the shortages of agricultural extension personnel the most able literacy teachers were trained to conduct demonstrations under the constant supervision of qualified personnel. The same problems are experienced in other programmes, for example the home economics, cattle and the fishing programmes.

The long-term gain expected from demonstration activities is for the learners to be able to control their own environment. The immediate gains have been to enable them to solve their immediate problems and to adopt certain behaviour hitherto not practised. For example, the money from sales of crops and materials prepared by the home economics groups has been used to purchase class materials and equipment or else the groups have opened bank accounts (which enhances their attitudes towards capital).

The Assessment of the National Literacy Campaign

First it was imperative to assess the national efforts in the eradication of illiteracy. Secondly, through this assessment we wanted to categorize the learners according to their own levels of educational achievement. Both of these intentions were accomplished through the administration of national literacy tests. From an operational point of view, the results of these tests enabled us to

- (a) gauge the extent to which extra efforts were required for the eradication of illiteracy,
- (b) prepare the post-literacy programmes, and
- (c) discover the levels of achievement for those who had not graduated in literacy, to enable us to meet their individual needs and thereby provide better services for them.

The results have further enabled us to offer incentives to the learners in the form of certificates. The significant feature here is that all the learners who have sat for the tests are awarded certificates according to their levels of achievement irrespective of whether they have graduated or not. Although the notion of tests or examinations still lingers on, we have tried to reject the concept of "pass" or "fail" as far as our adult learners are concerned. We strongly believe that the adult learners go through an educational process that runs along a "continuum" and by awarding them certificates as they proceed we are endeavouring to instill into their minds the idea that "education has no end". Incidentally, the Swahili version of "education has no end" is the title of our Rural Newspaper and also our motto used

in the promotional and publicity activities in the campaign.

Public Commitment, Psychological will and Involvement

Some of the motivational and involvement problems have been narrowed down by promoting literacy in the public view. This has been achieved through the general public's involvement, commitment and psychological will. We have already referred to the political role and function in the mobilization and politicization of the masses. However, we felt that we should go a step further and undertook to make the public more responsive to adult literacy and adult education as vehicles for national development. It is our conviction that the more the values of adult literacy and adult education are appreciated by the general public, the more we can expect its moral support. And given such moral support the learners are likely to respond more positively and actively to the literacy and adult education programmes.

First we had to involve the formal system of education through :

- (a) The introduction of a one-year diploma course in adult education and a degree course with an adult education option.
- (b) The inclusion of adult education as a subject, in the syllabuses of the Ministry of Agriculture training institutes and colleges of national education.
- (c) Involve school teachers and other civil servants and students from institutions of higher learning as literacy teachers and supervisors.
- (d) Using Primary schools as community education centres.

For the general public we initiated the following promotional activities :

- (a) Local and national competitions in literacy songs involving literacy classes and registered jazz bands, football, netball, traditional dancing, poetry, literacy slogans and posters, and book-writing competitions.
- (b) Publication of literacy calendars, production of literacy badges, flags stickers, cotton prints with literacy and adult education slogans, and awards of prizes to regions with best performance in the implementation of literacy programmes.
- (c) Adult Education Week festivities and rallies which coincide with the International Literacy Day.
- (d) An additional general adult education radio programme to make people aware of the overall adult education activities.
- (e) Allocation of a page for special articles for new literates in the national Swahili daily "Uhuru".

Public response was greater than expected. Adult education courses became very popular at the university. Voluntary and self-help schemes were undertaken, contributions, were made towards the purchase of exercise books, pencils, spectacles, etc., for the learners, and literacy and adult education have gained acceptance as part of our efforts in national development.

CONCLUDING REMARKS

This case study raises the following salient points :

- (a) Although a sound political ideology may determine a development

policy and the strategies for that policy, the effectiveness of the political ideology will entirely depend on understanding, dedication, commitment and the will to translate that ideology into operational programmes and activities. Mobilization, politicization, support and actions by political function have become possible by this translation.

- (b) In translating the ideological-operational terms into practical actions the government committed itself to carry out certain structural changes conducive to the implementation of literacy programmes. These included decentralizing the government and providing an adequate infrastructure to allow for a wider scope of people's involvement.
- (c) This wider scope of involvement was strengthened by further structural change at the grass-roots level, which included the villagization programme, the establishment of village governments, and the creation of organs and processes which would allow the participants to exercise participatory democracy and control the programmes at village level.
- (d) The mobilization and promotional campaigns and the programmes themselves may succeed only if the programmes are relevant to the participants and not mere efforts which appear to appease them.
- (e) The mobilization, motivation and involvement processes are cyclical

and continuous in nature and one has to be alert to revitalize their application.

- (f) Diversified mass media, in approach and contents, are indispensable and powerful tools in the motivation process.
- (g) Continuous evaluation is an essential component of the programmes to gauge and guide the extent of the present and future involvement by participants.
- (h) Successful involvement in non-formal education programmes should be expected where these programmes run alongside other development programmes intended to solve basic human problems.
- (i) General public commitment, psychological will and involvement are essential factors in giving literacy increased respectability. This, in turn, provides moral support to the learners thereby motivating them to increase their involvement.

Finally, in discussing issues related to problems of motivation and involvement in Tanzania one should take into account the relatively vast size of the country, the wide variety of resources from area to area, the variegated man-environment interaction patterns, the wide spectrum of the socio-economic and cultural streams, unique problems on myriads of known, partly known, and unknown factors, and the historical factors and processes pertaining to development in specific geographical areas and the nation as a whole.

Dynamics of Rural Learning System

V. E. Reddy

Proceeding from a 10-point premise, to emphasize importance of understanding rural learning system, in the context of the literacy definition as formulated in the Unesco's General Conference held in 1976, the paper points to the necessity of introducing basic technology educationally and basing of the literacy programme, in rural background, content-wise, in already acquired knowledge, skills and values. Describing characteristics of rural learning system, it draws attention to the rigidly patterned rural economy and acquirement of skills and values as part of the total educational process, a single cultural action. In that setting skills are acquired as the individual grows up and they are part of family's traditions and values. This necessitates significant changes in basic structures of ownership and social group relationships. Instead of integrating, the input attitude has resulted in disequilibrium, rendering the skilled unskilled. This has led to insecurities and vnxies. Without organic links impoverishment stalks the village threatening to strangle it as a growth centre, materially and in human resources,

The main thrust of this paper is on highlighting the importance of understanding the rural-learning-system to make the National Adult Education Programme an effective programme.

The contents of this paper are based on the following premise :

1. Literacy is a basic human right without which it is not possible to acquire effectively the other rights.
2. Literacy is an integral part of education.

3. Every adult whether literate or illiterate is a learning being.
4. Any new learning we expect from the adults should be based on existing process of the dynamics of learning.
5. Any programme of education for the adults should be based on the understanding of the experiences of the people and their milieu. Learning is a cultural action.
6. The adult education programme should, in our country, be oriented

to the weaker sections of the society.

7. Any programme of education should be oriented to the self-generating learning behaviour.
8. The outcomes of a programme of Adult Education should be immediate and direct.
9. In this country the minimum that Adult Education Programme should aim at is enabling the poor people to gain access to the developmental inputs and services that are supposed to be flowing through various programmes and institutions.
10. People should be made to view this programme of Adult Education as something qualitatively different from what they have known of it earlier, in terms of commitment, content, motivation and the outcomes, etc.

UNESCO's nineteenth session of General Conference held in November, 1976, provided a comprehensive meaning of Adult Education. According to that session, Adult Education denotes "the entire body of organized educational process, whatever the context, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeships whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical and professional qualifications or turn them in a new direction and bring about changes in their attitudes or behaviour in the two fold perspective of full personal development

and participation in balanced and independent social, economic and cultural development". Basically the above description indicates that we should prepare people to participate effectively in the process of development, so that they not only help the development but also get full benefits of it.

International experience available to us in the area of literacy indicates that it requires a national movement to reduce illiteracy to a minimum. It is also known that the programme can succeed only when we develop basic technology, locally managed, which should help people to feed themselves, to improve their quality of life. The experience again shows that it can be attained only "if the basic technology is educationally introduced to the village level, the services educationally provided and their primary fields opened to include supporting educational dimensions." Here the word education is understood as people's consciousness, capabilities and freedom in taking options towards change.

The content of Literacy Education

Since we assume that every adult has already acquired certain knowledge, skills, attitudes, and values, any programme of adult education should base its content in what the people have already acquired. We should not get into a judgement, to start with, whether what they have acquired is rational or irrational, adequate or inadequate. We should understand that under the given conditions of existence they have acquired what they have.

Contours of Rural Learning System

The contours of rural learning system are characterised by (a) the limited market

which often is inelastic in the sense that it is subsisting economy; (b) the low level differentiated or specialized role structures; (c) repeated experience cycle which calls for no innovative action; (d) entry of urban industrial consumer products into the rural community rather than technology or production process. These boundaries will help us to know what process of learning, both in its quantitative and qualitative aspects, is going on in the rural community. This will also help us to know about the barriers of learning, the styles of learning, the facilities; and all this will ultimately help us to identify the direction in which the learning has to take place and the strategies and instrument that are to be developed.

Since the activity, especially the economic activity, in the rural community is largely stable and rigidly patterned, the learning of the skills and work ethics are acquired through the process of family socialization. Most of the important occupations in a rural community are family occupations and hence the relevance of family socialization in the acquisition of skills and values. This factor by itself determines the limits to the sophistication of skills. What is more important is that these skills are acquired as the individual grows up. In other words, the skill development is a part of growing up process of the individual. In addition it has the possibility of skills being acquired as an integral part of family's traditions and values. In other words, we can not strictly isolate the occupational skill of an individual from the total cultural ethos of the family and the community to which the family belongs. So, skill learning in this sense is not autonomous. This situation has certain implications from the point of view

of learning. If we want to manipulate the occupational skill part of the individual's life, we have to deal with his other aspects of life of which skill is a part. Secondly, depending upon how we do it, it may be advantageous to find the skill related to the other aspects of life because the education required for the rural masses is total education, in the sense that it does not confine merely to the occupational skill development. All this means to say that skill development or learning is a cultural action.

The relatively limited learning and skill acquisition of the rural worker is attributable to the lack of/or slow structural changes in the economy of the rural community. The structure of the rural economy in its essentials has been subjected to no significant changes and hence the stability and continuity of the same levels and organization of skills. For example, the land relations in terms of ownership pattern of land, the patron-client relationships determining the relationship between the non-agricultural and agricultural social groups, have not changed. Thus, the need for new learning and style of learning does not arise unless manipulated deliberately and in the overall context of change.

Changes introduced for the qualitative improvements and modernization of the rural economy, are confined to methods of agriculture. The other associated functional activities like carpentry, blacksmithy etc., are not involved as an integral part of the modernization of agriculture. The new technology sought to be introduced in agriculture has flown from the modern urban industrial sector in the form of inputs. This has weakened the role and contribution of the associated func-

tionaries: with the result they could not fit into the economy. The consequence of this is that these functionaries have been forced to get into the open occupations viz., agriculture, mostly as labour. In other words, the skilled workers have become unskilled workers. The process of the transfer of science and technology is obviously skipping the traditional intermediary channels, viz., the indigenous technical personnel like the blacksmiths, carpenters and others. Hence, the modernization of agriculture has not resulted in the modernization of the related workforce. The learning process to be initiated must take into consideration this fact also.

The family and caste based learning is in itself a barrier to learning, since the occupational mobility is being obstructed. This barrier has to be managed through the modernization of these traditional occupations and lifting of these from their traditional and ritual contexts.

The credible channels of communication for the rural field are not those which are universalistic but those which are mostly particularistic. Besides this, the immediate experience of the people is an important consideration for the credibility. Here again, the social structure and organization of village community has its own channels of communications which have to be used and exploited for the purpose of introducing new learning.

Apathy for learning of what we consider modern things mostly generates from the lack of relevance to their immediate concerns and environments. Here is the relevance of appropriate motivational factors that induce the rural people for learning new things. In an analytical sense

what concerns them immediately are the situations creating anxieties. So the felt anxiety of the people is a basic motivating factor, especially in the under developed communities, fast losing their traditional securities without getting covered by the alternative security. In other words, the disturbance or disequilibrium that has set-in in the structural arrangement of the community without changes in the basic structures of resource relationships has led to a number of day-to-day insecurities and consequently the anxieties. Logically the rural man in such a situation can be drawn into any activity including the learning activity, only when it is oriented to seeking solutions for their anxieties.

The low level differentiation and diffusion of roles have certain implications for the learning systems. The diffused roles are basically the consequence of seasonal employment. Much of the off-season is utilised in ad-hoc and unsystematic activity which will result in acquisition of semi-skill or expertise in certain types of work. Typically, it becomes very difficult to distinguish the leisure time activity from the productive work. In other words, their activity during the off-season is largely unorganized activity with no productive goals consciously felt. The skills thus acquired are not marketable. This offers as one of the major areas of intervention in their learning process. The scope is two-dimensional in the sense that whatever the activity in existence it is to be organized so that it becomes marketable. It incidentally offers the scope for introducing new productive activity in a systematic manner.

Learning essentially is a process of innovating thinking and action. The scope for innovative ideas and action is closely

associated with the challenge that the people face and whether the people have routinised or standardised the response to the challenge. It can be expected that the people routinise and standardise their response pattern when the challenges are same and of recurring nature. In other words when challenges are known or familiar, the scope for the innovative action will be the least. Not only this, it also depends upon the awareness and conception of the people of what they consider as the solution. Typically in a rural community the solutions are temporary in nature. They do not have either the conception, or the conceived ability to see for long-lasting solutions. Here is an area for the new learning to be initiated. However, the sequence of learning and action should be from temporary to permanent solutions. The system of learning in the rural context is also dependent upon the

extent to which the organic linkages are worked out between the micro units and the macro units of the economy of the nation (rural-urban, between the villages, village to region, village to nation etc.). In the absence of organic linkage it may happen that the higher order units of economy or technology get disproportionate advantages over the smaller units, (for example, a city or town may get more from the village than the village getting from them). In other words, the rural communities get depleted and impoverished of their resources, human as well as material. In this sense, the villages cease to be growth centres. No new production activity will take place. So, what is a prerequisite for new learning to take place in village community is to organize a functionally mutually enforcing relationship between the rural and the other communities.

A Dialogue with the Rural Youth

(CHINGLEPUT STUDY)

R.R. Sherur

R. Thelagraj

More than three fourths of India's youth is a flowering in the countryside. With growing awareness the rural youth have been claiming a greater hand in shaping their own destiny, the nation's tomorrow. Realising this, the policy makers have devised programmes and schemes that offer the youth such involvement. Chingleput Study gives account of one such participation, and was undertaken to make a realistic appraisal of the policies and aspirations and outlook of the rural youth.

INTRODUCTION

Over half the world's Population today (55%) is under the age of 25 and in India the youth between 15-24 years form about one sixth of the total population. More than 75% of the youth population in India is in rural areas. The rural youth have been demanding their right as change agents, for they seek not only technological and economic improvement, but also overall societal change—changes in the character, structure and behaviour of society as a whole.

We have, over the last decade witnessed a change in the perception of the role the youth can play in the development of our nation. The recognition of this change is evident in our policies and the educational and training opportunities that have been made available to them. One such example is the active involvement of the youth in the NAEP and the role assigned to Nehru Yuvak Kendras which were

started in 1972, with the sole purpose of enabling the non-student youth to participate as important functionaries in developmental activities.

A Dialogue

For a realistic appraisal of our policies, it is necessary to understand the aspirations and social outlook of the rural youth as also the problems they encounter in functioning effectively in the villages. An attempt, in this direction was made through a dialogue with 36 youth volunteers who are engaged in adult non-formal education and other developmental activities in thirteen villages of Chingleput district, and who have been selected to undergo leadership training in Madras. The mean age of the youth was 21 years, the range being 16-30 years. Twenty-nine of them were unmarried and seven married. While 8 young men had completed S.S.L.C. and one was a student of B. Com Part I, the level of education of the rest was : class

XI—3, class X—3, Class IX—3 and class VII—18

Fifty percent of the youth were unemployed and had opted to serve as animators in the non-formal education centres in their villages. Seven of the youths were working in their own land and five others worked outside—three as attenders, one as a mechanic, one as a painter and another as a book-binder.

The above information was collected with the help of an interview schedule, consisting of several items relating to age, education, socio-economic aspects, the types of programme they were involved in, their achievements, aspirations, attitudes towards education, welfare work, leaders and women, as also attitudes of others in the village towards the youth and their activities. About 24 youth volunteers were interviewed in Madras and the rest in their own villages.

Objectives

The major objectives of the study were:

1. To know whether the youth think that they are organized in villages.
2. To find out whether youth clubs are registered and structured with clearcut objectives.
3. To study the type of activities and programmes they are involved in and their achievements and aspirations.
4. To comprehend the attitudes and reactions of elders and women in villages towards youth activities.
5. To understand the participation of the elders in the development programmes that the youth organize.
6. To know whether the youth gain support of the Panchayat members, other leaders and women, and

7. To understand the problems that the youth face in functioning in villages.

OTHER FINDINGS

(a) Organisation of Youth Clubs

Only 5 villages have organized youth clubs which are registered bodies. Sixteen youths have represented these youth clubs in the present study. The members of these youth clubs range between 25 to 60. Almost all these youth clubs meet at least once a month. Only in one village the youth club was reported to be having weekly meetings. These periodical meetings were held to discuss:

1. Collection of membership fees;
2. General problems that crop up from time to time, viz. collection of donations for temple construction, purchase and distribution of materials like books, notebooks, dresses for school children, small feuds or petty quarrels in the village, etc.
3. Building of roads;
4. Obtaining bank loans;
5. Evaluating the completed work and planning for future guidance.

None of these clubs have any special place or building but meet in an open place or temple. Four of the interviewed youths were leaders of youth clubs, one was a Secretary and another was a Treasurer. The remaining 10 were simple members.

The following are some of the objectives of youth clubs as perceived and reported by 14 youths ;

1. Upliftment of Harijan Community,
2. Obtaining Bank loans for Agriculture and other occupations,
3. Building roads,

4. Helping elders and Panchayat Members in village upliftment
5. Fighting the problem of illicit liquor.
6. Managing and Supervising the non-formal education centres, balwadi etc.

(b) Duration of Involvement in Welfare work :

Of the youths interviewed 8 are involved in welfare work for more than three years, while 8 of them are working for more than a year. Ten have been working for more than 6 months to less than 1 year and 10 others were involved quite recently.

With regard to the type of work they are involved in currently, in their villages, the following varied activities were reported :

1. Getting bank loans.
2. Helping the teachers, animateurs and *balsevikas* in motivation and enrollment.
3. Constructing or repairing roads.
4. Fixing wages for agricultural labourers.
5. Establishing and running reading rooms and libraries.
6. Mediating communal problems and other petty quarrels in certain areas or families
7. Meeting Government officials of different departments for representing village problems
8. Formation of Kabaddi, volley ball and football teams
9. Constructing temple
10. Negotiating for opening a sub-health centre.
11. Obtaining good drinking water facility to the village.
12. Seeking Government help in obtaining waste lands for the landless.

(c) Achievements of Youth Clubs

The following achievements have been reported by these youths in their villages:

<i>Achievements</i>	<i>No. of Villages Reported to have Achieved</i>
1. Obtained bank loan	4
2. Set up sports teams	3
3. Established Library and Reading Room	2
4. Obtained and distributed waste lands through revenue officials	3
5. Started N.F.E. Centres	5
6. Constructed or repaired roads	4
7. Obtained drinking water facility	2
8. Established subhealth centre	1
9. Wage settlement	1

It was found that in these villages where achievements were reported, 15 to 25 youths were actively involved in developmental work.

(d) Aspiration of Youths :

Youths have expectations of themselves and their own inner standards to judge their achievements. When asked to report what they aspire to achieve, most of them wished first to get an employment preferably in Government. Ten of the youth desired that Government should extend technical training to them in their own village so that they could start their own workshop or production centre. Only five youths desired to continue to work voluntarily for the welfare of the village. These youths were found to be owning lands.

(e) Reactions and attitudes of elders towards youths and their activities :

Youth is often an emotional word for reasons of individual psychology. Among adults, it can evoke feelings of envy because the youth have all their lives before them and for elders it is nearly over. Older

people often react with anger and jealousy for the youth remind them of their growing age, inability for involvement, diminishing opportunities, lack of leisure and so on. This frequently makes older people take on authoritarian attitudes towards the young putting forth obstacles in the working of the youth and also contradicting them and frustrating them. In order to see how helpful or unhelpful they find the environment in the village, information on the attitudes and reactions of elders towards youth and their activities was collected.

Except for two youths, all others expressed that the attitudes of elders toward the youth and their work is favourable and the elders accept their ideas and respect their values. The elders are normally consulted by them before planning any new work for the community. They also stated that developmental activities should be undertaken jointly with the elders. However, ten of the youths reported that they do not discuss their plans with the Panchayat members because they are 'irresponsible', 'they never do anything', 'they are not interested', 'they never help', 'they do not like the activities' 'they belong to high class and Caste' and 'they are drunkards'. Most of the youths demanded that they should have representation in the village panchayat.

All women in the village are reported to be favourably disposed to their work and encourage them. Practically no youth in this study reported that their elders in the family or outside prevent or obstruct their work.

According to the youths interviewed, 15 of them considered the headman of the village to be the most respectable and they approach him in any important issue relating to the community. The only group

which discourage or frustrate the youths in their villages was reported to be the Panchayat members and as such they prefer to avoid consulting or discussing with them.

(f) Satisfaction over achievements :

Ninety percent of the youths interviewed expressed satisfaction over their achievements in the community but for the insecurity they felt due to unemployment or underemployment. All the youths were highly concerned about the unsatisfactory state of affairs of Panchayat administration. Their major concern was improving village roads, provision of medical facilities, drinking water, street lights, radio, creation of employment opportunities, distribution of agricultural land to the poor, and loan facilities from the banks etc.

(g) Preconditions for Social Change

With regard to the conditions that should exist for effecting social change, the youths reported the following:

- (a) Efficient leadership;
- (b) good and clean panchayat administration;
- (c) cooperation among community members;
- (d) increase in literacy levels;
- (e) good training for the youths for engaging themselves in developmental work.

CONCLUSIONS :

The study on the whole brought to light that the potential youth groups who are most willing to involve themselves in developmental work need adequate support and encouragement, security of employment and income and creation of good will in the panchayat to promote their activities. The youths need training in several aspects of working with people, more knowledge about the facilities available to the village, use of developmental agencies and functionaries for improving their villages.

Adult Education in Rajasthan

F. S. Das

In this article, the author gives an account of Rajasthan's adult education effort, the creation of a separate Adult Education Directorate, as far back as 1949, the involvement of voluntary agencies, beginning from Udaipur and spreading gradually to other districts, enlargement of objectives, set-backs and singular successes, involvement of students, women and teachers, and adoption of various techniques. The article ends up with a list of impediments which still remain to be removed.

Rajasthan launched a programme of adult education, as early as 1949. A Director for adult education was then appointed under the Ministry of Education. However, the activities initiated covered only the periphery. This led to some re-thinking and the authorities were persuaded to re-orient the programme *de novo*. It was in the late sixties that the Government of Rajasthan implemented a scheme of assistance to several semi-government and voluntary organizations, entrusting them with the responsibility of carrying out an integrated programme of adult education.

This programme was first initiated in Udaipur District by a voluntary organisation called 'Seva gram.' Similar organisations were established, during the ensuing period, in Ajmer, Bikaner, Jaipur, Kota, Jodhpur, Bhilwara and other districts, in collaboration with their respective District Development authorities. District Adult Education Associations also were formed, and registered under the Societies Registration Act. These associations established several non-formal, continuing, adult education centres and neo-literates' centres for men and women in urban as well as in

rural areas, framing the following six objectives:—

- (1) To undertake massive adult literacy programmes and devise and execute follow-up.
- (2) To train adults in modern know-how relating to their professions.
- (3) To impart basic knowledge on problems relating to health, family welfare, sanitation, and control of diseases.
- (4) To impart training in useful crafts and trades.
- (5) To develop aesthetic sensibility among citizens by training in fine arts.
- (6) To modernize social attitudes and inculcate scientific ways of thinking and doing.

Thus came into being the following six committees :

- (1) Literacy Programme Committee.
- (2) Extension Committee.
- (3) Health and Sanitation Committee.
- (4) Women's Programme Committee.
- (5) Vocational Training Committee.
- (6) Arts and Culture Committee.

Programme Operation

- (A) Some boys who worked in shops and factories during the day were collected in the evening and the story teller's art was used to arouse their curiosity and motivate them to learn and read stories by themselves.
- (B) In the same manner adult women were motivated to assemble for prayers, devotional songs, religious and mythological talks, immediately followed by initiation to learning reading and then writing. The women, including "parda nashin" of muslim community, were also inducted in the programme. The other method for motivating the backward women was to attract them to sewing classes, stitching, embroidery, doll making, cooking, leather work, bag-making basket and card-board box-making and cleaning of chairs etc.
- (C) Villagers were approached at village chaupals (village meeting place), to engage them in a dialogue about rain, seed, credit facilities, agricultural inputs and outputs, advanced methods of dairy farming, crop protection and marketing etc. The response was encouraging. One thing led to another and thus a blackboard was set up right in the 'Chaupal'. With the passage of time the programme expanded and adult education was carried to remote villages, city slums, beggars' homes, jail inmates construction workers, farmers. At present a large number of non-formal education centres are functioning with increasing enrollment, day by day.
- (D) One segment of society, the housewives, which carries the load of taboos in addition to that of poverty, was persuaded to learn useful crafts in their spare time. They were also helped to market their products. In this task a fair measure of success was introducing productive crafts such as garment-making, card-board box-making, hoseiry, aritari work, embriodary and other similar things. Credit was arranged from the banks for setting up house-hold industry, which yielded an income of Rs.15/- to 20/- per day.
- (E) Seventy miles away from Ajmer, a most conservative village named Bisundani was chosen for converting the village into a cent per cent literacy area. The population was of nearly 1000 people of varying ages. Within a year all above six years were able to read, write, add and subtract. From among these, a 100 neo-literates were taken on an educational tour of Jaipur. A number of other villages came forward for cent per cent literacy programme.
- (F) In 1973, a project sponsored by Rajasthan Government to establish one thousand house-hold industries was taken up to make women economically self reliant, and increase national production. Centres were set up to teach tailoring, garment making, rakhi making, cardboard box making, wollen-hosiery-making. The trainees were encouraged to join literacy classes. The vocational training project for the handi-

capped provided stenographers' training courses, compositors' training courses, under Rajasthan Government sponsorship.

- (G) A novel experience was gained in covering 400 villages in the district of Jaipur, Kota and Sawaimadhopur under the 'SITE' programme. The T.V. programmes covered for over a year, the activities relating to non-formal education, contents of agriculture, family health, sanitation, village development and other rural development aspects.
- (H) Further, competitions between different centres such as "Mehndi vachna", 'alpna', games and sports etc. were organised at State and district levels. Picnics, women farmers' camps were organised. Villagers came with interest, and were introduced to modern ways of living, innovations, health and hygiene, food preservation etc. In these camps several departments such as dairy, agriculture, education, medicine, information and broadcasting, industries co-ordinated their effort. The experiment was a big success.
- (I) Workshops for supervisors and instructors were periodically held to equip them with advanced methods and material and technology for carrying out the work of adult education. These proved highly beneficial.
- (J) Further a massive programme to carry out adult education programme was formulated and launched to involve actively teachers and students of IX, X and XI classes.

Five persans were aimed to be made literate by each teacher and two by each student, within one year.

Impediments in the Programme :

(i) In the adult and non-formal education programme where marketable goods were produced the greatest impediment was the competition from highly organised monopolist groups with bonded labour at their command.

(ii) Taboos, traditional family outlook, uneducated husbands, brothers, mothers-in-law, and false rumours formed the other set. This difficulty was, however, not felt when 'Bhajans and kirtans, which women and men of all ages came to attend at a commonplace, were organised.

(iii) Trainers are not oriented to the philosophy and contents of the adult education programme. Even when training camps were organised, training was inadequate.

(iv) A serious difficulty in running the programme in the countryside was lack of electricity, water supply system, flour mills, and proper roads and communications.

The secret of success in this work lies in a sympathetic understanding of the villagers. their daily occupation, way of life, problems and environment and linking of these to the programme. The village people are usually capable of much hard work; they are often cooperative and hospitable. If villagers could be made to see the economic gains that come through literacy, a great leap will have been made in making this campaign a success.

Role of the university in the National Adult Education Programme

L.R. Shah

In modern times the university can no longer afford to be an island unto itself, enjoying a blissfully cloistered existence, making pursuit of light an altogether enlightened, nonutilitarian, altruistic aim. By a thorough and variegated involvement in the undertaking of NAEP, the article advocates a multilevel participation, on the part of Indian Universities, in the reconstruction of our society, while giving at the same time some details of the ground-work that has already been done in this regard. Summing up these details, it draws attention to some additional factors that need to be kept in view.

A modern university should provide for a multilevel training system which will be able to meet the country's needs more effectively and enable a greater number of people to continue to use and develop their skills at different periods of their lives. The National Adult Education Programme recently launched by the National Government and the various State Governments in the country provides an opportunity for teachers and students to help the community around the institutions of higher learning. The main focus of NAEP is on the deprived sections of the society—those living below the poverty line, especially those belonging to Scheduled Castes and Scheduled Tribes, and women.

The National Adult Education Programme is ambitious in having formulated coverage of one hundred million persons in about five years. It is emphasised that the programme would be flexible in curriculum and methods, relevant to the

needs of the learners and of the environment and systematic in all respects.

It is obvious that such an enormous national endeavour must draw its strength and support from all sections of the society. The formal system cannot remain aloof from this programme. It has to be its instrument as well as its ultimate beneficiary. For, it is only when the vast masses, who have been hitherto excluded from the formal system, contribute to its life-blood, that the formal system will become the energising force for the progress of our country.

While adult education should emphasise imparting of literacy skills, the programme should be related to the working and living conditions of learners, the challenge of the environment and the developmental needs of the country. In any case, adult education programme should not be permitted to be a mere literacy campaign. Past experience shows that literacy pro-

grammes as such did not meet with much success. Rather no adult education programme can be said to be complete unless it starts from the learner's own needs, enables him to understand the oppressive forces of which he is a victim and builds in him a new confidence by helping him in developing personal ability.

An equally important element is functional development. Participation should help people improve their functional skills, help them in becoming better citizens and result generally in the improvement of the quality of life. In a developing country like India, the vast masses of the people can be helped through adult education, to contribute to the economic growth with social justice and self-reliance. Eventually it could result in an improved quality of life.

While undertaking adult education programme, each institution of higher education has to be guided by its own vision of its social role and the extent to which commitment can be engendered amongst the teachers and the students. Such involvement should be visualised as a means of establishing fellow-feeling between the teachers and students, on the one hand, and the learners and their families on the other. Also, it is important that each university or college which decides to undertake adult education programme should do so in a substantial way rather than in a marginal manner. The quantum of activities undertaken should be challenging enough for the students so that the size of the programme to be undertaken would give them a sense of purpose and achievement, which may not be possible if they take up adult education activities in a small or insignificant manner. The involvement of teachers and students in adult education programme can also be a

learning experience for them. It needs to be emphasised that when students and teachers take part in adult education activities, it would be not merely the community alone (the recipient of their services) which would be benefited. The NAEP would give to the students and teachers an opportunity for idealism, a sense of adventure and creativity and also enable them to understand better the social situation and social problems.

Often, a number of institutions of higher education are rocked with trouble arising out of dissatisfaction and disturbance among non-teaching employees, teachers and students. In some quarters it is feared that this would impair the continuity and effectiveness of the programme. So far as the NAEP is concerned this should be treated as a non-partisan activity to which the commitment of all concerned should be secured and the programme should go on irrespective of whether the institution is functioning normally or not.

Last year a large number of colleges and universities organised seminars on the NAEP. The main purpose was to enlighten through study and discussion the institutions, the teachers, the students and others about the programme and the various issues related to its effective implementation. These Seminars did succeed in conveying the message of NAEP to the academic community and generating a lot of lively interest among the teachers and students for undertaking adult education activities. In the meanwhile the University Grants Commission formulated details of its policy for supporting adult education and extension programmes and announced a scheme of financial assistance to universities and colleges for participating in the programme.

It would be relevant to state that prior to launching of the NAEP more than twenty universities had been participating in the programme of Adult/Continuing education for several years, with the support of the University Grants Commission. These universities were requested to incorporate in the programmes of Departments/Centre of Adult/Continuing Education activities envisaged in the NAEP, wherein the major thrust is on serving the weaker sections of the society, specially women, Scheduled Castes, Scheduled Tribes, and the other backward and oppressed classes.

As of present, seed money has been provided to 41 universities to enable them to formulate their plans for participation in the NAEP. Simultaneously seed money has also been provided to a large number of colleges for formulating their proposals. NAEP Units have been sanctioned in 22 universities to co-ordinate the NAEP activities in the colleges affiliated to them and to generally assist in running the programme. In the near future more than 500 colleges will be engaged in running more than 6000 centres with financial assistance from the UGC.

Adequate preparation and training of functionaries of Adult Education is of vital importance in implementing the programme. Steps have been taken to organise training programmes for Adult Education functionaries in universities and colleges. These training programmes are to be organised at different places within the university system, with the help of State Resource Centres and other agencies, experts and knowledgeable persons in the region. The University of Bombay took initiative and organised a workshop in bringing out a handbook for the functionaries of adult education programme in universities and

colleges. The manual was published recently and circulated to other universities and colleges for guidance.

The universities have been advised to adopt learning teaching materials which are available either with State Resource Centres or with other governmental/non-governmental agencies. It is expected that wherever necessary, the universities and colleges would produce suitable teaching-learning materials for which financial assistance is made available from the UGC.

The National Service Scheme has been in existence for nearly a decade now. During this short period it has grown quantitatively and qualitatively. NSS teachers and students have been working for socio-economic development of the people, with a view to bringing about social change. These NSS units have adopted either one or more villages or slum areas and they have been carrying on a variety of social service activities in these habitations. It should be possible for the universities and colleges to deploy some NSS students for organising adult education programme in the areas adopted by them, which can ultimately become an instrument in bringing about all-round development of the adopted habitation.

NSS students can be involved in the NAEP in a variety of ways. While some individuals or groups of two or three students may undertake actual conduct of adult education centres, some others may be engaged in promotional activities and follow up programmes. It is envisaged that the number of students participating in the NAEP would go on increasing every year. This would be possible only when the teachers and students involve them-

selves in the NAEP with conviction and commitment. The success which the universities and colleges may attain in the NAEP through students and teachers will ultimately enhance the identity and image of the system of higher education in the country and abroad.

It would not be out of the place to enumerate briefly some of the experiences gathered in the process of involvement of institutions of higher learning in the NAEP, together with some other factors that need to be kept in view.

- (i) A large number of colleges and universities have evinced keen interest to participate in the NAEP in a phased manner. In several universities, initially, about 10 to 15% colleges are to participate in the programme. They will run at least 10 Adult Education Centres, each, but the number will gradually increase as the institutions gather more experience and expertise.
- (ii) The participating institutions would undertake socio-economic surveys of the areas which they purpose to cover and this would give them opportunity to understand the needs and problems of the clientele of NAEP.
- (iii) By and large, the programme undertaken by colleges and universities should be cost effective and not excessively expensive. The nation has launched a massive educational programme—the biggest ever in the history of the world—and in view of the limitations of our material resources, the money spent over it should be utilised in the best possible manner.
- iv) There is near unanimous view that there should be full cooperation between NSS and the NAEP. It is generally agreed that adult education field programme will be undertaken by NSS volunteers. Students who are not presently enrolled in NSS but who may decide to participate in the NAEP should be treated as having participated in NSS. The participation of teachers and students, however, is to be on a voluntary basis.
- v) The responsibility for planning of adult education activities, procurement and production of learning-teaching materials, and monitoring research and evaluation is to be undertaken at the university level. Financial assistance is to be made available by the UGC, to the universities which decide to undertake the programme in a substantial manner.
- vi) The universities have decided to constitute university level advisory committees which may meet three to four times a year and generally oversee and advise about functioning of the NAEP.
- vii) The programme will be undertaken only through students and teachers. No remuneration is to be paid to teachers or to other employees of the college under the scheme. For supervisors (who may be appointed on whole-time or part-time basis) services of ex-NSS volunteers or ex-students who have interest and experience in such activities will be sought

- viii) In many universities the Vice-Chancellors and senior administrators have felt that for ensuring effective participation of students and teachers in the NAEP, it may be desirable to review the academic calendar and the spacing and duration of vacations.
- ix) The universities which have decided to participate in the programme recognise the priorities in the programme, like helping the weaker sections of the society. Several universities are inclined to consider the question of linking the NAEP and social service work with the curriculum. They realise that extension activity should be considered at least as important as teaching and research and that the teachers who do good work in the NAEP and community service should get recognition in terms of promotions, appointments to higher positions, and for other lucrative assignments. Similarly, students who do good work should be given academic credit

and preference in the employment market.

Higher education is assuming an increasingly important role in the educational system of our country. It is expected to respond to the new demands and challenges arising out of a rapid transformation of the society. In addition to the traditional functions of higher education, teaching, training and research, as a means for the transmission and advancement of knowledge and for the provision of qualified manpower, new emphasis is now being laid on the obligation to adapt the higher education system to the many needs of the society in which it operates. A balance is to be struck between the new and the traditional functions. On the one hand there is need to study and experience the problems of the community so that the institutions of higher education would be able to fulfil their responsibilities towards society while at the same time remaining true to their own mission. In other words, it needs to be considered how higher education institutions are to reconcile their traditional role with their new role and mission of serving the community.

Differential Availability and Utilization of Agricultural Publications

(HARINGHATA STUDY)

P. K. Dey

Wide scale dissemination of information on scientific agriculture is possible through farm publications which are brought out by the Government Departments and Agricultural Universities. Newspapers are also geared to this task, through the farm columns. But this objective could only be fulfilled if majority of the farmers get an access to these media of information and become interested in making use of them. The extensive reach and acceptance of agricultural publications cannot be taken for granted in view of the predominant illiteracy and ignorance among the rural masses. There is need to develop an understanding about the utility of agricultural publications, their differential availability and utilisation and factors associated with the above, besides acceptance of this effective means of farm communication. With this aim, the Haringhata Study was conducted to ascertain the availability and use of agricultural publications in high and low urbanised villages. The study arrived at certain findings in the light of which it suggests some immediate remedial and corrective measures.

A good deal of variation in behaviour of an individual is a result of the variation in the immediate situation the individual finds himself in at different times. The acceptance of printed information, therefore, is likely to be influenced, by the situations in which farmers live and work. The situation of living is also likely to influence the reach of printed information in the rural communities.

One way of differentiating the rural situations is proper assessment of their degrees of urbanisation, since the villages in the rural areas are considered to be at different stages of urbanisation (Davis, 1966; Dexter, 1964).

This paper reports on the results of an investigation on Availability and Utilisation of Agricultural Publications in High and Low Urbanised Villages of Haringhata Community Development Block in West Bengal.

Methodology

Determination of extant of urbanisation of villages : It was necessary to select two groups of villages, one comprising the high urbanised and the other the low. The degree of urbanisation of all the 85 inhabited villages of Haringhata Community Development Block was determined. The criteria for determination of the degree of urbanisation considered by

Mulay and Ray (1973) were also selected in this study. The criteria were

- the population aggregate;
- the percentage of literates in the total population;
- the percentage of non-agricultural workers in the total population;
- the distance from the nearest town;
- and
- accessibility of the village.

The raw scores on account of all the five criteria were converted in 'Z' scores. The 'Z' scores were then converted into 'T' scores. The Mean 'T' score of each village was obtained by adding up 'T' scores of five criteria and dividing the same by five. The villages were then arranged serially on the basis of high to low urbanisation score.

Sampling :

Four from the top and eight from the bottom of the list containing villages, serially arranged according to their degrees of urbanisation, were selected, matching the two groups of villages in respect of number of households. Eighty farmers from each group were then selected randomly. The criteria for selection of the respondents were their cultivable land (more than 0.81 hectares i.e. 2 acres) and their acceptance of agriculture as mainstay.

Data collection :

A suitable schedule was constructed to record the information on the following:

- (a) Extent of literacy and level of formal education.
- (b) Extent of subscribing for a newspaper.
- (c) Extent of reading of a newspaper, farm columns and farm publications.

- (d) Reasons for non-reading of farm columns.
- (e) Perception of the need for farm columns and farm publications.
- (f) Preservation of farm publications.
- (g) Frequency of appearance of farm columns and the time availability of farm publications desired.
- (e) Preference for items of farms columns and publishers of farm publications.

FINDINGS

The information on the extent of literacy and level of formal education of the respondents of high and low urbanised villages are presented in Table 1. (See foot note).

Table 1*
Extent of literacy and the level of formal education

<i>Level of education</i>	<i>High Urb. (N=80)</i>	<i>Low Urb (N=80)</i>
Illiterate	14 (17.50)	42 (52.50)
Up to Primary	16 (20.00)	27 (33.75)
Post Primary (Primary to High School)	44 (55.00)	11 (13.75)
College education	6 (7.50)	—

$\text{Chi}^2=41.75^{**}$; d.f.=2.

The test revealed that the levels of education of farmers are not independent

*In the tables the figures in brackets accompanied with letter 'N' represent the size of sample, otherwise the percentage frequency in a particular response category. Two and one asterisks indicate significance at one percent and five percent levels respectively. N.S. may be considered as abbreviation for 'Not significant'.

of urban influence. Whereas majority of the respondents of low urbanised villages was illiterate (52.5 per cent); the majority of the respondents of high urbanised villages received education of Primary level and above (82.5 per cent).

Fifteen out of eighty respondents of high urbanised villages reported that they had been subscribing for a Bengali daily. One informed that he was subscribing for an English daily. Only one out of eighty respondents of low urbanized villages was found to be a casual subscriber for a Bengali newspaper. To determine the extent of reading newspaper farm column and farm publications, respondents were first asked to report if they had reading experience of newspapers and farm publications. The responses are presented in Table 2.

Table 2
Reading experience of newspaper and farm publications

Reading Experience	Newspaper		Farm publications	
	High Urb.	Low Urb.	High Urb.	Low Urb.
	(N=80)	(N=80)	(N=80)	(N=80)
With reading experience	74 (92.50)	58 (72.50)	76 (95.00)	41 (51.25)
Without reading experience	6 (7.50)	22 (27.50)	4 (5.00)	39 (48.75)
Chi ² =	11.08		35.96**	
	d.f.=1		d.f.:1	

Reading experience was considered to have been held if an individual himself

had read the publications or had them read out to him by others. The result of the analysis indicated that reading experience of newspaper and farm publications was not independent of urban influence. Whereas a large majority of the respondents of high urbanised villages had reading experience of newspapers (92.5 per cent) and farm publications (95.0 percent) the respondents of low urbanized villages did not have the majority to that extent in this regard. Illiterates having reading experience informed that others read out the printed information to them.

Respondents were also asked to report, in general, their extent of reading of farm columns in newspaper and farm publications, during the year preceding the investigation. The information is given in Table 3.

Table 3
Extent of reading of farm columns and farm publications

Farm Columns	High Urb.		Low Urb.	
	Publi-cations	Urb.	Publi-cations	Urb.
	(N=80)	(N=80)	(N=80)	(N=80)
Regularly	21 (26.25)	—	3+ (62.50)	9 (11.25)
Sometimes	38 (47.50)	10 (12.50)	2 (22.50)	14 (17.50)
Rarely	4 (5.00)	18 (22.50)	1 (7.50)	10 (12.50)
Never	17 (21.25)	52 (65.00)	0 (7.50)	47 (58.75)
Chi ² =	61.18**		61.70**	
	d.f.=3		d.f.=3	

The majority of the respondents of high urbanised villages read farm columns regularly or sometimes (73.75 per cent) and two and more farm publi-

cations (85.00 percent) during the year preceding the investigation. But majority of the respondents of low urbanised villages never read farm columns (65.00 percent) and farm publications (58.75 percent) during the same period. It is evident from the above result that the extent of reading of farm columns and farm publications was not independent of urban influence.

Reasons for non-reading of farm columns :

It was interesting to note that some individuals, in spite of their illiteracy, could manage to get the farm columns read out to them by others. The question arises why some others (both illiterates and literates) could not read the farm columns or get those read to them by others. Most of the non-readers of both the situations reported that either they were not aware of publication of farm columns or they could not read, or none read them out for them.

Respondents were asked to report whether they felt farm columns and farm publications were necessary for them. The responses are noted in Table 4.

Table 4
Perceived necessity of farm columns and farm publications

Opinion	Farm Columns		Farm Publications	
	High Urb. (N=80)	Low Urb. (N=80)	High Urb. (N=80)	Low Urb. (N=80)
Yes	74 (92.50)	47 (58.75)	79 (98.75)	60 (75.00)
No	6 (7.50)	33 (41.25)	1 (1.25)	20 (25.00)
Chi ²	24.72** d.f.=1		17.76** d.f.=1	

Most of the respondents of high urbanised village had the impression that the farm columns and farm publications were necessary for them. This feeling was not so much pronounced with the respondents of low urbanised villages. Result indicated that the feeling for the necessity of farm columns and farm publications was not independent of urban influence.

New ideas contained in farm publications cannot possibly become internalised through only one or two readings. This necessitates formation of a habit of preserving farm publications so that those could be referred back at the time of need. All those who earlier reported that they had reading experience of farm publication were asked to report if they preserved those. Table 5 presents the result of the analysis.

Table 5
Preservation of farm publication

Whether farm publications were preserved?	High Urb. (N=76)	Low Urb. (N=41)
Yes	62 (81.58)	18 (43.90)
No	14 (18.42)	23 (56.10)

Chi²=17.48** ; d.f.=1

The above result indicated that the preservation of farm publications by the respondents was not independent of urban influence. Majority of the respondents (81.58 percent) of high urbanised villages, acquainted with the printed information, were found to be preserving them. Contrary to this, majority of the farmers of low urbanised villages (56.10 percent) did not feel the necessity of preserving the farm publications for reference at the time of need.

The respondents were asked to suggest how frequently should the farm columns be published in the newspapers. They were reminded that the farm columns were appearing in major Bengali dailies, once a week, at the time of investigation. The reaction of the respondents is presented in Table 6. Only those respondents who earlier reported the need for the columns were invited to suggest.

Table 6

Frequency of publication of farm columns desired

Frequency of publication desired (Days per week)	High Urb. (N=74)	Low Urb. (N=47)
Daily	15 (20.27)	6 (12.765)
Several Days	49 (66.22)	35 (74.470)
One day	10 (13.51)	6 (12.765)
Chi ² =1.23 N.S. ; d.f.=2		

The desired frequency of publication of farm columns in newspapers was found to be independent of urban influence. Majority of both the groups suggested neither one day nor daily, but appearance on several days a week. The frequency table revealed that majority of the farmers of both the groups of this category wanted farm columns to appear on 2-3 days a week.

The result of the analysis also showed that the desired time of availability of farm publications by majority of both the groups (92.41 percent of high urbanised villages and 73.33 percent of low urbanised

villages) was before each crop season rather than at regular intervals.

The information in Table 7 would explain how the respondents ranked the different items of the farm columns as per their preference. Only sixty three out of seventy four respondents of high urbanised villages and twenty eight out of forty seven respondents of low urbanised villages who felt the need for farm columns and could comprehend the characteristics of different items of farm columns were asked to participate in revealing their preference order.

Table 7

Preferential rank order for different items of farm columns

Item of farm columns	High Urb. (N=63) Rank score	Low Urb. (N=28) Rank score
Articles of Agr. Experts Departmental Service	75	1
News	66	2
Success stories of farmers	54	3
Research information	51	4
Agr. advertisements	40	5
News	27	6

$$\rho = +0.829^*$$

The result of the Spearman's rank difference Coefficient of Correlation (ρ) was significant, indicating no significant difference between the ranking of the two groups. Both the groups preferred the articles of Agricultural Experts most followed by Service news of the Departments of Agriculture, Animal Husbandry, Cooperation, and Fisheries of the Government of West Bengal.

The respondents who had perceived need for farm publications and were found to have interest to know which organisation had brought out the publications that they read were asked to report their preference for the organisations who should bring out the farm publications. Majority of such respondents of high and low urbanised villages preferred Agricultural University and Government Departments respectively. For most of the respondents of high urbanised villages the reason of preference for Agricultural University was that the information would be based on research findings. The reason behind preference for Government Departments was mostly their reliability. Majority of the respondents of low urbanised villages, on the other hand, thought that the information would be considered as reliable if it was received from the sources they preferred (Government Departments and Agricultural University).

Discussion

The difference between the two groups with regard to the farmers' educational attainment seems to have resulted not only due to lack of facilities for acquisition of education in the low urbanised villages but also due to inaccessibility of those villages hindering the sending of children elsewhere for attending schools. Lerner

(1958), Riley and Riley (1959) and Hoselitz (1960) observed positive relationship between literacy/education and urbanisation.

A common notion prevails that to the illiterates printed media would fail to communicate farm information. But Rogers with Svenning (1969) found in their Colombian study that 19 percent of illiterates had newspapers read to them and 6 percent received information from magazines via 'dependency literacy route'. Deutschmann (1963) and Marison (1968) also observed that illiterates could be reached through the medium of print. A good portion of illiterates of high and low urbanised villages of the present study got the farm columns and farm publications read by others as would be evident if number of illiterates is compared with the number of farmers who reported to have read farm columns and farm publications (Tables 1, 2 and 3). Such farmers, during the course of investigation, informed that their illiteracy could not prevent them from getting access into the farm columns and farm publications since their school going children could help in reading out printed information to them. Therefore, the concept of 'dependency literacy route' through which printed information could flow to illiterates was found to be valid in Indian situation. This emphasizes the need for providing adequate schooling facility in rural areas.

The poor printed media participation of the respondents of low urbanised villages compared to their counterparts in high urbanised villages seems to be also due to the poor availability of these in and around their living situations. Most of the non-subscriber readers of newspapers of high urbanised villages (69 percent) informed

that they used to read dailies either in teastalls or in grocery shops of their own villages. But 83 percent of newspaper readers of low urbanised villaged had to read newspapers in tea stalls or grocery shops located in other progressive villages on 'haat' days. The disparity between the two situations with respect to facility for reading newspapers is well under standable. It is too much to expect from illiterate farmers living in remote and inaccessible villages to secure literate friends in public places like tea stalls and grocery shops on busy 'haat' days to read out newspapers to them. Besides, many intending readers were not aware about the publication of farm columns or about the date of their appearance in newspapers, on account of scant newspaper readership. Relative superiority of the respondents of high urbanised villages with respect to economic and educational status might have enabled many of them to subscribe to newspapers, unlike their counterparts in low urbanized villages.

The farmers in rural areas are to depend on Extension personnel mainly to get farm publication of Agricultural University and Government Departments. Dey (1976) found that University personnel were quite active in relatively more urbanised situations having easy accessibility and Block personnel were moderately active in both the situations in their contact work which also included distribution of printed material. It is most likely that had there been more frequent contacts of farmers with both the categories of Extension personnel in low urbanised situations, the readership of farm publications would not have been so low, since majority of the farmers of low urbanised villages, similar to their colleagues in high urbanised situations, thought the farm publications

and farm columns necessary for them (Table 4).

The habit of preserving farm publications distributed by the Government and Agricultural University personnel was also relatively poor with the respondents of low urbanised villages (Table 5). This may also be attributed to the scant contact of the Extension personnel with the farmers of low urbanised villages, since Extension personnel are supposed to educate farmers on utilization and preservation of printed farm information. The findings of this study amply highlighted the necessity of more frequent and extensive contacts of the Extension personnel, particularly with the farmers living in remote and inaccessible villages and need for not only regular distribution of farm publications but educating the farmers on utilization and preservation of those on the right path.

The readership and utility of farm columns and farm publications could have been improved further among both the categories of farmers, if farm columns were published in the dailies on 2-3 days a week, and relevant farm publications were made available to them before each crop season. The relevance of the subject matter to the time of operation is most important in the agricultural communication, as observed by many workers in the past. Regular publication of articles of Experts and Departmental Service news was likely to attract the farmers in general towards the farm columns, as evidenced by the results. This is in the line of past findings of Schmitz (1948) and Dey (1968). The selectivity toward publishers of farm publications strongly suggested that high credibility was accorded to University by the majority of farmers of

the high urbanised villages, because they thought that the recommendations would be based on research findings. Contrary to this, the 'reliability' of the recommendations worked heavily in the minds of the majority of the farmers of low urbanised villages when they preferred Government Departments to bring out farm publications. Security motivation might have been strong in this attitude.

CONCLUSION

The present investigation revealed that the availability and utilization of agricultural publications was relatively extensive in high urbanised situations. The major factors associated with the low availability and utilization of printed information material in rural areas seem to be illiteracy of the farmers and poor Extension activity of the personnel of Government Depart-

ments and Agricultural University. This undesirable state of affairs could be avoided through more frequent visits of the Extension personnel, particularly to inaccessible and remote villages, to distribute among the farmers the relevant farm publications before each crop season and educate them on their use. Some sort of arrangement should be made in backward villages to encourage the residents to read newspapers regularly. Community centres in every village having facility for reading newspapers and farm publications and listening to radio and viewing T.V. could be set up. These immediate measures are likely to yield good results, since farmers regardless of their situations of living are convinced about the utility of agricultural publications. Efforts to increase literacy within the shortest possible time and implementation of functional literacy programme should receive top priority.

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NAEP—A STRATEGY

T.R. Nagappa

Russia, China, Indonesia and Cuba have waged war against illiteracy successfully. In Russia even children of the primary schools, under the direction of their teachers, formed separate cells in the name of an association called 'Down with Illiteracy Society'. They were able to gather statistics of illiterates, collect funds for running the programme and teach millions to read and write. In Cuba the whole nation was alerted to fight illiteracy. Two hundred and fifty thousand young people and adults volunteered at the call of the leadership to go throughout the island, including rural areas, to 'fight' illiteracy. Schools were closed during the campaign as most of the 105,000 fulltime volunteers were recruited from adolescent students. Public offices, banks, telegraph offices and courts reported cases of illiteracy immediately after they identified them, during office hours. No sooner were the cases reported than the teachers presented themselves at the doors of the illiterate. It is reported that the universities were closed for two years in China to enable the students and teachers to participate in the literacy movement. Workers like fishermen and the railway employees who have to keep on moving were followed by literacy squads. All these instances indicate what an efficient and disciplined organisational set up can do to face the challenges of illiteracy.

Could we also prepare ourselves for this? We have done so before. The pilot project of Satara Experiment developed into 'Maharashtra Gram Shikshan Mohim'. This was a movement of the people, by

the people and for the people. During the period of nine years in Maharashtra 88,86,471 persons were made literate. The cost per adult literate was only one rupee. The 'Gram Shikshan Mohim' attracted the attention of the Government of India. A delegation of Russian educationists also saw the working of the movement and praised the novel implementation of the programme.

Night schools were run in Bengal during 1939 on the system of 'Mustibhiksha', i.e., from the proceeds of the handful of rice collected from house to house. In 1965, a group of college students in Bengal wanted to start a literacy programme. They had no money. Under such circumstances, they donated blood to the Blood Bank and with the meagre proceeds formed an association which developed into an organisation of repute. The ruler of Oudh, as early as 1939, went on a 'pada yatra' along with his son to spread the message of literacy to the villagers. Primary Schools were closed for two to three months and the teachers were drafted for literacy work. Chakravarthy C. Rajagopalachari, the then Premier of Madras, wrote text books for adult illiterates. Dr. Syed Muhamed, Minister of Education in Bihar, went from place to place with a piece of chalk in his hand and a blackboard beside him to teach the unlettered. These are several milestones in the history of adult education movement in India which speak of popular enthusiasm and support in the cause of eradication of illiteracy.

We need to recapture the spirit of those programmes. 'Much can be done by voluntary non-governmental agencies (such as religious bodies, trade unions, commercial organizations, particular social groups, etc.) But they must operate within a planned governmental policy to achieve full effect. This policy must be made known throughout the country.' The present National Adult Education Programme unlike the 'Maharashtra Gram Sikshan Mohim', is initiated by the Central Government. If this has to become a people's movement all the educated sections of the community, students, political leaders and retired employees must dedicate themselves to this national task. Voluntary organisations, religious institutions, commercial establishments and industries must commit themselves to this programme. There are only 147 voluntary organisations working from the national level to the block level. Some of these Organisations are to be strengthened and encouraged by liberal financial assistance. Some of the voluntary organisations for several reasons lack the necessary expertise and technical know-how required to implement the programme. The Government and the universities must provide them the necessary technical assistance and train workers of these organisations to face the present challenges. Since the existing non-governmental institutions are few in number, the Government of India has to create suitable opportunities for the emergence of new agencies in the field. They are to be treated on equal footing in making decisions in respect of their programmes and in giving financial assistance. The following measures are suggested to popularise the movement :

1. Wide publicity through mass media

to the programme—Radio, T.V., film-shows and newspapers—Display of posters in all public places like Railway Stations, Bus stands, Post Offices, banks, co-operative societies, pilgrim centres, village fairs and festivals. Posters may be exhibited on railway trains and other transport services.

2. Issue of appeals and Instructions to all the Local Bodies, leaders and educational institutions, extension offices through pamphlets and press.
3. Exhibition of slides in all picture houses depicting the importance of literacy and the role of the educated people in the programme.
4. Propaganda meetings at district, block and village level.
5. Effective Adult Education Committees at national, state, district, block and village levels at which experienced adult educationists and Officers of the Development Departments should be represented.
6. Raising potential Literacy Squads in villages to organise and implement the programme.
7. Intensive training to the key level personnel, supervisors and instructors. Training the village literacy squads to take up the programme in their villages.
8. Maintenance of documentation centres on adult literacy and adult education at the State headquarters.
9. Survey of the areas of pockets of illiteracy and identification of the problems for planning the programme.

10. Preparation of teaching and reading materials well in time and adequate arrangements for their distribution. Guides on several developmental programmes may be provided for teachers to enable them to transfer knowledge to the adult students.
11. Provision to conduct home classes for women—specially for 'purdah' ladies.
12. Greater involvement of N.S.S. Volunteers and other students on voluntary basis, for effective pre-literacy, literacy and post-literacy work.
13. Selection of a few villages for complete eradication of illiteracy to serve as pointers to the public and programme organisers.
14. Making use of the existing village meeting places and social groups like the Bhajan Mandals and making them literacy centres.
15. Observance of World Literacy Day.

In addition to the above, there may be many more measures which can be taken up depending upon the local circumstances. When the programme is initiated it is desirable to continue the programme successfully till the end. It is the experience all over the world that the literacy classes suffer from dropouts ranging from 5% to 52% depending upon the nature of the literacy programme. Therefore, it is suggested to have some remedies which can minimise these drawbacks.

1. Let not the classes be a drag on the students. Adequate provision should be made for inclusion of entertaining programmes like the Bhanjans, recital of folk-songs, display of folk-arts, discussion of

current relevant events, reading of newspapers specially published for neo-literates.

2. Setting up small committees for looking after cleaning of the premises, seating arrangements and arranging short excursions.
3. Periodical visits of supervisors and other extension officials to literacy centres.
4. Prepare for 'Grama Gourava Samarambha',
5. Celebrate Grama Gourava Samarambha and Distribution of Certificates. Encourage learners to express themselves on such occasions.
6. Publication and broadcasting of success stories of literacy classes in the Press and on the radio.
7. Allotment of separate columns in newspaper for neo-literates.
8. Offer of incentives. This should be collected from the local organisations and philanthropic persons interested in the movement. Rotary Club, Lion Club and other institutions may be approached in this regard. There should be attendance bonus, promotional chances to those who have acquired high level of competency in literacy as well as vocational skills.
9. Review of the programme in the district co-ordination committees.

Since the programme is an all-front drive any lapses by development department officials may be viewed seriously by the District Collector.

The literacy programme should be so organized as to suit the seasonal variations in local life and not be adjusted to the regular routine official calendar of the government.

INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised the Association now directs its efforts towards making the programme effective.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It holds Conferences and Seminars and undertakes surveys and research projects: it endeavours to up-date and sharpen the awareness of its members by bringing to them, from all over the world, expert views on and experiences in, Adult Education. In pursuit of this policy the Association has instituted the Dr. Zakir Hussain Memorial lecture which is delivered every year by an educationist of repute and eminence.

The Association has brought out numerous publications on themes relevant to adult education, including the Hindi edition of some UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

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INDIAN ADULT EDUCATION ASSOCIATION



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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

The contributions should be accompanied by either a stamped, self-addressed envelop or by International Reply Coupons. The average length of manuscripts should be between 3,000 to 5,000 words. Contributions to the column 'Comment' should be in the region of 1500-2500 words. Mimeographed, Xeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the sheet only, with a 2" margin on foolscap size paper. Footnotes and references should come at the end and not on every page.

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The article 'No Education is Neutral' announced for publication in this number will appear in the September issue.

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Views expressed by our contributors do not necessarily reflect the views of the Journal.

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Dar-es-Salaam in Perspective : The Role of Adult Education in Development

M.S. Adiseshiah

The Dar-es-Salaam Conference on Adult Education and Development, held in 1976, evolved an Action Design, setting forth a number of decisions under four broad categories, all in the light of re-defined desideratum of Development as pivotal to Man. Looking back from over his shoulder from the threshold of Third Development Decade, which the world is about to move into, the author draws up a world-wide credit-debit balance sheet of implementation of the decisions taken, to demarcate a guide-line of action for the future. Suggesting that the world return to the Dar decisions to turn them into acts (for 'The international gains are token. The national advances are verbal'), he places urgency on Research in Adult Education, setting up of Adult Educational Structures, and making the movement cadre-based in the Third Decade.

Background

The 1976 International Conference on Adult Education and Development resulted in a Design for Action which concludes with the decision "that before 1980, regional and international meetings (will) be called to appraise the results of implementation of the Design for Action and to plan for future action". The Scandinavian Adult Education Associations, accordingly, organised an international seminar on Dar-es-Salaam in Perspective, at the Nordic Folk High Schools' Academy, Kungälev, Sweden, from June 26-28. Over a 100 adult educators and social scientists from all over the world attended the seminar.

AUGUST, 1979

The Dar Decisions

Dar-es-Salaam made four sets of decisions on Adult Education and Development.

First, it redefined Development in terms of Man, all of Man, whole of Man (what India has defined into the new concept Antyodya): Development is what happens to the *last man*.

Second the redefinition meant the reducing of the growing international and intranational inequalities, the achievement of "social, economic and political justice that leads to the liberation of mankind", in the language of the Design.

Third the commitment involved the decision to push forward the New International Economic Order with its multi-point agenda covering food security, expansion and multilateralisation of trade the building of buffer stocks in eleven key commodities as means of ensuring stable incomes to countries and peoples, and the attainment by the developing countries of the 20 per cent target of world industrial production by 2000 AD, aid target fulfilment and debt rescheduling and international monetary liquidity.

Parallely, at the national level, the basic needs strategy was adopted involving the attainment of minimum income, employment generation, water and housing facilities, health and education restructuring, and the launching of a programme of redistributive justice which will make available to the mass of people the quantity and quality of life which is their due.

As a complementary counterpart, attending to the ills of affluence was agreed upon. These issues revolve around environmental degradation, use and misuse of science and technology, sharing the riches of the seas, while conserving their major contribution to photosynthesis, and curbing the runaway armaments-expenditure now surpassing 250 billions.

Fourth, these commitments require the recognition of the centrality of Education, particularly of Adult and Continuing Education, to all of Development, involving the integration of Adult Education into the Educational system, which in turn must be integrated into the National Development Plans : the developing of integral and inter-disciplinary nature of Education, in place of the uni-dimensional and mono-disciplinary nature of Education ; the growth

of decentralised adult education structures, in place of centralised educational hierarchies: the building in of participatory mass adult education methodologies, instead of elite-oriented leadership : the conception of education as a continuum which conserves democratic values and our pluralistic cultures, in place of education limited by time and space and marked by political and cultural irrelevance : the recognition of the revolutionary potential of Adult Education as a purveyor of change against statusquoism and as promoter of emerging new values alongside of nurturing the traditional ones.

Balance Sheet

Three years have elapsed since these decisions were made at Dar-es-Salaam. Where do we now stand, what have we accomplished and not accomplished, as we near the end of Second Development Decade ?

Pluses :

Internationally, we have recorded substantial achievements in World Food Security, with the security information network, world food stocks and the setting up of the International Fund for Agricultural Development : we have made a start with agreement on the buffer stocking of 5 commodities, its funding and the opening of the second window : we have had the third replenishment of IDA, the agreement on IMF gold sales and the creation of the Fund for meeting the-balance-of-payments problems of the poor countries, the growth of UNDP as a major multilateral pre-investment instrumentality and the emergence of OPEC as a spectacular ODA contributor with 3 per cent of its GNP. We have agreement in principle on a compensatory mechanism in relation to the brain drain

phenomena and a number of positive developments that have intervened—including the Unesco Recommendation of Adult Education, the World Bank statement on Education, the Alma Ata declaration on Primary Health Care, the Buenos Aires Declaration on TCDC, and the emergence of the International Council of Adult Education with Scandinavian participation and the participatory Research net work. All this needs to be seen against the backdrop of SALT II and the Israel—Egypt peace treaty, about which there is a question mark which only the future will answer.

Nationally, the achievements include, at the political level, the strengthening of democracy through the government changes in Afghanistan, Iran, Nicaragua and Uganda; planning in terms of Basic Human Needs, Employment generation and Redistributive justice; replacing linear expansion in education by making room for the reform and innovation movement; the priority to primary and adult education given by India and Kenya, in addition to Tanzania; and the growing interaction between formal and non-formal education and development departments and sectors, and the increasing response of Adult Education to the new and emerging needs of workers and workers' movements.

Minuses

The triennium since Dar-es-Salaam has also recorded serious set-backs. The international gains are token. The national advances are verbal.

Internationally, the New International Economic Order is still a partially supported slogan rather than a committed international programme. The growing gap between the industrialised and developing countries or the complete deadlock at UNCTAD V in Manila which has sharpen-

ed the North-South conflict to a crisis level; the stalemate covering the Multi-lateral Trade Agreement with which the Tokyo Round culminated (the developing countries supply only 1 per cent of the manufactures consumed by the OECD countries but their trade deficit with OECD countries amounted to \$ 18 billion in 1977); the deadlock on the fulfilment of the ODA aid target on debt rescheduling technology transfer and international monetary reform and on restructuring of the international economy generally are all pointers in this direction. To these must be added the lack of progress after four rounds in the UN Law of the Sea conference and the growing arms expenditures. (The Stockholm Institute calls attention to the annual armstrade today of 20 billion and of the increased arms spending of the developing countries which has spurred from 3 per cent of total worlds arms spending in 1955 to 18 per cent in 1977 which is three times more than the Official Aid they received.)

Nationally, the World Bank Atlas tell us that the majority of people in the developing countries still live in poverty; which is a function of growing inequality, the educational system is still mainly formal, essentially centralised and disturbingly elitist. Adult Education is still to be integrated into the Education system in the National Development Plan; a gap remains unbridged dividing scientists and society, thinkers and doers, the normative and positive, and the analysed and unanalysed categories of thought and action programmes.

Futures

What then of the Future of the role of Adult Education Development in the Third Development Decade ?

My answer is : (a) let us return to the decisions of Dar-es-Salaam : (b) let us turn those decisions into acts.

For Adult Education, this would mean that :

the themes of Adult Education in the III Development Decade are the themes that beset the human condition today: peace and poverty, pollution and population, the immediate and perceived problems of individuals and groups, (whether those individuals and groups are in rural India or in industrialised Gothenberg), the discriminated women or displaced workers, resulting from the container revolution or the so called third world revolutions ;

the methods of Adult Education are non-formal which include its interdisciplinary, interdepartmental nature; in fact all of education should be non-formal for that is the only way to ensure that Adult Education deals with real life themes;

one of the most urgently needed methods is Research, which has to make up for its lack and lag in Adult Education compared to the research built up in formal education, and whose inventory includes areas about which we know little or nothing, such as what makes for political commitment, the frightening demographic dimension, the various necessary but baffling linkages between motivation for Adult Education, the potential of awareness, the methods, methodologies and monitoring and evaluation demands—all of which call for Research which at the vertical level (from the bottom up) has to be participatory, and at the horizontal level has to be spreading out in even widening circles (covering all cross disciplinary and sectoral research in the social, natural and physical and human sciences) and at the

circular level has to be feeding back into plans, projects and programmes;

another sector on which studies are needed is in the communications area, covering the old mass media like the press, film, TV and radio, as well as the new perspectives opened up by satellite communication for Adult Education. Adult Education has a special responsibility for the soft ware facets of such communications media;

a critical area facing us is the involvement of political leadership of the country in Adult Education. The role of Adult Education in Development begins with and is decided by political commitment.

Hence parallel to the emergence of IAEA which will be completed by the entry into it of the USSR and China as the International Adult Education catalytic agent, I end with two further action proposals.

First, each country should set up the Adult Education structure that we decided upon in Dar-es-Salaam, governmental, para government and non governmental. As the Design declares "The agreement in the Unesco Recommendation is that each country should have an appropriate mechanism for bringing together on a regular basis those most responsible for education, to determine national commitment, decide on allocation of resources, and design sound policies and coordinated programmes for Adult Education for Development. Such a coordinating body would involve government departments (such as health, agriculture, economic production, cultural services, education); universities and colleges, organisations concerned with workers, rural development, trade unions, women, the aging, ethnic

minorities, managers and professional personnel, broadcasters and publications."

Second, let us, during the Third Development Decade, make the Adult Education Movement a cadre based movement—cadres committed to the Adult Education ideology and comprising industrial workers, agricultural labourers, scientists, students, doctors, nurses, engineers, managers and politicians. Then and only then will Adult Education be equal to the challenging tasks which Development opens up to it.

In the light of this perspective, the International seminar decided :

Development Strategy

Adult Education is not a panacea for the development problems. The first thing to do is to make a case for 'adult education' and to make it convincing to the planners. Also, there is need to make a case for 'development' to the adult educators. There is need for the adult educators and the development personnel to learn from each other and to cross professional boundaries.

The characteristics of adult education and the strengths of an adult educator need to be clarified. The adult educator

had some expertise in motivation, mobilization of mass campaigns, teaching-learning methodology and evaluation methods and techniques.

It is necessary to have information on success stories as well as failures with regard to making adult education a vital component of development strategies. ICAE should explore the possibility of sitting with planners to find out what had happened so far and to plan the role of Adult Education in the Third Development Decade.

Research Perspectives

ICAE should set up a Research Consortium under ICAE, with some caution. There is need for strengthening regional support and for finding out ways for utilising the existing networks. It is also necessary to investigate how the existing networks are functioning, before establishing a Research Consortium. Possible research areas are recommended, by the seminar for undertaking research.

The functionality and awareness components of NAEP are of importance. Other countries are looking to India to provide information on how these two components can be measured.

Highlights of the International Council of Adult Education

M.S. Adiseshiah

The highlight of the Seventh Board of the International Council of Adult Education meeting at the Hanasaari Cultural Centre, Finland, was the adoption of a revised constitution for the Council, under which it will be governed by the General Assembly of all its members (currently 90) convoked at least once in 3 years, an elected Executive Committee of 23 members meeting annually and the Bureau of its officers responsible for execution of the decision of the Executive Committee and General Assembly. The General Assembly elected Robert Gardiner (Ghana) as its President, Malcolm S. Adiseshiah (India) as past President, Bud Hall (Canada) as its Secretary General, and Chris Duke (Australia) as Associate General Secretary, Roby Kidd (Canada) as Treasurer, and as Vice Presidents Miss Bernadino (Asia), Mario Cabral (Africa), Arther Stock (Europe), Mohi El Dine Saber (Arab States), Eduarde Gonzales Reyes (Venezuela), Ed Glazer (North America), A King (Caribbean). It also invited USSR and China to the Vice Presidentship and requested Mr. Olaf Palme (Sweden) to be the Honorary President. It also elected 9 other members to the Executive Committee.

The programme highlights included plans for expanded training and action projects in the seven regions, Africa, Asia, and Pacific, Arab States, Caribbean, Europe, North America and Latin America, with a new emphasis on inter-regional

exchange and cooperation, the rapidly expanding participatory research network which is democratising the adult education movement and the work to follow up the Alma Ata declaration on Primary Health Care, and the preparation for participation in FAO's World Conference of Integrated Rural Development and Agrarian Reform in Rome, in July, and the UN's Conference on the Application of Science and Technology Development in Vienna, in August.

The Council's Cooperation with Unesco centres around the implementation of the Recommendation on the Development of Adult Education. Particular interest was evinced in the International Symposium on the Role of Adult Education in the fight against inequality being organised for Unesco by the University of Madras as opening up a new and urgent dimension in the relevance of Adult Education to condition of Man and the present status of human societies. Similar relations with ILO, FAO, UNICEF, WHO and the World Bank which are developing were reviewed and decisions taken.

The Council met in ideal surroundings for Adult Education, with Finland and Scandinavia having originated the forms of Adult Education known as Folk High Schools, Study Circles and professional education and vocational training, which the Council members visited; as a result they carried home with them many lessons.

Evaluation of Adult Literacy Materials in Kannada

H.S. Ananthanarayana

Drawing attention to the contradictions and cantradistinctions between the traditional and linguistic methods of literacy teaching, the author discusses, in accordance with a specific definition of literacy, the impact of linguistics on adult literacy, with reference to primer-construction in Kannada, reviewing the horizontal and vertical effort of the Mysore State Adult Education Council, in this regard, from its very inception, in 1940, to the present day. The author discusses the plan and outline of primers, the three literacy texts, from the point of view of phonology, lexicography, grammer, grading and structuring of the material, repetitions for revision and confirmation, similarities in shape and sound (graphemes and phonemes) expansion and substitution etc., illustrating his point by quoting examples from the texts reviewed. While finding the method employed neither strictly traditional, nor linguistic, the author praises some techniques employed, at the same time placing his finger on certain inadequacies. We would welcome reviews on texts for adult literacy from other regions done along these lines or any other lines chosen by the authors.

Introduction

We may begin our evaluation of the materials in Kannada with an attempt at defining the term 'literacy' which has come to mean different things to different persons. There seems to be no agreement on meaning of the term. Some would like to limit the use of the term to the bare ability to read and write, while others would like to include also other basic skills such as arithmetic. There are still others who would imply by this a certain standard of education such as obtains at the 4th grade or 6th grade. We would however like to subscribe the following definition of Gudschinsky (1968 : 146),

who has been a pioneer in the field of literacy. According to her 'that person is literate who, in a language he speaks, can read with understanding anything he would have understood if it had been spoken to him; and can write, so that it can be read, anything that he can say'. According to this definition then the term literacy would be understood as a skill, a tool, a means of communication, like spoken language. This definition emphasizes the communicative value of literacy, and uses as its standard of excellence the reader's oral control of his own language. A dichotomy may be relevant between adult literacy and primary

education for children, but we restrict our focus here only to the former.

Our next concern after understanding the term literacy is to discuss the impact of linguistics on the former. This is no easy job as linguistic theory has undergone drastic changes since first attempts were made to apply its findings to problems of teaching, reading and writing.

Methods of teaching literacy

Without going into great details, we may summarize first of all the various traditional methods which fall under the broad headings of i) methods which lay emphasis on elements of words and their sounds, and ii) methods which emphasize meaning from the beginning. In the first are included the alphabetic method, the phonic method, the syllabic method, and in the second, the word method, the phrase method, the sentence method, and the story method (cf. Gray 1956 : 76-93).

We may recall here the observations made by Gudschinsky (1976:8-9) regarding these methods: 'They all take as primary the written material. They pay little or no attention to the relationship of this material to actual speech. Alphabetic methods focus on the names and shapes of the letters without regard to their variety of sounds in the language. Phonics methods shift the focus to the sounds of the letters in contrast to the sounds of the language. In word, phrase and sentence methods, the focus is on units marked out on the page of print by word space or punctuation. There is little or no concern with the grammatical role of such words or the relationship of any of these units to the spoken language. This can be seen especially in vocabulary studies and word frequency lists that formed a basis for

many word methods. A major weakness in these lists, from a linguistic point of view, is their failure to distinguish between contentives and functors, and between grammatically independent functors such as pronouns and dependent 'clitics'. They are also weak in the distinction between written or literary vocabulary and the spoken vocabulary of everyday communication.'

The linguistic methods have been again numerous and varied, depending on the theoretical background of the linguists. Beginning with Leonard Bloomfield, there have been a host of linguists who got themselves interested in the problem of literacy. We do not wish to consider all these attempts here in detail but would like only to draw the attention of the interested to the good summaries found in Gudschinsky (1976 : 9-32). A total literacy programme according to Gudschinsky (1976 : 45-46) includes the following : stimulation and development of a native—authored literature with ongoing training of authors and outlets for their product ; the development of literacy as a community value ; a literacy readiness programme for the people of community and especially of the prospective pupils ; the development of a locally supported and motivated organizational structure for the teaching of both adults and children, and for the training of teachers and supervisors to insure an ongoing programme. All of this must be done within the constraints of the local language and culture.

Literacy Programme in Karnataka

We may now review the efforts made by the Government of Karnataka in the direction of spreading literacy among the adults. We will also comment on the

linguistic aspects reflected in the primers constructed for the purpose of teaching reading to these adults. (1)

The Mysore State Adult Education Council was inaugurated in the year 1940 and soon started conducting adult education activities in the nine districts of the former Mysore State. When in the year 1953 Bellary district of the old Madras Province was transferred to the Mysore State, the activities of the Council were extended to include that district. After the Reorganization of States in 1956, the jurisdiction of the Mysore State and therefore of the Adult Education Council extended to 20 districts which now include also districts of the newly integrated areas from Bombay, Hyderabad, and Madras States.

Soon after its inception, the Council undertook a planned programme for the publication of graded literature for neo-literates. These publications include three graded textbooks for the teaching of literacy, booklets on popular subjects for the further reading of the literates and a weekly newspaper called '*Belaku*' for students of post-literacy classes and neo-literates. Text-books for literacy have undergone several reprints. These are being revised constantly on the basis of the familiar vocabulary of the adult readers, keeping in view the principles of repetition and recognition. The follow-up literature includes a large number of titles on various topics. They are arranged in 5 series : i) short stories, ii) biographies, iii) dramas,

iv) dialogues, and v) folk literature. They cover subjects such as literature, travel & tourism, economics and social studies, agriculture, health, everyday science, Dharma and religion and local government. The follow-up literature is divided into three grades in the order of readability and also on the number of different words contained in them. The Council has extended its programme of publication to include books for further reading of advanced literates or new readers of rural areas. The new series of publication is called the Library Series and includes popular editions of Classics, teachings of saints and religious leaders, everyday science and agriculture.

The weekly periodical called *Belaku* is being edited and published by the Council for distribution among the literacy classes and other agencies of adult education, such as rural libraries. *Belaku* provides its readers a digest of news of the week, and short articles written in their own language by rural readers. Interesting riddles, popular proverbs and folk stories also form part of the content of this news-sheet. Extracts of technical information on agriculture, animal husbandry, health, sanitation, etc. appearing in technical magazines are translated or adapted into simple Kannada and published in *Belaku* for the benefit of rural readers.

Easy reading matter in the form of folders and reading cards on topics of current interest have been published and are distributed widely among the new literates and students of post-literacy classes. Some of the subjects of the folders are the National Flag, the National Anthem, Cholera, Cow dung, Cooking gas and Care of animals.

¹ I would like to record here my appreciation to Dr. K.P. Acharya of the Central Institute of Indian Language, Mysore for assembling the materials and for making them available to me for this evaluation.

The Plan and outlines of primers

The three literacy texts brought out by the Council are : (i) *bā aṅṅa ṓdu kali* 'Come brother, learn to read', (ii) *idannu ṓdaṅṅa* 'Read this, brother', and (iii) *vayaskara oduva pustaka* 'Reading book of adults'. The first book consists of 30 lessons distributed in two parts of 12 lessons and 18 lessons. Each lesson includes three sections : (i) reading, (ii) recognizing of symbols, and (iii) practice. In each lesson the reading material is given below or by the side of the picture the word(s) for which are the focus of that lesson. It contains sentences which are easily read and the words employed are those more familiar to the farmers. It appears that the adult readers of the literacy programme are assumed to be only farmers. The selected topics relate therefore to the progressive farming. The key words in each lesson are few; they are underscored and are repeated several times. This facilitates the readers to easily recognize and learn the new words. The style of the language is more colloquial and nearer to the spoken form, in the 1st book, and is progressively replaced by a higher literacy standard in the 3rd book.

The teacher is supposed to read each sentence slowly along with the students. He must clearly emphasize each word while repeating it and separate them all by pauses. A word is not further analyzed into its constituents while reading. This means, that the students soon come to know of words as units of meaning. The analysis of key words is then presented placing the constituent letters in separate squares. The primary as well as secondary symbols are shown separately. After the students have read this section several times, they are encouraged to write these words and

letters. At the end of each lesson some new words are presented which make use of the letters of the key words. There is a review lesson after every unit of 5 lessons and no new word is generally employed in these review lessons.

The last 5 lessons in the 2nd part pertain to simple arithmetic. The adult farmers will normally be knowing a little bit of accounting and all they need to be taught is writing and the ability to understand this when presented in the way this accounting is presented in writing. The lessons include simple problems in addition, subtraction, multiplication and division.

The second book contain 42 lessons and the plan of lessons is slightly changed. While the style of presentation of the first book is still retained, alternate lessons are put in a different style. Key words are not indicated here; the lesson has a single theme developed into a continuous and connected-reading section. There is also no practice section. There are no review lessons either. The third book in 27 lessons shows a further improvement in the presentation. The lesson type of the first book is completely dropped. We have only connected reading on single themes such as lives of great men and women, information on science, technology, rivers, newspaper Government, Five-year Plans, etc. There is an exercise at the end of each lesson requiring the student to fill in the blanks, to narrate the story they had just finished reading, and to write the new words. After a few lessons, the exercises include also answering of questions on the material that was read, and making up sentences with new words learnt. The lessons begin to become longer, sometimes extending upto

3-4 pages of the text-book. Small poems are also introduced gradually, to give the students an idea of the style followed in different types of literary composition. Towards the end of this book students are taught the art of letter-writing, which would be necessary for them in asking for loans from the Cooperative Society and in seeking suggestions from the Block Development Officer.

The Lexicon

Adult literacy programmes necessitate preparation of text books for teaching, reading and of follow-up materials, for the development of a reading habit. Books for adult literacy classes will have to be community oriented in character and must keep in view the reading needs and abilities of persons for whom they are meant. Adult illiterates are introduced to reading and writing for the first time, late in their lives. Learning has to be made for them a pleasant, easy, and quick process. Known words and phrases of high appeal have to be used to teach the adults the unknown forms of the script. Text books should be composed in a language that is simple, in the sense that the language used is already known to and spoken by the learner. The same simplicity of language applies to the construction of follow-up reading materials which may permit a gradual relaxation in the familiarity of the vocabulary, according to the literacy level of the readers.

When the activities of the Council were limited to the 9 districts of old Mysore State, the words employed in lessons of the literacy primers were representative of the spoken language of that area. However consequent on the Reorganization of Mysore State, the Council felt need for the preparation of a new and complete

vocabulary list of words spoken and understood in all the regions. At the request of the Council, the NCERT sanctioned a project for the 'preparation of the word list in Kannada for neo-literates'. The project included the collection of both recognition and reproduction vocabularies. A Research Committee was constituted to guide and supervise the project under the chairmanship of Shri T. Krishnamurthy, Retd. UNESCO expert in Adult and Youth Education. The Committee also had on it persons, each of Professor's rank representing the disciplines of linguistics, education, psychology, Kannada, and economics. The Committee prepared several word lists from which the writers of follow-up literature may draw the necessary vocabulary for preparing booklets. Four lists are given as appendix to a report published by the Research Committee on 'Word list in Kannada for Neo-literates'. They are : (i) Basic Word list of 500 most frequently occurring words in Kannada, (ii) Basic word list of 1541 words with a frequency of more than 10 in the sources examined, (iii) A further word list of 1096 commonly occurring words having a frequency between 5 and 10, and iv) A supplementary list of 112 words which although not found in the high frequency lists, are mentioned as commonly occurring words in Kannada by the language experts of the Committee.

The Committee further recommended that the first list may be used to control the vocabulary of literacy primers, the second list to control the vocabulary of primers as well as follow-up literature of the first stage of literacy. The remaining are additional lists from which words may be drawn when needed by the writers of general reading materials for literates. According to the Committee's report, the

analysis of our primers will show the following figures for recognition vocabulary :

Text book	No. of running words	No. of different words	Average repetition
1. <i>bā anna odu kali</i>	460	66	7.00
2. <i>idannu odanna</i>	3362	605	5.50
3. <i>vayaskara oduva pustaka</i>	6741	2277	2.96

The first book introduces 30 key words in part 1 and 16 words in part 2. The second book has 45 words out of which 4 words are repetitions. New words are also employed in the practice section making use of the graphs learnt in the key words.

Phonology

In part 1 of the first book, 30 letters corresponding to phonemic units of the spoken language are introduced. Of them 9 symbols represent vowels and the remaining consonants. Length distinction is brought out clearly for vowels and among the consonants, there is distinction shown between voiced and voiceless and between orals and nasals. Of the sibilants, only the dental is employed. The aspirated consonants are relegated to the second part with the sole exception of the symbol for 'dh'. The second part introduces three symbols for vowels and four symbols for aspirated sounds of the velar and labial series, the remaining two sibilants, and the combined graph 'ks'. The second book introduces the symbol for the remaining vowel (r) which is found only in loan words from Sanskrit, and the remaining aspirated sound of the palatal, retroflex, and the dental series. The

symbol for long vocalic 'r' and the nasal of the class of velar are not introduced. The symbol for palatal nasal is also introduced in the second book, although in the speech it is an allophone of the dental nasal. A symbol for *anusvara* is also found although this could be treated as non-phonemic.

There appears to be no plan in the introduction of these symbols as may be seen in the following chart. It is neither based on the frequency nor on the simplicity of graph. Also the similarity of shape between graphs has not guided the progressive presentation of these symbols.

Lesson no.	Primary symbols introduced	Secondary symbols
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Book : 1

1	symbols for r, g, s	symbols for a, anusvāra
2	" b, h, l	" e
3	" m	" ā, i
4	" n	" ī, u, e
5	" t	" o
6	" d	" —
7	" e, ē	" —
8	" v, k c, dh, ḍ	" —
9	" a	" ai, b
10	" t, j, n, l	" —
11	" p, ā, ī, ō	" p, k, ū, ṁ
14	symbols for gh	symbols for r
15	" o	" t
16	" bh	" —
17	" ai	" n
19	" kh, ks	" y, r
20	" ph	" l
21	" i	" —
21	" s, n	" —
	" ṣ, dh	" m
	au	

Book : 2

33	" jh	
35	" ḍh	
37	" th, ṭh	
40	" ch	
	ṛ	

The key words reflect the gaps in the distribution of phonemes in that there is no word beginning with the letters representing retroflex phonemes including the sibilant and the lateral. Other gaps, viz. that no word is found beginning with the letters representing dentals *th*, *d*, *dh*, and also *y*, *v* are only accidental. Words with *th* in the initial position are however rare. There is also no key word where *ch* is represented in the medial position.

In the exercises additional words are given making use of letters already learned in the key words which appear several times in the lesson. These provide to illustrate phonemic contrasts that exist in the language. For example, in lesson 1 after the student has learned the word *ranga*, in the exercise two more words *ganga* and *sanga* are given which show initial contrast between the sounds *r*, *g*, and *s*. Similarly, in lesson 2 one may note such minimal contrasts showing length as phonemic among vowels: *mari* vs. *māri*; *hara* vs. *hāri*; and in lesson 4 tongue height as phonemic; *kīlu*—*keḷu*—*kālu*; *bīlu*—*beru*—*bēlu*. We find the two techniques, *expansion* and *substitution*, fully exploited in the presentation both at the phonological as well as syntactic levels. At the level of phonology, substitution may be seen in such sets of words as *avanu*, *avalu*, *avaru*; *īta*, *īra*; *ādhara*, *āhāra*; *ēni*, *ōni*. Expansion may be said to be at work in pairs such as *gara* vs. *garagasa*; *sari* vs. *sarasara*; *māri* vs. *mārāmāri*; *sari* vs. *sarasāri*

Grammar

There are not many finite forms of the verb in the early lessons of the primer. The first five lessons use only nominal forms as predicates (e.g. *ranga sagarada raita* 'Ranga (is) a farmer of the village

called Sagara'.) or the invariable form of the verb *beku* with other verb roots or by itself (e.g. *belege male beku* 'crop needs rain', *raita tahala bele beleyabeku* 'The farmer should grow good crop'). Only in the 7th lesson a third singular present tense form is found in its first use (e.g. *hakuttane* '(he) puts). Lesson 8 introduces past tense forms in the third person singular (e.g. *kanda* '(he) 'saw', *tilida* '(he) learned'). These forms are without the personal endings and are typical of the spoken style. The distinction between the present and the future which is rarely observed even in the standard spoken style has been unnecessarily introduced in the primer (e.g. *māduttāne* '(He) does' vs. *māduvanu* '(He) will do'. Of the personal pronouns, the third personal forms are introduced in the first part of book 1 and the other personal forms are introduced in the second part. There are not many adjectival forms in the primer. In the first part, there are just three forms: *bahala* 'much', *kadame* 'less', and *hosa* 'new'. The question forms are introduced so that the learner can seek more information by making use of these forms (e.g. *raitara eḷige eke beku*: X and are *ēnu*).

The technique of expansion is also used at the level of syntax. A nominal sentence such as :

i) *ranga sagarada raita*, may be expanded by inserting an attribute as in

ii) *ranga sagarada oḷḷeya raita*.

or,

iii) *belege male beku* may be expanded into

vi) *masāri belege mole beku*,

Substitution technique is illustrated in these examples ;

x) ranga hosa tarada *bija* ellinda tarabeku.

and

vi) ranga hosa tarada *gobbara* ellinda tarabeku.

Also

vii) *sagarada* jaminu masāri jāminu.

and

viii) *rangana* jaminu masāri jāminu.

As in the spoken style, connectives are not employed when sentences are combined and the following examples illustrate this usage.

ix) *sagarada* jana bahala, bale kadime. 'The population of Sagara is more, (but) the production is less'.

x) *rangana* jaminu kadame, *rangana* samsara bahala.

'The lands that Ranga owns is small, but his family is big'.

The basic technique in primers, viz. repetition, is very well employed. Not only words are repeated many times in the lesson in which they are introduced, they are again and again brought up in later lessons. Similarly, whole sentences are repeated in more than one lesson. Sometimes, they are repeated with slight reordering of words, so that the learner comes to understand that both forms are equally good and probably he uses them like this in his own speech (e.g. lesson 1; *ranga* *sagarada* raita, vs. lesson 2; *sagarada* *ranga* raita).

In concluding this brief review of the materials in Kannada, we might observe

that the method employed here is not fully a linguistic method. Nor is it a good traditional method. It seems to be a compromise between the two. Traditional methods begin generally with the introduction of the graphs for what are called 'low vowels', present all the graphs for vowels and then go on with the symbols for the consonants. A good linguistic method would require on the part of the primer-writer a thorough knowledge in the spoken language of the phonemic distinctions, the distributional peculiarities, the frequency information for all the phonemes. He should also be aware of the grapheme-phoneme correspondence, if there is already a well developed writing system, instance of over-differentiation as well as under-differentiation.

The key words must be decided beforehand from the frequency lists and they must be employed in such a way as to present each phoneme in 'its various occurrences. There must be grading of these in that either the criterion of greater frequency of graphs in building words or of simplicity of the graphs should get precedence over least frequency and complexity of the symbols. Similarity in shape could also be exploited. None of these principles appear to have been followed. Although key words are focussed there is no explanation regarding the choice of these words except that they all belong to the vocabulary of the farming class. It is true that graphic symbols are shown separately in the key words and comparison is drawn between the focus and the other units. However, a complete phonologic base does not appear to have been utilized.

Similarly, at the grammatical level choices made by the writer in the present-

tation of grammatical units are not clear and explicit. The topic-comment type of nominal sentence which is a special feature of Dravidian languages is employed in the early lessons without bringing in the complexity of the verbal conjugation. However, it is not clear what criterion has guided the writer to present the functors. For instance, it is probably the right thing to have decided on the introduction of the third personal pronominal forms, which are least marked and are more frequent, before first and second personal forms. It is not explicit however that the writer keeps this information in view. Same is the case with the presentation of other parts of speech, viz. the adjectives, adverbs, etc.

Eradication of illiteracy is taking a functional value with the concept of selective approach and functional literacy instruction is being intensively correlated with increase in agricultural production and the development of other occupational interests. Reading materials to be used in functional literacy programmes need to use more and more technical and

occupational vocabularies of the rural masses. Since the majority of the rural masses in our country belong still to the farming class, the vocabulary and the content of the lessons prepared may be said to have been well planned. Since the adult learners for whom the primers are intended have already the command of the spoken form of the language, the primers which intend to teach the correlation between the spoken word and the written word are probably all right for the purpose. Although they do not employ the concept of 'grading', the interest of the learners is kept alive throughout by presenting known themes and themes which are beneficial to their occupation.

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GUJARAT STATE ROAD TRANSPORT CORPORATION.

Encouraging Participation in Development (LAEDZA BATANANI CASE STUDIES)

R. Kidd
M.L. Byram

A large number of social thinkers emphasize on conscientization, with repeated incidence. The malady is not merely ignorance of production skills, but a stunted outlook, apathy, want of self-confidence among the rural masses in their own ability to change their situation constructively. The first task then is creating critical awareness, Paulo Freire did it with picture codes. The authors argue that popular theatre is potentially capable of doing it in a forceful way, provided it is exploited in an ingenious and creative manner, by leaving enough scope for improvisation, enthusiasm, cutting out heavy-scripting memory-burdening clap-trap, so as to bring it situationally close to the original, which is sought to be struck by an inner urge for change. In the light of these points, the authors present two case studies of popular theatre programming in Botswana.

The lack of production skills and technical information are not the only constraints to development. An equally important factor is people's outlook. Their lack of confidence and their feeling of being unable to constructively change their situation preclude them from active involvement in development. Reg Green has said :

The first task of education is to create both an understanding that change is possible and the knowledge of alternatives leading to desire for change. The second is to enable individuals and communities to identify what types of change they wish to achieve and how to set out to achieve them. The third—not the

first—is the training in particular skills and the provision of particular pieces of knowledge. (1)

Often in non-formal education the first two tasks are ignored. Frequently it is the non-formal educators who decide what skills and information are required and impose these on the learners without relating them to the "psychosocial" situation of the learner.

The starting point then is to challenge prevailing apathy and mobilize interest, participation, critical awareness and self-confidence. Only when people have become aware of the possibility of changing their situation can non-formal education and other strategies for organizing rural development have any impact.

One of the most effective methods for developing participation, critical awareness, self-confidence, and collective action is the problem-solving group discussion as elaborated by Paulo Freire. Freire used pictures which he called "codes" to depict the essence of the problem ("codification") and to spark off discussion. (2) There are, of course, other media for "codifying" reality, for example, drama, documentary film, video-tape, etc.

POPULAR THEATRE

This paper discusses two Freire-type community education and action programmes built around the use of popular theatre. The term "popular theatre" is defined as people's theatre speaking to the common man in his language and idiom and dealing with problems of direct relevance to his situation. It attempts to involve the whole community, not just a small elite determined by class or education.

Popular theatre can be an effective tool in conscientization programmes :

- (a) As entertainment it seems capable of attracting and holding the interest of large numbers of people, many of whom have been alienated by traditional approaches to adult education and development.
- (b) As an oral medium in local languages it can involve the poorest groups and classes who are often left out of development activities because of their illiteracy or lack of understanding of English (or the official language).
- (c) As a medium capable of creating a mirror image of local reality it

focal point for the discussion of community issues.

- (d) As a collective expression and communal activity it creates the context for co-operative rather than individual thinking and action. It creates the possibility for horizontal communication (or peer learning) rather than one way communication from the top downwards.

Futures

The most important feature of popular theatre is its representation of local situations and problems (codification). It is this which makes it a powerful tool for education. People see themselves and their situation afresh and want to talk about these problems with others. Through discussion (which follows every performance) people can share their ideas about these problems and formulate solutions to them. Often this alone is not enough, it has to be supported by discussion and other forms of follow up such as extension work.

Another important feature of popular theatre is that it is participatory. The theatre form used is one that everyone can learn to play a role, improvise dialogue, or handle a puppet. Extensive rehearsals or memorised lines would discourage participation. So instead of a heavily scripted approach the performances are based on improvisation, enthusiasm, and a plot line which is worked out by the actors themselves. This approach works well precisely because the actors are familiar with the issues and the situations they are presenting (since they are their issues) and they develop their dialogue, gesture, and action in response to each other and the audience without having to remember a fixed script.

By keeping the form rough and simple popular theatre can be kept within the control of local people—therefore it can be used on a mass scale.

Thus, popular theatre is an appropriate medium for mass social transformation programmes since :

- (a) Everyone can handle it.
- (b) It is inexpensive and has no technical limitations.
- (c) As an already familiar medium (drawing on indigenous creative expression) it provides an acceptable means of bringing development issues into the community.

This latter aspect of drawing on local cultural expression is very important.

Folk media enthusiasts have emphasized the 'familiarity' of the medium. Colin Low has commented :

In many communities of limited literacy, the habitual response is 'We can't speak, we have no education'. There is a belief in educational inferiority and there seems to be almost compulsion for self-denigration before the mystique of education. Yet many people in these communities, because they are not influenced or inhibited by extensive schooling have a great oral tradition of story-telling, versifying, singing, and so on. They can be witty and colourful and the language is sometimes richer than the homogenized textbook variety. Making use of this talent can change attitudes toward the educational mystique.(3)

What is more important is that people are good at it. This makes it immediately

useful as a force for increasing self-confidence. By neglecting indigenous creative expression we "inhibit people from active participation in the process of modernization, because an abrupt denigration of traditional forms of culture means denial of access to a kind of literacy to which they have been used".(4) On the other hand, by using a popular theatre which makes use of local forms of cultural expression, "the creative forces that reside in the people are being brought to bear on the development process". (5)

Finally it is important to emphasize that the popular theatre performance is not the whole experience. It is the initial catalyst for a programme of education and action.* It is used in a deliberately functional sense, not as an end in itself but as a medium of social transformation. In this way art becomes socially relevant and part of a larger concern for the creation of a more human and justly ordered society.

Adult educators in Botswana have been experimenting with popular theatre as a tool for conscientization. The initial experiment called "Laedza Batanani" was a community education programme in northern Botswana. Its success encouraged other groups of development workers in Botswana to experiment with this approach. A national inter-agency committee was formed under the leadership of the Univer-

*Bro Russell and his Ghanaian colleagues have experimented with the use of performance not only in the initial motivation stage but also in the follow-up action programme. In the latter case performances are used to provide discussion on some of the problems in implementing the action programme. See Bro Russell, unpublished report on a popular Theatre Project in Ghana. Institution of Adult Education, University of Ghana, 1977.

sity's Institute of Adult Education to encourage all extension agencies to learn this technique and use it where appropriate. A national Popular Theatre Workshop was held in May 1978 for extension workers.

This paper focusses on two examples of popular theatre work in Botswana to illustrate its motivational power to mobilize interest, participation, critical awareness and to develop people's confidence to participate in their own development.

Case Study I "Laedza Batanani"— A Community Education Campaign

ORIGINS, OBJECTIVES AND METHODS

"Laedza Batanani" was the first experiment in popular theatre programming in Botswana. It started in 1974 in northern Botswana. Community leaders and non-formal educators decided they wanted to do something about the chronic apathy in the area—a direct product of its scattered settlement pattern, the neglect it has suffered through the large number of men working outside the area in South Africa (often year round) and weak leadership from traditional authorities.

The approach and techniques used by extension workers had not successfully re-awakened community interest and participation. They tended to be more concerned with providing services and information than with motivating people for participation in their own development. Their messages were based on external prescriptions rather than a local assessment of needs and demands. At that time there was very little co-ordination of effort or integration of message; field workers held separate meetings and preached a narrow sectoral messages to a

converted few (e.g. "master farmers"). With the declining support for village meetings there were few opportunities for the education of the community as a community.

A fresh approach was sought. A search for alternative methods used in other parts of the world led the organizers to recognize the potential of popular theatre-representations of local social reality through drama, puppetry, singing and dancing, using local languages and idioms to large often open-air audiences not limited by class or education. Since Botswana's traditional performing arts had been largely eroded during the colonial era, the organizers decided to make use of transplanted media (drama and puppetry) along with indigenous media (dance, drama and song). In making this choice they followed Ngugi's injunction to "create new songs and dances with new rhythms where the old ones had been lost or found inadequate".(6) In addition Ghana's successful transplant and local adaptation of drama in creating its "concert party" tradition encouraged the organizers to experiment along similar lines with drama and puppetry in Botswana.

"Laedza" means "Wake up—it's time to get moving"; "Batanani" means "Let's come together and work together". The notion of "Laedza Batanani" is to provide an occasion where the community is drawn together, is "woken up" to their situation, and discusses what might be done about it. This aim is operationalized through:

- (a) Presenting important local issues through an entertainment medium which arouses people's interest.
- (b) Encouraging the community through discussion to develop a deeper awareness of these problems and a commitment to take action.

"Laedza Batanani" is concerned with developing among community members an understanding of their situation with a view to promoting active involvement in their community's development. The dramatization of local issues that have been identified by members is used to communicate these issues in a way which people comprehend.

Community Workshop

Each year the campaign is planned during two workshop sessions. The first workshop held in May is organized to involve the community in identifying the festival issues and in planning the festival. Over one hundred community leaders and organizations are invited; they include traditional leaders, teachers, politicians, village development committee members, field workers, teachers, and church and women's group leaders. Working in small groups the participants start by brainstorming lists of problems concerning village development, agricultural production and other forms of employment, family relationships, value conflicts and consumer issues. Then the groups come back together to exchange their reports and jointly produce a detailed socio-economic report on the area.

In 1976 this problem-identification process was further refined by adding a priority-setting exercise in which the groups selected three problem areas on which they felt community members would be willing to take action. Limiting the number of readily identifiable problems facilitates the process of social change. Criteria used in this priority-setting exercise included:

- (b) Problems which individual families or groups can deal with rather than large projects requiring the backing and support of the whole community.
- (c) Problems which require a local response rather than a government solution.
- (d) Problems whose solution can be linked to the regular work of extension agents.

Problems featured in the first three festivals have included :

- 1974—Family conflicts, migrant labour, cattle theft, and village development.
- 1975—Government land reform proposal, tuberculosis, youth problems, stray cattle.
- 1975—Venereal disease and sex education, nutrition; vegetable production and sanitation.

Actors' Workshop

Once the campaign issues are decided at the community workshop some of the participants are selected to attend an actors' workshop where detailed analysis of each issue is undertaken. This involves:

- (a) Listing people's knowledge, attitudes and practice in respect of each problem.
- (b) Identifying from this list the key constraints to active participation in development activities etc. (e.g. false beliefs, lack of resources, etc.)
- (c) Deciding which of these constraints might be successfully

- (a) A modest target which groups can easily achieve.

challenged and which current practices should be built on and supported.

Through this analysis participants work out a clear set of objectives and problems to be presented as a preliminary step to "scripting" the drama, puppet play, dance or song.

In all of these discussions the final yardstick is realism. Important constraints are identified but only those that are considered to be amenable to change are selected. For example, many people get ineffective treatment for VD from the traditional doctor, yet to discourage the use of traditional medicine would only antagonize people. In this situation the actors chose as the main message men's responsibility to tell their lovers (since VD is difficult to detect in women). Similarly in the discussions on sanitation the actors decided that to promote the construction of toilets at this stage would be unrealistic. Very few families have the resources or the motivation to build a toilet. As an alternative the festival promoted the practice of digging a trench by each family and of taking a shovel to cover one's excreta.

The object of all these sessions is to clarify the villagers' perception of a problem before dramatizing it. Considerable care is taken to avoid crude propaganda (i.e. by promoting government solutions and packaged answers in a direct and mechanical way, without first presenting the problems as they are perceived by the local people). The aim of the performance is to create an awareness of the problems and to motivate the people to do something about them. It is the field workers' job in the follow-up programme

Encouraging Participation in Development
to provide any technique needed to solve the problem.

The actors then work on the drama, puppet play, dances and songs. For the drama all of the actors work together developing a sequence of events and then each actor improvises his own lines. This helps produce the right spontaneity and local colour. By working out the issues and the plot together, the actors adopt the material as their own and learn their parts very quickly. This also makes it possible to replace by others in the team, actors who fall sick.

While drama is the main vehicle for presenting the festival issues, it is reinforced by puppetry, dancing, and singing, a mixed media approach. For example, in 1976 each festival issue was presented through a combination of media: VD through drama, singing and dancing; sanitation through puppetry and dancing; and nutrition through vegetable production by drama and singing. Singing and dancing have played an important role by re-stating and summarizing major themes with catchy, easy-to-remember slogans. Songs have been used to make statements which otherwise would be difficult to make. An example of this is an actual folk song "The Thief Who Won", created in the village of Nkomo and incorporated into the 1975 festival. It was used by villagers to tease local police men and headmen with the taunt "The thief pays to steal cattle when the punishment does not fit the crime". The festival song was written by a local councillor and is now sung throughout the year.

THE CAMPAIGN

The venue for this annual event is "kgotla", the village meeting place. Arriving in each village the "kgotla"

transformed into an open-air theatre with a stage back-drop stretched between two poles, a portable puppet stage is erected, and a performance area is roped off.

Special techniques are used for these outdoor performances. Words are kept to a minimum and the narrative is repeated constantly for people who come late. Knockabout action is used to hold people's interest and where possible, the audience itself is involved. For example in 1974 a court scene was used as a vehicle for audience participation. Tribal court cases are popular public events in Botswana and the skills of interrogating witnesses or debating the merits of the case are highly developed.

The actors' semi-circle merged with the audience semi-circle to form the court. When some members of the audience were accused of seducing a miner's wife, they responded with a passionate denial. Other members of the audience started to join in a debate that followed on cattle stealing and, by the end of the scene, the audience was so caught up with the story that they joined in the chase after the cattle thief, when he made his dash for freedom out of the court.

After the performance the actors move immediately into the audience and invite them to form groups and discuss the problems presented in the performances. Discussion is organized in a "Freirean" manner, starting with an "objective" look at the problems presented in the performance and then moving to a discussion of the problems as they affect the villagers and what might be done about them. In the report-back session the chairman tries to get consensus on decisions for action.

FOLLOW-UP PROGRAMME

In the 1974 and 1975 campaigns the fascination with the media seemed to overshadow the social change objectives of "Laedza Batanani". The shaping of the performance was given more attention than the tasks of getting people to make a decision and take action. As a result "Laedza Batanani" operated more as a social ritual, with people confirming one another's views on morality rather than as a catalyst for real social change.

In 1976 a follow-on programme was organized to build on the interest created by the festival. It was felt that each one day festival was too short to create an awareness of the problems and provide the detailed information and advice the people needed to solve the problems. The role of providing detailed information was assigned to the follow-on programme.

Instead of creating a new structure for the programme, the follow-up programme was built into the regular work of extension workers who helped in planning the programme. The field workers were trained in a residential course and through a correspondence course (on VD) to give talks demonstrations and individual advice on the festival topics (VD, nutrition, and vegetable gardening). They also distributed free seeds to interested farmers and picture-story handouts on VD, nutrition and cooking.

COMMUNITY PARTICIPATION

Each campaign is organized by the community: community representatives attend a pre-campaign planning workshop (in which priority issues are identified and provide back-up support for the festival) and in the actual festival performance. Two local councillors and an adult educ

to provide the over-all leadership for each campaign. Each campaign also involves the extension workers in the area either as local organizers (of community participation) or as members of the mobile team or actor-animators.

Laedza Batanani started as an experiment run by government extension workers but it has developed into a community movement based on the principles of participation and self-reliance. It has demonstrated that it is possible to mobilize local people to volunteer their time and effort for planning and running their own education programmes. People are beginning to accept the principle of "self-reliance" of not waiting for government to do everything. "Laedza Batanani" provides a clear example of the potential of harnessing local energies and initiative for adult education and development. This community movement could become a powerful local institution in co-operation with the extension agencies, providing a wide range of local initiatives within the area.

Yet some changes are needed. The community workshop which is held before each campaign appears on the surface to be a good device for identifying community problems. It does represent a progressive step away from getting the message straight from the government. Yet the community leaders who attend the workshop tend to be drawn mainly from the wealthier, cattle-owning sections of the community. In the case of "Laedza Batanani" this accounts for the inclusion of class-specific issues (e.g. cattle theft) and the lack of strong political content.*

*Cattle theft is not a poor man's issue. 45 per cent of the rural households own no cattle at all, while 5 per cent own 50 per cent of the cattle. (Rural Income Distribution Survey.)

Other devices must be used to identify the concerns and interests of other sections of the community. One possibility is the use of Freire-style information interviews with groups in different parts of the community (e.g. at the borehole, clinic, "she-beens", individual homes, etc). This approach was used in "Wasan Manoma", a popular theatre education programme modelled on "Laedza Batanani", which operates in northern Nigeria. By getting a broader reflection of community views a much clearer statement on the political implications of rural development was produced. For example, their play on Nigerias national maize-growing campaign brought out local corruption as a major constraint on production. (7)

The issues of selection and editing remain. No matter how the content is collected—by community workshops, individual or group interviews, or working with people's organizations—the actors need to edit the material and this selection process is affected by participants' political biases. In Botswana's case the decision to build the programme around government development workers tends to make the organisers listen more readily to more politically neutral development issues and to stay away from sensitive political issues.

GOVERNMENT PARTICIPATION

The involvement of village-level development workers as performers is the significant feature of Botswana's theatre-based NFE programme. By virtue of their participation the programme is no longer a one-off event as it would tend to be if it were organized by theatre professionals.**

**There are some exceptions. "Wason Manoma", a Nigerian experiment in community theatre organized by university theatre specialists, mixed performance with discussions but they have not yet developed a follow-up programme or discovered other ways of integrating their performances with on-going extension work.

The performance is one part of an education-action programme, which includes post-performance discussions and other techniques which promote an active response to the performance. This involvement of field staff works well. Most extension workers can combine their understanding of the local situation with a flair for acting. Having tried out popular theatre they become very excited about its potential as a way of challenging people's responses to problems. Their relative success in using this approach has encouraged them to use popular theatre in their regular work. One immediate implication is that integrating popular theatre with regular extension work is no problem since the same people are doing both jobs.

This programme of popular theatre has not only provided development workers with a new technique, it has also helped to challenge "top-down" overly technical approaches to non-formal education. By giving field workers a "non-prescriptive" teaching approach, popular theatre has helped them start to see themselves in a new role—not as mere links between centrally determined technical information and rural families, but as catalysts in motivating people to look closely at the problems, analyse constraints, and examine alternative solutions. This demonstration of the potential of bottom-up participatory programming constitutes an important change in non-formal education practice in Botswana.

Evaluation

Very few evaluation studies have been done on the use of popular theatre or folk media in communication programmes. The Indian Institute of Mass communication has done some pioneering work in this field, providing useful data for the

Indian Government's folk media programme. Popular theatre used in family planning communication programmes in Indonesia(8) and West Africa(9) have been evaluated. In the case of "Laedza Batanani", it was decided evaluation should be introduced from the beginning and results communicated to other interested agencies.

In 1974 and 1975 evaluation was mainly concerned with analysing how the festival could be improved. Less effort was put into assessing its impact. Evaluation was thus formative rather than summative using data collected from group discussion reports, actors' evaluation sessions, and follow-up interviews with community leaders and extension workers. In 1976 a deliberate effort was made to assess some of the results of the festival. A special team was assigned to this task and they conducted group interviews on the morning before each performance as an evaluation baseline. The post-campaign survey was planned for December 1976 but this had to be postponed when Rhodesian military attacks within the area made it impossible to conduct interviews.

The evaluation data available have shown that:

- (a) The campaigns have been successful in attracting large numbers of people, many of whom have not participated before in development activities.
- (b) Spectators recognize the relevance of the popular theatre performances and their value in stimulating discussion. Local people have also praised the festival for making possible the discussion of issues which otherwise could not be

discussed. One participant observed :

It is an interesting way of bringing social pressure to bear on people, easier than wives on their own trying to argue with their husbands. The drama helps to show men what women do not like.

- (c) The campaigns have stimulated active participation of local people in a range of activities including the planning and running of the festival.
- (d) The campaigns have been particularly responsible for some changes such as harsher cattle theft laws, better attendance at village meetings, and increased clinic attendance for VD treatment. It also seems apparent that campaign messages have spread to many people who did not attend the campaign.
- (e) "Laedza Batanani" has provided a model for co-operative programming and has helped develop a sense of teamwork among development workers in the area. The boost to their morale may be one of the major short-term effects of this type of programme.

Some problems require further work. Since non-formal educators were looking for a fresh approach, the starting point was the medium itself. Popular theatre was seen as an effective device for promoting participation and critical reflection. Yet this approach has obscured its original purpose. Extension workers and participants become fascinated with the medium and tend to forget its social change objectives. This often results in a dispro-

portionate emphasis on theatre as an exciting spectacle rather than as a tool for social transformation.

The approach needs to be turned around so that it begins with a clear issue or problem and then examines the potential of popular theatre for dealing with it. Those involved in this programme need a clearer understanding of popular theatre's usefulness as more than a crowd-puller, they should understand that it can also be a mirror of the local situation which can be used to get people talking about their problems and what might be done about them. Its function (to arouse interest and awareness) and its limitations (e.g. it cannot provide the detailed information, advice and support needed for follow-up action) need to be carefully explained. Extension workers and local people need to recognize its potential and limits within an education-action programme.

It is important too that the campaign should not be an isolated event it should be part of an ongoing non-formal education programme. The importance of a follow-up programme to the one week campaign has been recognized. Yet more emphasis needs to be given to this aspect too. Once again the fascination with the medium and the organization of the campaign has overshadowed the follow-up programme. More emphasis needs to be given to the latter.

Another defect has been its subject matter. "Laedza Batanani" has often dealt with the symptoms of the problem (e.g. family conflict which itself is caused by the migrant labour problem) rather than the problem itself. It has created the conditions for the community to analyse itself. Now it needs to facilitate

process by becoming more critical and by making a deeper structural analysis of the situation. A key problem is the lack of any major economic activity which can hold people in the area. "Laedza Batanani" must deal with production as a major issue and link up with other efforts (government and private) to increase production and employment within the area.

Case Study 2 : Resettlement Education

The traditional territorial areas of the Basarwa* in western Botswana have in the last fifty years become fenced cattle ranches. The Basarwa have been employed as cattle-workers or live as squatters on these ranches. As employees on these ranches they have become dependent on food rations and on milk from the cattle they are attending, and many have lost their traditional hunting skills. They also depend on water sources owned by the cattle ranchers and often have no access to land for ploughing or grazing their own cattle.

A recent government survey revealed that the Basarwa had a strong desire to get their own land in order to escape the exploitation of the farms. Government has allocated land and provided boreholes for four new communities. These new settlements will be given other basic services, but beyond that the Basarwa must find their own resources to develop the communities as they see fit.

A series of workshops for each new group of settlers is organized before they move to the new communities. The purpose of each meeting is to give the new settlers an opportunity to meet and

to start talking about the problems and issues related to life on the new settlements. It is important that they realise that they will be responsible for their own livelihood and no longer will be able to depend on others for their food.

Various methods have been tried to make these community meetings work well. Lectures and question-answer sessions tended to reinforce the passivity and dependence of the participants. It made them sit back and listen to government representatives tell them what to do, rather than provoking them to tackle the problems themselves. Small group discussions seemed too academic, requiring an academic response only, they failed to generate the necessary enthusiasm and involvement. In this situation drama was tried as a more dynamic way of involving the participants. The meeting place was set up as a theatre-in-the-round with the performance taking place in the middle.

ACTION

The drama starts according to an agreed plot. The new settlers are gathered around a fire at the new community. They are talking about the borehole and how they can afford to run and maintain it. Then conversation shifts to subsistence. Some threaten to return to the farms, others say that they should wait and see what government will provide.

Two government officers arrive. The senior officer talks about government's contribution (land, borehole, school, health-post) and exhorts them to work harder in the spirit of self-reliance. The translator, speaking in Sesarwa tells them bluntly: "What he is saying is 'No rations, no petrol for your borehole engine. You're on your own. We're

* In the past Basarwa were more popularly referred to as "Bushmen".

giving you nothing,''. The Basarwa ask a few questions to confirm this view. When they realize they can get nothing more out of government the questioning stops. The government officers leave.

The situation must be very carefully demonstrated so that all understand and begin immediately to identify themselves in this imaginary yet realistic context. Government's unwillingness to provide everything for the new settlers must be hammered home with constant repetition so that people's expectations become adjusted to the real situation right from the beginning.

The rest of the drama is built around this basic situation—a group discussion around the fire. Once the actors catch the spirit and start to feel themselves realistically in that situation, the "play" takes off. New situations and issues develop as people start to deal imaginatively with their new situation. These can be fed into the drama from the "inside" or "outside". Actors can create new situations themselves or participants in the outer circle can join the drama bringing in new problems. The organizers can also feed in issues by briefing certain participants in the outer circle to take a problem into the drama or by joining the drama themselves in the role of government officers.

At the first workshop where this technique was used the actors started to improvise their reaction to the opening situation entirely spontaneously. They started to mime how they would use their hunting and collecting skills to provide food and how they would make leather goods and handicraft production. A few men returned to the farms to work on behalf of the group.

The drama becomes a simulation game without documents and role cards, yet it is less structured than a simulation game. The events are not prepackaged or scripted. There is room for participants to choose the issues and situations which are important for them. It gives them the opportunity to paint their own future in an imaginative yet realistic way. Instead of the learning experience being structured for the participants (by government officers), they choose what is important and they determine what is possible. Because of the sense of community, of collective expression that is found in Basarwa life, the statements and actions of the acting group become in one sense collective statements for the whole group. The actors (who change throughout this continuous play) are speaking for the whole group.

This type of simulation game is used to help participants begin to understand and deal with some of the problems in their own future situation. It will work to the extent that the Basarwa are able to see themselves in that situation. The working hypothesis here is that participatory drama provides a much more effective medium for identifying that future situation than listening to a talk or discussing these issues in an academic way. Through this use of theatre discussion becomes part of the performance rather than remaining separate from it. Critical analysis of each event develops spontaneously. Each new event is discussed around the fire by the actors and also by the audience.

ANALYSIS

These two case studies illustrate the potential of popular theatre for developing participation, critical awareness and self-

confidence. The starting point is the identification of the problem. This is drawn out through a process of dialogue with members of the community, then presented through the medium of popular theatre for discussion.

The performance raises the issues only: it is not prescriptive, there are no pre-packaged answers. Working out an appropriate solution is the purpose of the discussion, and this comes only after a critical analysis of the problems themselves. The performance is the starting point—the motivational force—and it should be emphasized that it is the catalyst for a programme of education and action. Used in this deliberately functional sense the art becomes a medium for social transformation.

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Communication Support to the National Adult Education Programme

B. B. Mohanty

The National Adult Education Programme is a categorical commitment of the Government which, in the Policy Document, recognizes the critical role that the mass media can play in realizing the NAEP objectives speedily and extensively. The author draws attention to potentialities of the Radio and T.V. and the erratic, peripheral role played by these in this regard in the past. Identifying certain needs, he advocates use of franchise radio and T.V. for carrying an development message, installation of local transmission points on the pattern of Radio Sutataza, California, for effectivity, production of films based on Adult Education themes, reservation of a page in the regional language papers for neo-literates, among several other measures.

The National Adult Education Programme (NAEP), prepared on basis of the Policy Statement on Adult Education, is soon going to be one year old. For the first time, in the history of India, there has been a categorical commitment and support of the Government in regard to a universal adult education programme.

The Policy Statement emphasises that 'Stress should be laid on learning rather than teaching, on use of the spoken language in literacy programme and on harnessing the mass media'. Further, the document on NAEP says :

"A critical role can be played, in this context, by the mass media—film, TV, radio, newspapers, publicity posters etc. This would require an ingenious and coordinated effort, in which official and non-official

media shall have to converge to serve the objectives of the programme".

All over the developing countries, there is urgent need to gear communication channels toward national development ; the mass media coverage of development messages is rather inadequate. The final report of the Tokyo Conference (1972) stated :

"Thanks to the rapid technological development of modern means of communication, it had become possible to reach far larger numbers of people than anyone had imagined even a few years ago. To the mass media a major role should be ascribed in arousing among people everywhere an awareness of the common social, economic and cultural forces affecting their way of life. The media could provide not

only formal instruction but valuable information and cultural forces affecting their way of life. The media could provide not only formal instruction but valuable information and cultural enrichment. Yet almost nowhere had the full potential of the mass media been enlisted in the service of adult education. On the contrary, the media were often used for anti-educational purposes. The basic problems were how to exploit the media with a view to extending educational opportunities, how to reduce cost without lowering the quality of learning and management of the educational process''.

In an article entitled "Literacy For the Millions?" (Hindustan Times, May 19, 1978) Krishan Sondhi analyses the Indian situation as follows :

"In India, however, our experience with educational technology, minimal as it is, can only be described as an abysmal failure. Unesco's experiment with teaching via radio started in a promising manner in its Poona pilot project in 1962, but flopped later when it came to managing thousands of sets on a national scale. Our community listening never got off the ground, and the transistor revolution did not help either. The only broadcasts which have had impact, if any, have been the farm broadcasts in some pockets, but these too erratically and prepherilly. The community listening forums never got going and the transistor revolution further atomised whatever possibility there was. Our regular educational broadcasts over radio have been unqualified disasters and probably serve no purpose at all"

The Policy Statement has a message which has been elaborated in the NAEP document. The basic objectives of the

NAEP have to be carried to the people in the quickest possible time and this has to be done by a judicious combination of mass media and inter-personal media. "The more you tell, the more you sell" has worked wonders in the field of marketing. The objectives of NAEP have to be conveyed tot he people through a multi-media and multi-exposure campaign.

The second need is that the intended beneficiaries of the NAEP are to be motivated to participate in the programme as active learners. This is the crux of the problem and research findings in the areas of social and technological change reveal that quite a large number of factors are responsible for motivating people towards change. However, awareness of one's problem and environment is one of the key factors which operates on behavioral change. Awareness is easily created by meaningful communication through a multi-media system.

The third need is to use educational technology in designing and producing teaching learning materials for the neo-literates and other learners as well as for the instructional staff. The same hardware is used both for educational technology and mass media, and even the principles of software preparation are the same. Moreover, the printed media serve a very useful purpose for both. Therefore, in the planning exercise of any communication support service, we must not lose sight of the above need.

The fourth need is that the massive training programme for supervisors, adult literacy teachers and others has to be re-inforced by communication, as far as the application of its process and use of its aids is concerned. Audio-visual aids and other training materials come in handy.

Now that the areas of communication-support have been identified, it is necessary to look at the media and their relative effectiveness in enlisting support to a dynamic programme like the NAEP. The first two areas needing communication support are: Transmission of NAEP objectives and persuasion of the beneficiaries for participation; and a multi-media and multi-exposure system has been suggested for these two tasks. Here it may not be out of the place to sound a note of warning voiced by the communication researchers.

It was taken for granted, over a long time, that a message, when spread through the mass media, would influence the audience. There was another assumption that the message was carried directly to the audience. Both these assumptions have been disproved.

Experts in public opinion research have identified some psychological characteristics of people that affect their exposure to campaigns and their absorption of the messages. There are some people who know nothing about the campaign topics, and their social and psychological make-up renders them specially hard to reach, irrespective of the campaign message. There are other people who admit that they have little or no interest in the public issues around which campaigns are usually organised. People are inclined to expose themselves to information that is congenial to their prior attitudes and to avoid exposure to that which is not congenial. People always perceive, absorb and remember contents differently according to their wishes, motives and value systems.

Over the past ten years, everywhere in the world, the persuading power of mass media has been oversold. It has been

realised, to the mutual advantage of the communicator and the media, that the role of mass media is more indirect and contributory. Communication experts are now positive that very seldom is the mass media a powerful and direct stimulus to development.

Every medium is selective; it selects its own audiences and the audiences select their favourable media. Information flows by word of mouth through social channels and reaches often those people who had not been exposed to the media in the first place. This puts the communicator in a dilemma. Does he project his image aimed at the level of the masses or does he focus his message only at the elite audience, who will hopefully spread it to the society at large? Again, a great deal depends upon the contents and quality of the message. Is the subject matter relevant to the daily life of a person? Is it timely? Does it fit into his frame of reference or does it challenge his value system? Is it of special appeal to a section of the community, say, women, youth, children?

Mehra Masani, in her book 'Broadcasting and the people' says that because of All India Radio's lack of identification with local listening communities, broadcasting failed to make the desired impact on the people. She observes that even regional stations and programmes are too centralised for local groups. She suggests that for effective communication with the rural communities, there have to be local services from and network of largely self-sufficient local stations. She has demolished some myths about the role of both radio and television in education and rural development. Their usefulness, according to her, is limited to what she

calls informal education which may be better served by radio than by T. V.

Both Akashvani and Dootdarshan, as they are, and even after they become autonomous bodies, will have a limited role in generating and disseminating adequate programmes on adult and non-formal education. Even broadcasts and telecasts over additional frequencies, if allotted, may not be able to cater to our increasing educational needs. Moreover, the existing practice of software production in which the educationist plays the role of the adviser has to be changed to a system in which he is also the programme producer, and for this new role, he is to be suitably trained.

The franchise radio and television stations, proposed by the Verghese Committee, can be instrumental in taking the development message to the remote areas of the country. In the words of the Committee. "The main task for these franchise stations would not only be to bring variety and innovation to programming but also to give stimulus to educational and extension broadcasting. They would enhance participation and access and involve young people in broadcasting as well as in development of hardware and software systems and of communication policy". For local coverage a frequency modulation (FM) transmitter is extremely suitable. According to the prototype designs of the Pune University such a transmitter would cost about Rs. 10,000/- and a small transistorised receiver would cost Rs. 50/- only. Here is an opportunity, as well as a challenge, for our State education departments, universities and other educational institutions. In Colombia, Radio Sutanza, started by Father Salcedo in 1955-56 as a small pilot project in a village called

Sutanza, is today a huge multi-media educational programme covering 25 million men and women.

Our national press has just become sensitive about its role in disseminating information about the NAEP. In spite of the curb on advertising, the advertising agencies could utilize the theme of adult education and literacy in designing advertisements for selling paper, pencil, ink, books, magazines and other educational materials.

The impact of films on our people is well known. Our film producers and the Films Division should use adult education themes. After the success of Shyam Benegal's *Manthan*, which deals with a cooperative, they should not hesitate using adult education themes in their scripts. Why not we start with stories like Sarat Chandra's *Pandit Mashai*?

Our folk media of communication such as the Jatra, Pala, Kavigan, Daskathia, Herikatha, and Nantanki etc., are yet to be used effectively for informing and motivating people to participate in adult education.

The third area of support is the use of education technology in the production of teaching-learning materials. Owing to the lack of infra-structure facilities and the cost involved, it is not possible to use the projected aids and equipment for all the literacy classes, but whatever possible, these should be used as supporting and reinforcing aids to the printed media. Battery operated cassette recorders have proved useful in some pilot projects and their use should be continued. A good radio programme, produced with sensitivity and imagination, goes a longway in supporting the printed page. In the ultimate analysis, the major support has to come

from primers, charts, picture post-cards and follow-up books and literature. These are to be well produced using the best possible combination of typography and illustrations. Other non-projected aids such as flash cards, flannel graphs, flip charts, produced at low-cost, should be able to support the teaching-learning process.

Literacy is not possible in an illiterate environment: Library facilities are to be increased. Rural newspapers are yet to be published and the regional language newspapers reaching the rural areas do not interest the neo-literates. In some African countries, for example Ghana, mimeographed rural newspapers are produced and distributed. We might as well make a beginning in this direction. How about the regional language newspapers reserving at least one page in every issue exclusively for the neo-literates? How about the magazines in the regional languages publishing in every issue a few pages exclusively for the new reading public? Rural newspapers in Africa promote rural marketing. It should not be difficult for the rural newspapers to get advertisements from the agricultural input manufacturers and other industries in marketing their products in rural areas. This is an area where much work can be done by the joint endeavour of the State education and information departments.

Lastly in the area of training, communication support is a must. In the prepara-

tion of any training design, the principles of communication are to be utilised besides identifying the various communication aids to be used in the operation of the various training methods. Feedback is one of the ingredients for the success of any training programme. All the projected and non-projected aids are to be used in the training programme depending upon the facilities available. Necessary training materials are to be prepared accordingly.

The entire NAEP is a bold experiment in the use of communication for education and development, and its success depends upon, among other things, the communication support it is able to get. According to N.L. Chowla (Media Support to Adult Education, Indian Express, June 14, 1978):

"Coordination with the detailed planning of the various segments of the programme with official and voluntary agencies and with methodologies evolved will be a prerequisite for a meaningful contribution by the media. In the past, after the experimental stage, media efforts have frittered away sometime for want of sustained coordination with the principal agencies, and often because of the petering out enthusiasm in the entire programme itself".

It is hoped that the NAEP will have a different story,

Adult Education in A Slum of Baroda City

(NAVAPURA STUDY)

P.K. Sahoo,
T.N. Dwivedi

Proceeding from the premise that empirical evidence is vitally required by the planning and executive bodies for correct formulation and execution of the NAEP, so as to make it systematic, speedy and successful along its declared components, the authors conducted a study of the Navapura Community Slum to ascertain the social status and educational needs of the illiterate adults of the Community and then devise a scheme for Adult Education Programme, in the light of their findings. Represented by 597 (25%), the survey covers 2385 families comprising all the 9 major groups of the Community. Door to door visits were conducted, to collect data along structured and non-structured lines. The elicited information touches upon almost the entire gamut of the Community's life-patterns, in the light of which the authors offer detailed suggestions for curriculum formation, (general and special), use of available physical facilities both for individual and inter-group growth, and management and motivation.

Adult education, as one of the basic components of National System of Education, draws special attention of planners, administrators and educationists of the nation. At present emphases are laid on planning of the adult education programme in such a manner that the massive educational movement covers one hundred million adults within five years of its launching. While planning and implementing such programmes at root level, the government agencies along with various voluntary agencies may certainly take proper initiative, but these programmes require empirical evidence, gathered through researches conducted in the area of adult

education, for being systematic and successful at the national level. Right from the development of need-based curriculum upto the effective training and retraining of staff resources, scientific studies are to be conducted in such ways that organisation and administration of adult education programmes gains maximum support.

As stated in the policy statement of the Central Government, Adult Education is to be relevant to the learners' needs and environment; diversified in regard to curriculum; and systematic in all aspects of organisation. These objectives might be

achieved through prolonged efforts of various agencies, but the primary requirement at the preliminary stage is conducting studies about educational needs and problems of adult learners with respect to every aspect of their life. Such studies can provide guide-lines to the planners and organisers to develop need-based curriculum for the communities and suggest planning, organisation and implementation in accordance with man-power and physical resources available in the community.

Keeping in view these ideas, the investigators thought it appropriate to conduct a case study of Navapura Community, one of the 192 slums of Baroda City. The study was conducted with the following objectives in view :

- (1) To study the socio-economic status of the adults of the community;
- (2) To study the educational needs of the illiterate adults of the community; and
- (3) To formulate a scheme of Adult Education programme, with the help of agencies available in the community.

Sample

The preliminary data available from the Corporation show that totally 2385 families reside in the Navapura community, which mainly comprises nine different groups. The different groups are Marathis, Muslims, Vagarees, Harijans, Malis, Rajputs (Sindhis), Chavdas, Vankars and others. The total population of the community is estimated at 9000. As it was found difficult to conduct study of all the families of different groups, a sample of 25% of each group was taken for the first objec-

tive of the study. When 25% of each major group of the community was taken, the sample consisted of 597 families.

For the second objective, the analysis and interpretation of the first objective was considered. On this basis, 32 male (38%) and 52 female (62%) were included in the sample. The sample covered every group of the community.

For the third objective 18 prominent persons were included in the sample, out of whom there were 2 corporators, 7 Muslim leaders, 2 Maratha social workers, 2 Kahar leaders, 2 Mali leaders, 4 Vagarees and 1 teacher of a secondary school.

Instrumentation

Structured and non-structured interviews and observation techniques were used for data collection. For objective 1, a socio-economic status scale was prepared. One interview-schedule for studying the educational needs and problems of adults prepared by the Centre of Advanced Study in Education was also used by the investigators.

Collection of Data

Door to door visits of every family included in the sample enabled the investigators to collect the data. The responses of the subjects were mentioned in the schedule. Observation of the behaviours, manner of living, health and hygiene and conditions of houses of the inhabitants, the roads, drinking and bathing water facilities was also made accordingly. The informal discussions with the community leaders were helpful for knowing their views towards the organisation of Adult Education programmes in the community.

Analysis, Interpretation and main Findings

Both quantitative and qualitative approaches were made for analysing the study before it was duly interpreted,

The analysis of the data collected from the family members of the sample showed that the percentage of adult community was 94% (56% male and 44% female). Regarding socio-economic status three factors were studied—education, vocation and income. As for educational background, it can be stated that out of the total adults, 36% adults (26% male and 49% female) are illiterate, 32% adults (35% males and 29% females) are pre-primary and primary, 7% adults (8% males and 6% females) are non-matric or drop-outs, 19% adults (24% males and 12% females) are Matriculation and higher secondary certificate holders and 6% adults (7% males and 4% females) are degree/ diploma holders.

The people of the community are engaged in as many as 26 different types of occupations. The inhabitants from different communities like Marathis, Muslims, Vankars and Harijans are engaged in different types of services. The service-going group is 36% and it is the highest group in the community. Of course, here, service refers to the middle and lower standard jobs, like—peons, mill workers, foremanship, supervisory, mechanical, sweeping, painting and other types of jobs in different industries and in the Baroda Municipal Corporation. Next to the service group is the household group whose percentage is 27. Generally both educated and uneducated ladies are engaged in such type of activities. Another important vocation of the community is

rag-selling, purchasing and selling of old and unused utensils. The Vegarees are engaged in such type of vocation and their number is 18% of all occupational groups. Other than these occupations the occupations like—small business, taxi-driving, house-washing, vegetable-selling, flower-selling, fish-selling broom-making and daily labour are considered as important occupations of the community. Besides these, the occupations like farming, washermanship, tailoring, masonry-work, electrical-work carpentry, hair-cutting, and blacksmithy are of very low percentage. Also there are unemployed and under-employed in the community and they form 17% of the total number of the adults. Only 14% of unemployed are illiterates, 30% unemployed are primary educated and the rest are from non-matric and post-secondary levels.

The distribution of the income of the community members shows that 30% of the total adults belong to the income group of Rs. 200/- to Rs. 300/-, 29% adults belong to the income group of Rs. 101/- to Rs. 200/- and 11% of adults belong to the income group of Rs. 301/- to Rs. 400/-. The income of the remaining varies from Rs. 400/- to Rs. 1000/- or above that. The median value of the income is Rs. 235.28 and the distribution shows how a large proportion of adults are clustered around the income of Rs. 100.00 to Rs. 400.00. This type of income is possible as most of the adults are engaged in menial works and small scale businesses.

As mentioned earlier, 84 illiterate adults were interviewed on their educational needs. It is revealed that 71% of illiterate adults find no difficulty in carrying out different activities related to their occupa-

tion whereas 28% face difficulties in different activities of their work, 7% want more work and 4% would like to have other work than what they have at present. Regarding the knowledge about the agencies which can provide them financial help, only 12% adults are having knowledge about the Navapura Credit Society, Bank of Baroda, and Bank of India. The rest have no knowledge about any kind of financial agency.

At the time of interview when asked 53% of them expressed the view that had they been educated, it would have helped them in bettering their works; 15% expressed that it would have helped them in educating their children; 17% in getting service, 9% in improving the work of tailoring and 5% said that it would have helped them to become teachers.

All of the illiterate adults in the sample also stated that if they would have been educated, they would have found it very easy to guide and help their brothers, sisters and children in completing their school work, in locating a house or shop, in not being cheated while buying things, in finding out destination of bus, train, etc., and also in writing applications for ration cards, jobs, etc. The interviews revealed popular agreement of all to have education.

While interviewing them about the nature of education they want, 21% wanted to have the knowledge of English, 15% of Hindi, 12% of Marathi and the rest wanted to know and understand about family management, counting the numbers, business management, machines in the mills and factories, sewing, tailoring, health and hygiene, farming etc. Of course, the awareness about education is not very

clear, still they have some ideas about it. Some of the male illiterate adults responded that education would enable them to get Municipal Corporation and other industrial jobs and enable them to be 'Baboos'. Therefore, education should be related to those types of activities which can make them able to get jobs through government and private agencies.

For acquiring knowledge understanding and skills of various subjects, 35% agreed to devote one hour, 49% two hours and 13% three hours daily. About the timing, 43% consented to attend the courses in the evening, 26% in the night, 7% in the morning and 3% expressed their grief for not being able to attend at any time to do studies. 86% responded to attend the courses throughout the year, 6% for summer season, and 6% for rainy season. During these periods they find it feasible to be regular in attending some adult education programmes.

Regarding the planning and organisation of Adult Education Programme in the Community, two corporators and other leaders of the community expressed high positive attitudes. They all assured to provide places (buildings) for conducting the programme, to motivate the adults to attend the programme regularly, to initiate young educated persons to work as instructors etc. They also gave their views regarding the curriculum of Adult Education for the Community.

On the basis of the above mentioned facts, it is firmly believed by the investigators that adult education programme should be launched in the community from an early period. Before starting the Adult Education Programme in Navapura Community, a few points are to

be considered consciously. These points are mentioned here below :

Management

Adult education can be organised in the community by Government and voluntary agencies with full co-operation of corporators, social workers, community leaders, and the educated young mass. Of course, voluntary organisations are of paramount significance in conducting the programme. In the community, there is one Marathawada Jagrati Mandal. Its activities are related to

- (1) provide facilities for betterment of health and hygiene of the community members;
- (2) Organising classes for sewing and tailoring for ladies and
- (3) Giving loans to low standard businessmen.

From the interview of the executive members, it is clear that the organisation will give full co-operation for Adult Education Programme.

There is one Madrasa under the control of the Muslim community. The Madrasa can be used as a place for conducting programmes for Muslim members. Kahar community is running one Vyayam Shala. The trustees, when interviewed offered to give the Vyayam Shala for starting the programme. There are two primary schools and one Balwadi Centre in the Community. The authorities of these institutions also can extend their co-operation for Adult Education in the Community.

Physical Facilities

Adult education programme can be organised in the Community in three ways. The streets are so broad that during

evening or night time open-air programmes can be held successfully in them. There are also two open fields, one among the Vagarees community and another on the south skirt of the locality where open-air programmes can be arranged for the convenience of Kahars, Malis, Vankars, Vagarees and Muslims. The open-air programmes may be of various types like holding of meetings, film shows, fun-fairs, etc.

Secondly, the programmes can be held by making the adults gather in some halls. The nearest corporation school building can be of good use, but the Jagrati Mandal building, Balwadi building and the Vyayam Shala will be more convenient for community members.

Thirdly, it may be difficult for the ladies to go out; so lady instructors can give instructions and guidance to the ladies at their homes most of the time.

Classification of Groups

As the community is large and social differences in terms of culture, values and beliefs are marked, the programmes of Navapura are to be classified into five strata : (1) Muslims, (2) Marathis and Rajputs, (3) Malis (4) Vagarees and Kahars, and (5) Vankars and Harijans. Of course at the initial stage the groups can be taught separately, Simultaneously open programmes are to be organised to make these different groups come closer.

Curriculum

Curriculum can be of two types (a) General and (b) Special.

(a) General curriculum can cover 3 major aspects—

(1) Literacy, (2) Health and Hygiene, and (3) Social Awareness.

Literacy : The adults being illiterate find it impossible to read and write and most of the time they depend upon the opinions and thoughts of others. It has been observed that they find simple counting more difficult. Due to these difficulties they expressed their deep rooted desire to be educated. They want to learn to read and write. In this context first priority is to be given for literacy campaigns.

Health and Hygiene : It seems to be more tedious to describe the health and hygienic conditions of the community members. The whole community is a place of nuisance. The inhabitants have been observed always in dirty clothes and are physically not smart. The children seem as if they are always deprived of cleanliness. It seems too much to say that the flies and mosquitoes are full in and out of the huts and houses. Roads of the community, though well built and spacious are covered with rubbish and waste. These streets are full of untidiness and give out foul smell. Hardly any provision is made for ventilation in buildings or in huts. Hawkers sit by the side of the roads and streets with open items full of dust and flies. The children buy the things from these places and eat them. Also there is a lack of proper drinking water facilities.

To remove this type of dirty atmosphere and to maintain cleanliness, education on health and hygiene is to be provided. And in this way, health education is to cover :

- (1) Cleanliness,
- (2) Public Hygiene,
- (3) Utilising Health and Medical Services,
- (4) Mothers' and Children's Care

- (5) Personal Health and tips on Keeping Fit.

Social Awareness : The observations reveal that the people of the community are lacking in proper social awareness. They have hardly any understanding and feeling of co-operation among themselves. Many a time, during evening at any corner of the community, quarrels and indiscipline could be observed. Different communities are homogeneous in their intra-characteristics but sometimes proper understanding is not possible with a group. Further it is studied that they have hardly any political awareness. So to improve social and political awareness this part of the curriculum is to cover,

- (1) happy family life,
- (2) ideal group dynamics,
- (3) self government citizenship, rights and duties,
- (4) social mobility—secularism and classless society,
- (5) welfare of the society,
- (5) development of democratic values, and
- (7) development of affective attributes to organise meetings, fairs and public gatherings in the community.

Special Curriculum

This part of the curriculum is to be linked with functional literacy programme especially for developing knowledge and skills about various vocations in which the inhabitants are engaged and these are to be imparted through various systematic activities. While the general curriculum will cover the entire population of adult illiterates, special curriculum will be rela-

ted to different occupational groups independently. The curriculum can include :

- (i) Home Science ;
- (ii) Tailoring, Sewing and Embroidery ;
- (iii) Small Scale Business Management ;
- (iv) Farming with Special Reference to Horticulture and Agriculture ;
- (v) Mechanical skills with Special Reference to the Automobiles;
- (vi) Masonary; and
- (vii) Carpentry.

For mill/factory and municipal corporation workers special courses are to be provided, regarding various activities of the workers. Of course, such a special curriculum is to be planned by the respective authorities or employers.

Technology

Education can be extended to the adults through (i) Demonstrations and exhibits, (2) Group discussions, (3) Films, T.V. and slide shows, (4) Commentaries, photos, charts, maps, and pictures, (5) Public speeches, (6) Talks by leaders and (7) Cultural programmes.

Time-Table

Generally 25% households responded to attend the programmes at day time, others favoured evening and night time. So the programmes are to be organised accordingly. Simultaneously emphasis can be given on the length of time table : one hour time for 35% adults and two/

three hours time for 65% adults is considered most suitable.

Season: 86% of adults are free throughout the year to attend the programmes.

Motivation

Present position of motivation towards learning is extremely high. But along with the passage of time, their interest and motivation may recede. So, to sustain the interest and to keep the adults motivated, stresses are to be given on,

- (1) Religious and moral attitudes, which may attract the minorities like Muslims, Kahars and Harijans;
- (2) Economic attitudes;
- (3) Cultural-folk arts, stories of human interest, plays, etc.; and
- (4) Encouragement from educated community members.

In this respect voluntary organisations can play their role very well.

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Planning Adult Education Programme for Peasants

R.R. Shirur

Introduction

The Policy Paper on NAEP emphasises the need for 'creating awareness' as one of the major objectives of the Programme. This implies the achievement of mass awareness about the socio-economic injustice that is being perpetrated. Some of us do believe that such mass awareness may pave the path for a socio-economic revolution which appears to be essential for our effective national development.

Development must imply justice—political, social and economic. In other words, it should bring about appropriate development for all and specially for those who have remained neglected and downtrodden for centuries.

Role of Adult Education

In the context of our political, economic and social goals of development, we should consider the rightful role of adult education. The main tasks of adult education must be to make all adults conscious of their role, rights and responsibilities, in the contemporary Indian Society, to enable them to contribute their best in agricultural and industrial advancement of the nation and to keep the citizens in general and professional workers in particular, in a state of constant intellectual and technical alertness, to face the emerging challenges in nation-building.

The present crisis in our national life is a failure of leadership at all levels—national and local—in the country. There is shortage or even absence of proper leadership which can mobilize resources for improvement of the people.

If adult education is treated as a programme of community development in the right sense, then it has to be directly linked with economic, social and political development programmes. The adult education cannot remain an isolated attempt nor be passive or supportive. The primary thrust should be not only to inform the learner, to apprise him, and to help him to adjust but it should be to help the learner to critically examine his predicament and to create a will in him in favour of bringing about drastic and radical change.

The efforts of adult education should be to explain the contents of the Constitution to the people. Within our democratic set up, inequality and exploitation is increasing. We must make our adults understand their position and create a will in them to bring about change. This will almost inevitably attract the hostility of the present conservative and reactionary forces which are interested in maintaining the present class and caste relationship. A purposive adult education movement should aim at disturbing the status quo and we should be prepared to face strong opposition from the defenders of the existing rigid hierarchical system. Are we really ready for it?

Adult Education for peasants

One of the most crucial challenges that we face today is freeing the peasants from inhibitive traditional beliefs and attitudes, from an exploitative and restrictive social structure, from drudgery of

physical toil and pangs of misery and starvation, and from high degree of vulnerability to the forces emanating from national and local environment. The objectives of the NAEP could be achieved, if we successfully respond to this challenge. Nearly 80 percent of our population, being peasants, live in small communities and eke out their living from land, mostly by the use of a primitive technology. In addition to their physical suffering coupled with malnutrition, illiteracy, disease, and unemployment, they are deprived of opportunities for developing their potentialities which modern knowledge and technology permit.

Understanding Rural Agrarian Community

For the success of the NAEP, it is essential to understand first the rural agricultural community, for which factors relating to their socio-economic, political and cultural factors need serious consideration.

The rural agricultural community is characterised primarily by its power structure and distribution of power in social and economic spheres.

Economic Power Structure The economic power of the rural agricultural community is determined by the following factors :

- (i) Type of agricultural produce (cash and food crops and practice of multiple or single cropping pattern) ;
- (ii) Average yield per hectare for different crops ;
- (iii) Farming technology adopted by peasants (eg. use of modern implements, fertilisers, insecticides, improved seed etc.);
- (iv) Level of employment (prevalence of seasonal unemployment and availability of other employment opportunities);

- (v) Infrastructure facilities in the form of roads, market and transportation and communication, health and education facilities.
- (vi) Average size of the family farm and income distribution;
- (vii) Proportion of farm labourers to landowners;
- (viii) Cattle wealth held by the peasants; and
- (ix) Size of farm house.

Power Structure in the Social Context. Power structure and distribution of power at the grassroots levels are determined by the following factors :

- (i) Traditional village leadership pattern;
- (ii) Emerging new leaders in other spheres as a result of political, religious, and caste influence;
- (iii) Caste system and the influence of caste on their social living (like free access to the public facilities, Government initiated programmes.);
- (iv) Distribution of employment among the different castes ;
- (v) Participation of peasants and others in the local decision-making process ;
- (vi) Involvement of villagers including peasants and their representatives in Government-initiated development programmes (in brief, their socio-political participation).
- (vii) Status mobility due to introduction of any extraneous factors (like legal abolition of caste system and free access to public facilities etc.) ;
- (viii) Status and role of women in public life of the rural community ;
- (ix) Attitudes and values of the rural local leaders and peasants with regard to caste system, traditional practices and modern social,

techno-local developments introduced by various forces like Government and welfare bodies or influential persons from outside the village ;

- (x) Consciousness of their Constitutional and political rights ; and
- (xi) The type of family.

A study of the above factors relating to economic power and power structure that exist in the rural peasant community would definitely indicate a close relationship between the two. In the Indian context, the caste system is often correlated with the employment and economic status. Often the poor peasant who is a farm labourer belongs to the lower caste i.e. Harijan community ; the landowners most often belong to upper caste and so on. Similarly the village leaders who wield great powers mostly belong to the upper castes.

Working Strategies

The NAEP should contemplate on working out the following strategies. The dominance of the former landlords has to be done away with through appropriate welfare services and development of infrastructure facilities for the poor peasants. More employment opportunities have to be created for them for which we must devise other programmes and involve other organizations. For instance, linking adult education activities like systematic vocational training and functional literacy with the programmes of institutions like Khadi and Village Industries.

What is needed is a composite approach to adult education i.e. an approach based on the environment and on a clear and deep understanding of the environment.

Too often in the past, literacy action took the form of campaigns offered to

illiterates without their involvement. The illiterates should be made to take an active role in the process of their own education.

To quote the educational philosophy of Paolo Freire, the illiterate adult is a person able to create "Culture" and his culture being of great value, should be taken as the starting point of an educational process, leading him towards the awakening of his self-awareness in relation to others and to his entire environment.

Our approach to adult education has, therefore, to be primarily to make the rural peasants understand their own needs as well as their social and economic status. At the same time, our approach has to be positive and constructive, without leading the rural peasant into agrarian revolution involving landowner-peasant conflicts.

The process of social regeneration and development requires establishment of a new institutional set up and wide-spread changes in the existing institutions which have outlived their usefulness. Among rural peasants, untouchability, caste prejudices, laws relating to inheritance and ownership of agricultural land require drastic change. These changes have to be brought about through silent revolution, as a result of changes in the attitudes and values of the rural peasants. There is, therefore, need for bringing into existence such institutions which will promote development and growth in the countryside.

National development cannot be identified with economic development or even with socio-economic development. Only when cultural development based on local resources, takes place and the national conscience is aroused will true national development, occur. Under the NAEP, the main thrust should, therefore, be on cultural development, rather than socio-economic development.

A Letter to the Editor

Sir,

May I elicit reaction of your readers on the following points, in the hope that a discussion will ensue and be conducted through these very columns of your esteemed Journal.

1. The experience of the Kerala Sastra Sahitya Parishad has amply demonstrated that the subject of Science and Technology can be used as an effective medium in a programme of nonformal adult education "to enable the masses to play an active role in social and cultural change". Several other voluntary groups in various parts of the country, though smaller in size and localised in activity, have also demonstrated that reaching the people through 'Science' is no more difficult than through any other subject.
2. However, the success of such a venture would depend upon the ability of adult educators to relate science and technology to the social and economic problems of the masses in their real life situations. The aim of the educators should not only be one of "knowledge transfer" but to help the poor to acquire a scientific understanding of their social and economic backwardness. In the process, "knowledge transfer" to enhance their functional capability, in both economic and social spheres, should be of great help.
3. The adult educators should realize that the relationship with the people in the programme is not of "teacher and the taught". The people have a fund of knowledge and their own perception of the reality emanating from their life experience. Therefore, adequate time and effort should be expended to listen to their views and ideas which should then be used to generate a dialogic process wherein knowledge is "shared" as against "transferred".
4. The contents of the programme may vary depending on the capability of the educators and the enthusiasm of the people. Broadly speaking, discussions should take place at two levels. At one level, it should deal with the larger physical and social environment such as the interrelationship between Nature, Science and Society. At another level, It should deal with the immediate physical and social environment of the village, state and the country.
5. Simple but important aspects of everyday life could be the starting point. Discussion on water could lead to such areas as the need to have clean drinking water, personal hygiene, controlled use of water for crops, better water management practices, development of water resources in the locality and the state.
6. Another area for discussion could be Health, relating it to family planning, child care and preventive aspects of health care, etc. Awareness of alternative approaches to health care while helping the people to overcome

superstitious practices could be an important area of work in the adult education programme. The work of the People's Health Centre in Bangladesh is a commendable social experiment in using health as a lever for social change.

7. The vast experiences and problem of the poor, seem common to all sections; some specific to individual groups, could be developed in a systematic and scientific manner to encourage a recognition of the general and systematic factors that influence their life. Such an educative process must lead to a new outlook on life and the world, an attitude of self-confidence and assertiveness. Agricultural labourers, small cultivators, village craftsmen, industrial workers have their sectional and common problems. Subjects which would help enhance their functional capability through a better understanding of the tools and skills they employ are less difficult to handle. More difficult areas would be the ones which deal with their social and economic handicap. However, this is not impossible. What is basically needed is sympathy with their present status and a readiness to understand their problems. The use of literacy programme for "conscientization and organisation of the poor" is likely, more often than not, to meet with stiff resistance from local vested interests. Therefore sufficient protection should be accorded to the people in areas where they are likely to be exposed to the wrath of vested interests.
8. A systematic effort to improve the local technology systems to provide greater "staying power" to the rural poor will help sustain the interest and participation of the people in the adult education programme. Identification of relevant local problem in agricultural engineering, building construction, energy utilization, afforestation, health, village industries and crafts and ways and means of improving them by local knowledge and locally available resources is a challenge that demands proper scientific understanding and great ingenuity. Identification of individuals and groups, to handle the above mentioned areas is an important job the authorities must undertake.
9. It is needless to emphasize the need to integrate the culture of the people with the content and mode of operation of the adult education programme. Separate programmes for creative cultural expressions should find a place.
10. A number of media for communication could be used depending on the local situation. Films, slides charts, exhibitions, pamphlets, small books, wall papers and small newspapers are some of them. Conscious effort will however be required to see that the contents sought to be conveyed contribute to the achievement of the basic objectives of the NAEP as outlined in the Policy Outline.

K. P. Kannan

Kerala Sastra Sahitya Parishad
Trivandrum,

INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised the Association now directs its efforts towards making the programme effective.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It holds Conferences and Seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them, from all over the world, expert views on and experiences in, Adult Education. In pursuit of this policy the Association has instituted the Dr. Zakir Hussain Memorial lecture which is delivered every year by an educationist of repute and eminence.

The Association has brought out numerous publications on themes relevant to adult education, including the Hindi edition of some UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

The contributions should be accompanied by either a stamped, self-addressed envelop or by International Reply Coupons. The average length of manuscripts should be between 3,000 to 5,000 words. Contributions to the column 'Comment' should be in the region of 1500-2500 words, Mimeographed, Xeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the sheet only, with a 2" margin on foolscap size paper. Footnotes and reference should come at the end and not on every page.

Contributions and other correspondence regarding the advertisements, subscription rates etc. should be addressed to the Joint Editor, Indian Journal of Adult Education, 17-B, Indraprastha Marg, New Delhi.

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Views expressed by our contributors do not necessarily reflect the views of the Journal.

In Our Next Issue

Look forward to the selected pick of papers presented at the Annual Adult Education Conference to be held in Amritsar between 7—9, October, besides a report on the proceedings of the Conference and other usual features.

No Education is Neutral

A. Etherington

Quoting experts, the author underlines the fact that education is inextricably intertwined with politics—a 'banking' and 'liberating practice', programme supportive and programme oppressive activity, or a journey of unalterable graduated steps. The same is the case with social-researcher-evaluator whose bias is inherently seen in the very attitude adopted—choice of the objects of study, interview and questionnaire method (the author lists 8 objections) and so forth. While conceding that a penetrative evaluator of non-formal education cannot stop short at pre-determined limits, the author thinks that the decision makers are unclear about the aims of a non-formal education programme and the questions that evaluation should answer. He describes, in brief, a new instrument they have evolved in Canada for efficient evaluation of objectives, content and method. The instrument dispenses with the traditional narrative character of the school, putting the teacher & students into a new relationship of teacher-student and students-teachers and following a dialogical process which looks forward to emergence of goals on their own, as an evolutionary outcome rather than to their pre-determination in advance.

In the recent writings on non-formal education, we have witnessed a return to stressing the links between education and political struggle. "There is no such thing as a neutral educational process" writes Shaul in the introduction to *Pedagogy of the Oppressed*.

Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom", the means by which men and women deal critically and crea-

tively with reality and discover how to participate in the transformation of their world.

And in the main body of the same text, Freire has drawn the important distinction between banking and liberating education:

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing.

Liberating education consists in acts of cognition....involves a constant unveiling of reality....(and) strives

for the emergence of consciousness and critical intervention in reality.

Similarly, Green says :

The first task of education is to create both an understanding that change is possible and the knowledge of alternatives leading to desire for change. The second is to enable individuals and communities to identify what types of change they wish to achieve and how to set out to attain them. The third—the first—is the training in particular skills and the provision of particular pieces of knowledge.

Political factors are also evident in Lovett's discussion of community education in Northern Ireland, where he distinguishes between community education as the "arm" of community action and as a general educational service. As an "arm" of community action, education was concerned with :

Group discussions, reflection and acquisitions of practical skills in an atmosphere removed from everyday pressures...viewing it as a social movement which bridged the sectarian divide and offered some hope of eventual working-class solidarity.

By contrast, community education as a community service "emphasizes a commitment to the working class as a group so that they can avail themselves of adult education resources and opportunities". While this may serve individual advancement, it does not relate the "resources and services required to inform, strengthen and develop a community action movement".

As a final example, Werner has distinguished a continuum of programme of

rural health extending between two poles: community supportive and community oppressive.

Community Supportive programmes or functions are those which favourably influence the long-range welfare of the community, that help it stand on its own feet, that genuinely encourage responsibility, initiative, decision-making and self-reliance at the community level, that build upon human dignity.

Community oppressive programmes or functions are those which, while invariably giving lip service to the above aspects of community input, are fundamentally authoritarian, paternalistic or are structured and carried out in such a way that they effectively encourage greater dependency, servility and unquestioning acceptance of outside regulations and decisions: those which in the long run are crippling to the dynamics of the community.

Moreover, he notes that "with certain exceptions, the programmes which we found to be more community supportive were small non-government efforts, usually operating on a shoestring and with a more or less (secretive) status".

No Social Research is Neutral

Similarly, there has been a growing awareness of the political role of social research. For example, in discussing who social researchers choose as their objects of study, Nicholas has argued that :

Sociologists stand guard in the garrison and report to its masters on the movement of the occupied populace. The more adventurous sociologists

don the disguise of the people and go out to mix with the peasants in the "field" returning with books and articles that break the protective secrecy in which a subjugated population wraps itself, and make it more accessible to manipulation and control.

But, he challenges :

What if the machinery were reversed? What if the habits, problems, actions and decisions of the wealthy and powerful were daily scrutinized by a thousand systematic researchers, were hourly pried into, analyzed and cross-referenced, tabulated and published in a hundred inexpensive mass-circulation journals, and written so that even the fifteen-year-old high school drop-outs could understand it and predict the actions of their parents' landlord, manipulate and control him?

There are also political considerations in the choice of how social research is carried out. The use of the normal methods such as interview and questionnaire in adult education have been criticized on such grounds as :

- (a) Oversimplifying social reality.
- (b) Asking for fragmented opinion or knowledge rather than a holistic view of their life.
- (c) Talking to individuals rather than groups.
- (d) Difficult to link to subsequent or immediate action.
- (e) Benefitting the researcher rather than the researched.
- (f) Disguised with an appearance of objectivity.

(g) An over-emphasis on what is quantifiable (i.e. head-counting surveys).

Clearly the uncritical use of the usual methods of social research will distort an evaluation. As a final point, we should remember that we normally occupy a different position in society from the participants of most programmes of non-formal education. As the Oliveiras put it :

How can a social scientist be objective toward society if he or she be integral parts of that same society and if the social position which he or she occupies causes one to think in such and such a manner?

Political Choices in Evaluation

The evaluation of non-formal education involves, therefore, the use of a politically loaded process, to study a politically loaded activity. As evaluators of non-formal education, we cannot pretend to be neutral in how we work, nor on what we work nor about the potential uses to which our work may be put. Moreover, pretending there is no decision to be made is in itself a choice. As Freire points out :

Refusal to take sides in the conflict of the powerful with the powerless means to side with the powerful, not to be neutral.

Traditionally, social evaluation has been viewed as a tool to assist decision-makers to make better decisions about the modification, continuation or termination of programmes designed for those effectively precluded from the decision-making process. The first and crucial political decision to be made is : "Whose side are we on?" For evaluators it would seem that this

has been clearly answered by the role—definition above—we are on the side of the powerful, the decision-makers and the state. Consequently, we are not on the side of the oppressed, the powerless and the poor.

This then leads to a dialectic of evaluation—is it possible for us to serve the decision-makers and economically survive as evaluators, while at the same time contributing, through our work to the political struggle for social justice? The dilemma is intensified when it concerns evaluating programmes with which one has no sympathy. On the one hand evaluation may help a bad programme improve and become perhaps more oppressive or give it a certain unwarranted credibility. On the other, as Berk and Rossi point out :

Formulating Problems

Most programmes of skill-based non-formal education are based upon an analysis of a problem informed through conventional wisdom. For example, that the unemployed are unemployed because they lack the appropriate skills. Some would argue that the mere inclusion of an evaluation component implies some uncertainty about that analysis or how it has been operationalized. To the extent that this uncertainty is confirmed, this conventional and limited wisdom is thrown into question. As, for example when an evaluation shows that even with skill training, the unemployed remain unemployed.

The Canadian Accountant General has recently spoken of "an understandable temptation to avoid any attempt to evaluate effectiveness because the evaluation may reveal findings unfavourable to a programme. Any attempt to evaluate effectiveness in the Government environ-

ment is an act of courage." Evaluation is a (minor) risk to the state, and that risk increases with a skeptical, politically-aware evaluator. Moreover, with public sector "cut-backs" the pressures to evaluate are increasing.

The Social and Political Context of Programmes

It is almost always insufficient to limit the evaluation to consider only how far the programme goals have been met. Many programmes of non-dialogical education can achieve their limited objectives without effecting the underlying social structure or making any impact in the problem that spawned the programme in the first place.

For instance is it possible to increase knowledge of nutrition or change attitudes towards fertilizers without increasing health or food production? A token evaluation might judge such a programme a success but a politically aware evaluation would want to go further and consider, for example, the political economy of nutrition or agriculture.

Evaluating Political Dimensions

It is the writer's experience that decision-makers are often unclear about the objectives of a programme of non-formal education and the method by which it will work. They are even more unclear about what questions the evaluation should answer or how it should go about its task. There is, therefore, a certain amount of free space to ask politically important questions such as "Who gains at whose expense?". It is impossible for everyone to benefit through any programme and probably not to be welcomed if it did. As Green states :

To say that "everyone gains" . . . is an ambivalent (result) :

Should slum landlords, coercive petty bureaucrats and predatory companies gain too ?

This free space may also permit us to follow a method of participatory evaluation and to accord more weight to the opinions and judgements of the participants than, say, administrators or employers.

Evaluating Organizations

Many of our evaluation tools are drawn from main stream social sciences with their emphasis on studying and labelling individuals. With this legacy we are far more able to measure an individual's knowledge or skill than an organization's oppressiveness of flexibility. As an attempt to shift the focus from individuals to the programme in which they study, we have developed an instrument for use by students of adult education, in Canada, which provides a rather crude yet telling way of judging the objectives, content and method. It is based on the insights of various writers on the politics of education (and, in particular Freire).

Part of this instrument is reproduced below. It isolates a number of important themes, and introduces the extremes of each theme with a short quotation. The exercise is then to locate the approximate position of the programme on each scale from the evidence available and provide a rationale for this position :

The Teacher-Student Relationship

A careful analysis of the student-teacher relationship at any level, inside or outside the school, reveals its fundamentally narrative character.

Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges :

teacher-student with students-teachers. The teacher is no longer merely the-one-who teaches, but the one who is himself taught in dialogue with the students, who in their turn while being taught also teach.

| _____ |
 teacher-student teachers narrate dialogues
 with student-teachers to students

Collective or Individual Advancement

We have to say today "we think, therefore we are". Because I cannot think, if you do not think. Secondly, if I cannot think with you we cannot know.

Without collective advancement there can be no genuine individual advancement but only uprooting
 | _____ |
 collective individual

The Origin and Control of Content

For the anti-dialogical banking educator, the question of content simply concerns the programme about which he will discourse to his students; and he answers his own question, by organizing his own programme.

The starting point for organizing the programme content of education or political action must be the present, existential, concrete situation, reflecting the aspirations of the people.

We must teach the masses clearly what we have received from them confusedly.
 | _____ |
 bottom up top down

Effect of the Education

The development of an educational methodology that facilitates this process (of the practice of freedom) will inevitably lead to tension and conflict within our society,

known" these thoughts clearly apply to us. And as educators we know the importance of continuing our personal learning: With our concern for conscientizing "others", we should also be concerned with raising our own consciousness. There is no other solution to the dialectic of evaluation.

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Reading Materials For Neo-Literates

N. Venkataiah

The article is a summary of a research project "A Study of Reading Materials for Neo-literates in Andhra Pradesh" sponsored by the University Grants Commission. The fourfold objectives of the Study ranged from listing of the agencies preparing reading materials to that of the reading materials themselves, with attention to their special features and production. The data collected through an open-ended questionnaire administered to the various agencies in the field reveal information that pointedly draws attention to the slipshod, unmethodical and desultory manner in which the reading materials are prepared. Listing these in 17 short paras, the author offers certain suggestions for improvement which deserve consideration.

Purpose of the Study

A number of governmental, non-governmental, educational and developmental agencies are being actively involved in implementing the National Adult Education programme, in the state of Andhra Pradesh. It is unfortunate that organisations and individuals working in this field are not fully aware of the learning and teaching materials available in the state. Hence, 'A Study of Reading Materials for Neo-literates in Andhra Pradesh' was carried out at the end of 1978. Collection and dissemination of information on materials already produced in Telugu language was the main purpose of this study. The supplementary and follow-up materials are of immense use for a new literate who has already obtained a certain level of literacy, not only for purposes of stabilizing his skills of reading, writing and arithmetic but also to strengthen them. Some times,

even the later half of a primer which was not already used for the learner in the adult education centre may be used as reading material by neo-literates, on their own.

Objectives of the Study

The following were the specific objectives of the study :

1. To prepare a list of the agencies engaged in the production of reading materials for neo-literates in Andhra Pradesh.

2. To prepare a list of reading materials—primers, supplementary books and follow-up books produced in the native tongue.

3. To study special features of primers available in the state.

4. To find out the details followed by agencies with regard to language, production, distribution, pre-testing, grading, get-up, illustrations and evaluation of the

reading materials.

Tools and Collection of Data

The data were collected from official and non-official agencies and authors known to have produced such materials through an open ended questionnaire and interviews, eliciting the information on various aspects specified in the objectives of the study.

Findings

The results of this study confirmed some of the widely held views, while at the same time, bringing into focus some fresh ones also. Some of the findings were as follows:

1. A considerable amount of reading material for the neo-literate adults did not exist in the state.
2. Organisations and individuals working in the field of adult education were handicapped, for lack of information on materials available in Telugu for neo-literates.
3. Even the existing reading materials were not available in the libraries. No effort was made by any agency to give wide publicity about the reading material available for neo-literates in the state.
4. The existing materials lacked a scientific basis. The needs and interests of the neo-literates were not studied before producing literature for them.
5. Many of the authors had neither experience nor orientation in the preparation of reading materials for neo-literates. They produced materials adopting a common-sense rather than experts' approach, as they took it for granted that the material they produced would serve the purpose.
6. There was dearth of technically qualified writers and production staff in

the agencies. Some authors themselves were not clear for whom and with what purpose they were writing.

7. The primers were mainly based on (a) the alphabetic-picture-association method (the Laubach method)—a kind of synthetic method, (b) word-method—a type of analytic method (global method), (c) key-word-picture method—a type of eclectic method and (4) problem-oriented literacy method. The last method which is said to be more advantageous to the learners was comparatively less familiar among the writers.

8. The control of vocabulary was not rigorously followed in primers, supplementary and follow-up books.

9. No agency pre-tested its materials by using them for some time with the intended learners, before mass production.

10. Most of the agencies in the state stopped their production work with the primers. Some agencies were under the impression that the use of primers would serve the purpose of achieving the 3R's and the learners would take care of their literacy skills later and they (agencies) need not bother much about the production of supplementary and follow-up materials.

11. A clear distinction was not maintained by the authors between primers and supplementary materials. Some primers contained supplementary materials also.

12. Charts, work-books and teachers' guides were lacking from most of the primers. Some authors had given instructions to teachers in the primers meant for learners.

13. The materials differed widely with regard to the general get-up, selection of topics, illustrations, grading and style of language.

14. The main reasons for not producing a variety of reading materials converged on lack of finances, lack of trained production staff, lack of printing facilities and the doubt whether the investment would prove profitable.

15. The suitability of the existing materials was not evaluated.

16. No News-letter or periodical in Telugu language, specially meant for neo-literates and adult education workers, was brought out by any agency, in the state.

17. There was no correlation between the suitability of the reading material and the quantity of its scale. The agencies were prescribing their own reading materials in adult education centres run by them.

Suggestions

Based on the observations made during the study, the following suggestions were offered :

(i) Efforts have to be made by literacy experts in the state to identify and supplement the reading materials suitable to neo-literates from various subjects like agriculture, veterinary science, health, hygiene, medicine, art, history, drama, philosophy, civics and economics.

(ii) The first book i.e. primer meant for imparting literacy skills should be developed around general problems relating to the environment and individuals and supplemented with follow-up materials on specific problems.

(iii) An understanding of the problem-oriented learning materials, acquaintance with the growing need for such materials and imparting experience in their preparation should be developed among the writers by conducting workshops.

(iv) Writers should be encouraged to prepare teachers' guide, charts, work-books

along with the preparation of primers.

(v) The cost of reading materials for neo-literates should be reduced without lowering the desirable standard.

The agencies/authors may be requested to revise their books in the light of the specifications to be followed in the construction of primers, supplementary and follow-up books.

A periodical which is very effective in keeping alive the interest of adults in reading with fresh news should be specially issued for neo-literate adults by a state level organisation like the State Resource Centre and it should be made available free of cost or at a nominal cost.

A state level committee consisting of writers, field workers and academicians should be given the responsibility of field testing and certifying the quality of the materials prepared for the adults

The State Resource Centre which is expected to look after the production of reading materials should undertake :—

- (1) preparation of a bibliography of reading materials—primers, supplementary and follow-up books;
- (2) evaluation of the effective methods of teaching, reading, writing and arithmetic, in adult education centres;
- (3) evaluation of reading materials—primers, supplementary and follow-up books;
- (4) study of reading needs and interests of neo-literates ;
- (5) preparation of guide-lines for production of reading materials and preparation of specimen materials on the lines of these principles;
- (6) evolving of simple techniques for pre-testing and evaluation of reading materials.

Pre-service Training Programme For Continuing Education Instructors in Thailand

M. Khajapeer

In its non-formal educational programmes, Thailand accords high priority to its Continuing Education or Equivalence Programme which conducts a participant through 5 levels, in six years, to a stage which is co-equal to the 12 year formal academic pursuit, in curricula coverage and admittance to post-secondary stage along the formal channel. Training courses are given to the instructors drawn from the formal channel, in order to re-orientate them to special attitudes and techniques required for a successful implementation of the Programme. The author who observed one such course gives details of its features, which for their originality, participatory involvement, day to day overnight rectification for constant improvement, would evince a lot of interest and may be even emulation.

Thailand is organising various types of non-formal education programmes to provide educational opportunities to those who traditionally lacked them. Improving participants' quality of life is said to be one of the objectives of these programmes. Some of the programmes meant for those, who have never had an opportunity to enter the formal school system, are accorded high priority. One of the programmes of this type is the General Education Programme. This programme is also referred to as Continuing Education or Equivalence Programme. The participants pursuing this programme complete five levels (levels 1—5) in 6 years, while the elementary and secondary school students take 12 full academic years to complete their 12 grades, which are considered to be equal to the five levels of the General Education Programme. Obviously, the curricula for the five levels of the General

Education Programme and the twelve grades of the formal (elementary and secondary) school programme are equal. Participants completing the five levels of the General Education Programme can join the formal education stream just like other students completing secondary education.

The instructors employed to teach the participants of the General Education Programme are mostly formal school teachers. It is believed in Thailand, as elsewhere, that there is a dire need to train and orient the personnel to non-formal education techniques so that they are better suited as instructors for the General Education Programme.

From 21st to 27th of August, 1978, a pre-service training programme was organised for the instructors of 3 and 4 levels of the General Education Programme, at

Kanchanaburi. Kanchanaburi is a Western province of Thailand. I had an opportunity to observe this training programme along with 9 other literacy experts from India, from 23rd to 27th of August, 1978*. The following is a study of the training programme.

Objectives of the Training Programme

The training programme was organised to re-orient instructors to the new approach of functional education, including the concept of 'Khit-pen' philosophy.** The main objectives of this training programme as stated by the trainers were to:—

- help the trainees understand the need and importance of the Khit-pen philosophy and its influence on the adult education programmes, particularly the General Education Programme;
- help them imbibe favourable attitudes towards continuing education programmes;
- make them understand and learn the methods of preparation of curriculum for functional literacy programmes;
- make them critically aware of the philosophical and sociological rationale of continuing education;
- give them training in teaching and evaluation techniques;
- make them understand the educational psychology of adults ; and
- make them understand administration and procedures of continuing education programmes.

Content

The seven-day training programme covered the following areas, in the sequence given below :

- a. Pre-test : basic foundations of trainees' knowledge.
- b. A lecture on rationale of non-formal education.
- c. Basic belief of adult education in Thailand—Khit-pen philosophy discussion with case presentations.
- d. Educational psychology for adults : case presentations.
- e. Curriculum and structure : group work, slide presentation.
- f. New teaching techniques : e.g., making experience-based cases and open ended lessons, demonstration of techniques of communication.
- g. Administration, budgetting and evaluation methods and procedures.
- h. Post-test : evaluation of the trainees.

* At the instance of the UNESCO Regional Office for Education in Asia and Oceania, Bangkok, the Ministry of Education & Social Welfare Government of India deputed a team of 10 literacy experts from India to study Adult Education Programmes in Thailand and Vietnam from 21st August to 13th September 1978. The author was a member of this team.

** 'Khit-pen' philosophy is the guiding philosophy of Adult education in Thailand. Its originator Dr. Kovit defined a 'Khitpen' man as one who would be able to adapt himself so as to be in constant harmony with his ever changing surroundings and would consequently be able to lead a happy life. This 'Khit-pen' concept is finding a place not only in the training programmes for adult educators but also efforts are being made to impress the significance of this idea to adult participants. It is said that a 'Khit-pen' man can see through the problems, locate the cause or origin of the problems, and eventually identify the solution most appropriate for himself and his community. It is also presumed that a 'Khit-pen' man will be able to achieve what he has set out to do. In case he fails in his attempts he will be able to face the truth and seek other means or revise his previous attempt in order to ultimately achieve his goal.

Trainees' Characteristics

A batch of 73 trainees (49 female teachers and 24 male) drawn from primary and secondary schools were receiving training in the training programme. Their age ranged between 20—50, and teaching experience between 5 years to above 26 years. 5, 41, 21 and 1 of them possessed Bureau Diploma, Diploma in Education, B.A., and M.A., qualifications respectively.

Venue of Training

The training programme was held in the large assembly hall of a primary school in Kanchanaburi, known as Lumaunag school. The hall was fitted with amplifiers. Vivid posters, pictures, cartoons and charts depicting methods and techniques of non-formal education were conspicuously displayed in the hall. Usually the trainees were seated in chairs arranged in a circle both for plenary sessions and for small group discussions. As a result of this informal and flexible seating arrangement, a reasonable interaction was evident among the trainees. The training venue had good ventilation and lighting. There were good blackboards in the assembly hall.

Trainers

The training was organised by a team of trainers comprising training experts from the Adult Education Division of the Ministry of Education, Thailand, and the local adult education supervisors. The responsibility of the training was shared by all the trainers as well as the trainees. Miss Kanyaka, Mr. Sanuon and Mr. Chatri were the training experts, who came from the Adult Education Division. Mr. Kasidid, Mr. Supoat, and Miss Chaweewan were the local supervisors, who participated in the training programme as resource per-

sons from the Kanchanaburi province. The experts from the Adult Education Division were mainly educators with a long standing experience in adult education, particularly in training, evaluation and curriculum construction. The national level resource persons took responsibility for the smooth and systematic running of the training programme. Apart from taking care of crucial and intricate areas, they were also found trying moderately innovative and unorthodox methods and techniques. Exclusively, technical guidance was rendered by them. The local supervisors possessed B. Ed., degree with some training in adult education. Also, they had 10 to 15 years of experience in adult education. More often than not, the trainees were also utilised as resource persons and all of these trainees had something new and resourceful to contribute.

Resource Materials

Most of the resource materials used in the training programme were prepared by the Central Training Team of the Adult Education Division. The training manual entitled, 'The Model for Training Adult Education Teachers' was prepared at Bangkok and this contained all details about mode, content and methodology of training. As Thai language is used by an overwhelming majority for communication in Thailand, the centralization in the preparation of this manual was justified. This manual had recently been prepared in a workshop and it was awaiting a try-out. As such, the trainers were also evaluating the usefulness and the applicability of this manual. In addition to the above manual, a lot of audio-visual aids were also used during the course of the training. They were musical instruments, amplifiers, tape

recorders, pictures, posters, charts, etc. Some of these audio-visual aids were prepared by the trainees themselves, under the guidance of the local supervisors. This activity helped the active involvement of the trainees in the training programme. The mimeographed reading materials meant for the trainees were distributed to them daily.

Methodology of training

(i) *Informality.* The training programme bore a democratic atmosphere. The sessions were quite informal and relaxing. The participants smoked away as they shared their views with a good amount of interaction and hearty laughter among them. This was encouraged by the trainers themselves, who seldom believed in the enforcement of rigidity and authoritarianism in teaching-learning situations. It appeared that the exercise of a thorough vigilance to safeguard the autonomy, dignity and creativity of the trainers in the training programme was in operation. Even during free time, there were rewarding discussions between the trainees and the trainers, on the one hand, and among the trainees themselves, on the other hand. All the trainers and the trainees participated in the training programme very actively. If any session was lengthy, it was interspersed by entertainment activities, such as dance, songs or games.

(ii) *Team teaching* It was a matter of interest that the training programme throughout was conducted in a team teaching manner. The items pertaining to knowledge, understanding, skills and attitudes, which were planned to be acquired by the trainees, were divided into small and meaningful self-contained units and each unit was introduced for discussion and/or for learning by a trainer for not

more than 10 to 15 minutes at a time and as such no trainer took the floor for any purpose for more than 10 to 15 minutes. This technique gave variety and richness to the teaching-learning process and thereby went on restoring the motivation of the participants in the learning situation sustainably.

(iii) *Multiple methods and games.* Mostly the methods used in the training were a good mixture of lectures, discussions (panel and small group discussions) simulations (role play etc.), small games and so forth. For example, demonstrations on good and bad adult education instructor were arranged. Each of this good and bad adult education instructor role was played by a trainee, who prepared for this in consultation with the trainers. After this session the trainees and the trainers evaluated the effectiveness of each role play and this way the applicability, adaptability and practicability of this method of teaching was brought home to the trainees. The role-play-technique dealt with the topics in a more direct and personal way, creating an absorbing interest in the session. Group discussion was one of the profusely used methods to prepare open-ended lessons. In an open-ended lesson, a topic was selected, its relevance to the beneficiaries was assessed; its concept was stated; the content was formulated; the problems involved in its teaching were identified. Finally solutions were found for these problems by group discussions.

The advantages and disadvantages and the range of applicability of simple oral narration (which is one-way communication) versus narration-cum-demonstration or simulation (which is two-way communication) were profusely demonstrated. To do this, the cases selected were: drawing the picture of a strange animal, making a

box with a paper, drawing a picture given in a poster without looking at it, but by listening to the oral instructions of another trainee who had seen that picture for a while.

For example, in the case of drawing a picture of a strange animal the procedure adopted to compare one-way communication with the two-way communication was as follows: A trainer, who had the prototype picture of the strange animal, stood before the trainees and went on describing its structure in verbal terms. This was nothing but an oral communication of message from an individual to a group and obviously an instance of one-way mode of communication. Each trainee was asked to draw the picture of the strange animal listening to the verbal description. The trainees kept the pictures they drew.

Then the trainer proceeded to draw the picture of the strange animal on a blackboard, by seeing the prototype picture, while simultaneously describing its structure. At this stage, the trainees were asked to redraw the picture by listening to the description and by seeing it on the blackboard. Each trainee drew the picture.

Each trainee was asked to compare the two pictures he had drawn. Every trainee agreed that the picture drawn by him by following the latter method corresponded well with the prototype picture. This demonstration gave the trainees an idea of the benefits of two-way communication as compared with the benefits of one-way communication.

To divide the total of 73 trainees into small groups for purposes of small group discussions, an interesting method was followed. Bits of paper bearing the names of different animals were passed

around. Each trainee was asked to pick one bit of paper. All the trainees who had bits containing the name of the same animal were grouped together. The trainees took great interest in the method followed for grouping.

Another game by name 'passing the buck' was used for selecting a trainee to role-play or demonstrate a particular item specified in the training programme itinerary. In this game all the trainees clapped, while a trainer led by clapping himself. The trainees, seated in a circle, were passing on an egg from one to another, egg-passing and clapping taking place simultaneously. This session was so arranged that the trainees were facing the back of the trainer leading clapping and as such he did not have any chance to see in whose hands the egg was at a moment. At some point the trainer stopped clapping and following him all the trainees too immediately stopped the clapping. At that moment, the trainee who had the egg in his hands was picked up for preparing and giving demonstration on a topic. In these ways the whole training programme was made participatory.

Evaluation of training

Ascertaining whether training is effective in achieving prescribed objectives is primarily important because it provides the trainers with feedback which they can use to improve the quality of training given. In the case of this training programme, the purpose of its evaluation as perceived by the trainers was to identify the change and its direction in respect of knowledge, understanding and skills of the trainees. The training programme included a component of inbuilt evaluation for this purpose in the form of the trainers evaluating

the trainees and also the trainees evaluating the training programme.

(i) *Trainers evaluating trainees.* For identifying the behavioural changes, if any, among the trainees, a pre-test before the commencement of the training programme and a post-test after the completion were conducted by administering a questionnaire which contained 40 items. Each item had four alternative answers, out of which only one was correct. Some of the areas covered by the questionnaire were: participants' knowledge of adult education, its rationale; types of programmes organised in Thailand; ways and means of motivating and sustaining adult learners, characteristics of a good adult education teacher; the choice of the best methods and techniques of teaching; preparing adult education curriculum and open-ended lessons and concurrent evaluation procedures etc. The difference between the pre-test and post-test scores would indicate the trend of behavioural changes that occur in the trainees. Accordingly, the questionnaire was administered on 21st August 1978 as a pre-test measure. The same questionnaire was planned to be administered on 27th August 1978 after the completion of the training programme. The pre-test data were analysed and a graphic representation of the scores obtained in the pre-test was displayed in

the assembly hall. In the pre-test, the average score of the participants was 22 (the scores have a range of 0 to 40). The actual scores ranged from 17 to 29. I could not get the results of the post-test. Otherwise a comparison between the two could have been made.

(ii) *Trainees evaluating the training programme.* Evaluation of the training programme by the trainees was done on each day after the day's schedule of work was completed. The trainees were asked to categorise the training on a three-point scale of 'good', 'satisfactory' and 'not good'. Also, they were requested to indicate the reasons. Based on the results of this evaluation, the required modifications and improvements in the next day's schedule of work were attempted. This aspect of participatory evaluation of training secured a lot of extrinsic motivation on the part of the trainees. This is an important point for guidance to trainers.

Conclusion

It is possible to draw a number of useful lessons from the training programme conducted at Kanchanaburi, from the point of view of organisation, materials and methods used in it, its strategies of evaluation and their day-to-day use for feedback and the qualitative improvement of training programmes.

Rural Library Movement in India

T.R. Nagappa

The author draws attention to a set of specific objectives relevant to the NAEP and falling within the ambit of library-effort, in consolidating and promoting the National programme along its declared goals. Giving an account of the past library movements in various states, he suggests a number of measures and directions in which the libraries can contribute towards the achievement of the specified objectives.

The development of 5,66,878 villages, where 80% of the Indian people live, is engaging the attention of the intelligentsia of the country as never before. It is estimated that 46% of the rural folk are below poverty line, even after 30 years of independence. The reasons are many. But an important one is that the majority of them are illiterate and hence unable to make use of certain skills which could go a long way to help accelerate the process of change.

National Adult Education Programme has been on the scene, since October 1978. If this mass literacy programme is not adequately supported by an efficient and effective followup, it would be a swim in the desert. One of the important instruments of followup could be continuation education through a net work of rural libraries and readingrooms with specific objectives as given below :—

1. to prevent the neo-literates and drop-outs from lapsing into illiteracy;
2. to provide further education and enlightenment to the neo-literates,

drop-outs and other educated persons in the village;

3. to apprise them of various developmental programmes and to enable them to participate actively in such programmes;
4. to help the development of society;
5. to provide life-long education; and
6. to serve as mini Rural Universities.

The Past effort

The need to have a network of rural libraries was realised as early as the first decade of this century. Baroda was the pioneer State in setting up rural libraries (1910). The scheme worked well, to begin with. A special feature of the scheme was that it provided for people's participation. Secondly, a Co-operative Society was established. Each one of the rural libraries was enrolled as a member of the Co-operative Society. Books, newspapers and other equipment were supplied by the Society. The profits at the end of each year were distributed to the member libraries in the form of

dividends, Dr. M. Visveswaraya, the architect of modern Mysore, and the then Dewan of Baroda, believed in the education of the masses. He initiated a scheme of mass literacy supported by a network of circulating libraries in the rural areas. But the scheme did not continue long, as it was far ahead of the times, and had some technical drawbacks.

Non-official voluntary service in Andhra region in old Madras also contributed to the birth and development of rural libraries. It turned out to be almost a mass movement. The object of the then political leaders and social workers was to create political consciousness among the masses, with a view to achieving political independence. Most of the political leaders and social workers were deeply involved in the rural library movement. 'Each village to have a rural library' was their goal. The movement was conducted by a band of sincere and dedicated workers, during the second decade of the present century. The yeoman service of Iyyenki Venkataramanaiah and his followers deserves mention. A highly disciplined team of workers called 'Ramu Dandu' was organised. It consisted of lecturers, Gamakis, Keerthanakars, musicians, six battalions in all. Besides, 'padayatra' and cycle troops were organised. These troops on an average moved into 10 villages during a week for propagating library consciousness among the rural people.

Certain areas in Andhra are connected by water canals. Guntoor, Krishna and Godavari districts were covered by floating library schemes, to enable the travellers who moved on boats to spend their time usefully in reading books. The men in charge of boats supported this scheme.

Such scheme is now in operation in Norway and other coastal regions of Europe.

Night classes were organised under the auspices of the rural libraries. Villagers used to gather for a while during their leisure either on the tank-bund or under the shade of the banyan tree. Volunteers would contact them at such hours and build up rapport with them, discussing issues of common concern. Gradually, the programme picked up and villagers demanded literacy classes.

Conducting Reading Circles in the evening was another interesting feature. One of the volunteers would read interesting portions from newspapers and books. The literate as well as illiterate attended the newspaper reading programmes. The illiterates who attended the programmes were, in course of time, motivated to join the night classes.

A milestone in the history of the movement was 1937, when provincial autonomy was granted to the British provinces. The political leaders and social workers took leading part in the mass literacy movements organised by provincial governments. Bihar, under the leadership of Dr. Syed Mohmmud, the then Education Minister, started a mass literacy movement which was exemplary. The literacy programme was supported by the establishment of 7,000 rural libraries all over the State. But most of them languished and only 2,215 were functioning by 1942-43.

Five hundred social education centres were set up during 1949-50, in the schools and colleges which showed interest. These centres conducted circulating rural libraries for the benefit of the villages situated round-about their institutions.

The adult literacy work carried on in the British provinces had a condign influence on Mysore also which is now a part of Karnataka. The students' Union of the Maharaja's College, Mysore University, commenced a literacy movement on a small scale which grew into a state-wide organisation gradually and earned national and international reputation.

When the literacy campaign was at its peak in the city, workers could frequently see groups of their students gazing at board signs in the streets, or eagerly collecting hand bills and notices on the streets, pavements and peering at headlines and title-lines of newspapers over the heads of other readers in reading-rooms and clubs". Follow-up books were devised and issued to students who attended Vidya Mandir courses. Rural librarians were later set up and supported by Central libraries attached to District Adult Education Offices. Circulating libraries were also started in big villages which agreed to provide fifty per cent of the expenditure for the first year, maintenance grant of Rs. 500/- during subsequent years and housing facilities, to keep the library. Each circulating library was provided with a part-time librarian.

The Government of Karnataka has now a five-year plan for promotion of rural libraries, in collaboration with Rajaram Mohan Roy Foundation.

Kerala leads all the other States in respect of rural libraries. The movement was started by Granthashala Sangham, in 1956. It is a non-official Voluntary Organisation having 4,100 libraries under its control. All the libraries are the members of the Sangham. They are classified according to their size and service. Each one of the libraries has to pay annual membership

subscription ranging from Rs. 10/- to Rs. 50/- to the Sangham. The responsibility of the Sangham is to supervise, administer and arrange for sanction and release of the grants from the Government,

Kerala, on an average, has one library for an area of a population of 3,000/-. This works out at the rate of a library for every two square miles. In this respect, it compares well with Russia. One will be surprised to note that 50% of the libraries in Karala have their own buildings.

Kerala Granthashala Sangham (1971) has organised a functional literacy project of fisherman. Besides, it has brought out a few follow-up books for neo-literates.

Uttar Pradesh is the biggest State in India. The percentage of literacy of the State is only 21.6 per cent, as per 1971 census, and it is less than the all-India average. It occupies 15th place in the literacy map. Uttar Pradesh has only 1,332 libraries. Considering the size of Uttar Pradesh, the number of rural libraries is very small, as compared with Kerala and Karnataka.

The experiments of the Literacy House, Lucknow, a non-official Voluntary Organisation, in the field of rural library service deserve mention. They are Bell Bicycel Tin Trunk and market Mobile Library Services.

Maharashtra Government set up a Committee under the chairmanship of A.A.A. Fyze in 1939, to prepare a comprehensive scheme of rural libraries. Since the scheme prepared by the Committee was found costly, another moderate scheme with less cost was devised. The special feature of the Library Act of Maharashtra is that no provision is made to collect the library cess. As an alternative,

a lumpsum provision is being set aside every year in the State budget, towards the expenditure on libraries.

Tamilnadu presented a novel scheme of distribution of books to the rural areas through bullock carts. (1931). The bullocks were provided by the villagers and they were changed in each village. The author of this model scheme was Dr. S.R. Ranganathan. The literates of the village volunteered to read books for the illiterates. The local people supplied kerosene oil, as the reading programme was carried on only during nights. The service was extended to hospitals for the benefit of the patients. Volunteers came forward to read books to the patients. European ladies supplied new books every week.

The Registrar of Co-operative Societies issued circulars to the effect that the Co-operative Societies could earmark a portion of the profits for running reading rooms and libraries. Madras led all other States in introducing the Library Act.

Mention has been made of only such states which have done some tangible service to the cause of rural libraries. Consequent upon the effort of various voluntary agencies, State and Central Governments, the number of rural libraries working all over India is 40,000. It means that 7% of the villages are covered by the rural libraries. An evaluation of the working of these rural libraries is needed to find out their utility to the rural folk.

Role of the Central Government

At the instance of the Central Advisory Board of Education, the Government of India set up a Sub-Committee in 1938, to furnish a detailed report on adult literacy. The Committee, in its report, emphasized the need for rural libraries as a supporting service to the literacy programme,

Findings of the Committee could not be implemented on account of the Second World War. The Saxena Committee constituted during 1948, after independence, also stressed the need for rural libraries.

The establishment of an Advisory Committee by the Government of India, during 1957, under the chairmanship of Sri K.P. Sinha, to submit a detailed report on the condition of the working of the libraries all over India and to suggest measures for improvement, marks a milestone in the history of the Library Movement. The Committee in its report suggested, among other recommendations, a 25-Year Library Plan for setting up of one lakh rural libraries all over India. Even this did not materialise, on account of the Chinese aggression on India, during 1962. The ten-year Library Plan prepared by the Planning Commission during 1964 also did not see the light of the day, on account of the paucity of funds.

Rajaram Mohan Roy Foundation came into existence during 1972, for the promotion and development of rural libraries. The Five-Year Plan for 1973-78, prepared by the Government of Karnataka, for organisation of rural library service, was implemented after approval by Rajaram Mohan Roy Foundation.

Much thinking has taken place in regard to the implementation of the rural library scheme as seen from the reports of the various Commissions cited above. The present environment appears to be most favourable for further development of the movement, more so when viewed in the context of NAEP.

Problems Facing Rural Library Development and Remedial Measures :—

Library service can only develop with increase in literacy. Literacy programmes

run so far have been sporadic. The amount spent on the library supporting service is meager. Only one crore was spent on rural library service during the first five-year plan. It was much less during the second five-year plan (90 lakhs). If the objectives suggested earlier are to be achieved, the following measures will have to be taken immediately.

Suitable books catering to the tastes and needs of the rural readers will have to be published. Institutions like National Book Trust are publishing only stories and fiction and not books on serious topics for neoliterates. It is high time that the National Book Trust took up a major publication programme for neoliterates and advanced readers. It is revealed from one of the research studies that only 2% of the neoliterates continue reading books. Therefore, reading centres may be organised and books and newspapers read during regular intervals in the evenings. This reminds us of our traditional societies where epics and other religious literature was read in the rural areas. Recent experiments conducted in Madras and Russia in this direction have proved successful. Many illiterates who attended such reading centres were later motivated to join the literacy classes.

Book Exhibitions may be arranged periodically in rural areas. When the film units visit the villages, publications may be displayed for the public before the film shows are arranged. It is within the personal experience of the author that even the illiterate and the blind were tempted to buy books to have them read for them by their grand children.

Rural Library anniversaries may be made an annual programme. On such occasions the librarians alongwith other members of the local library committee may go from door to door for collection of books. Of the collections, good ones may be added to the library. Prizes may be awarded at the function to those who have borrowed the highest number of books. Collections in coin, even if they are token, may be made from the Rural public attending the function.

A Local Library Committee of members not exceeding five, may be constituted.

Neo-literate literature may be introduced through All-India Radio.

Book Jackets may be displayed in public places like the Post Offices, Co-operative Societies and Village Panchayat Offices.

Good printing presses equipped with 16 Pt. types and above may be established.

The Government of India must ensure proper supply of paper at concessional rates, for bringing out publications.

Training of rural librarians in the States like Karnataka may be taken up on top priority basis.

Newspapers subscribed for the rural libraries may be preserved and sold periodically and the amount realised may be used for the repair and rebinding of the books.

Rural Library Scheme is of a recent origin. Hence, earnest efforts are needed for the promotion and development of rural libraries.

A Profile of the clientele, in the NFE Centres for 6-14 years in Tamil Nadu

L.S. Saraswathi

The paper gives details of a wide-ranging study conducted over six districts of Tamilnadu with the twin-purpose of assessing the family background of NFE participants (most of them in the age group 12—14) and its implication for purposeful planning and execution of the programme. The sample consisted of a centre each from the districts chosen, whereas the question schedules were administered to 254 parents and an equal number of learners belonging to the outgoing & incoming batches of 1978 and 1979. The amplitude and variegated pattern of the question schedules has elicited information that brings into focus some hitherto un-attended areas needing ready attention. In this light, the author's suggestions should show some scope for consideration.

Introduction

Non-formal education (NFE) is that education which is flexible; life, environment and learner-oriented; diversified in content and method; non-authoritarian and participatory. In its process it helps in the enrichment of human and environmental potential. It is intended for all age-groups and sections of society, available, if and when they need, and if and when they want. But now the priority is being given to those who have been neglected for a long time, who live under deprived and underprivileged circumstances.

With the policy of Universalisation of primary education, the number of primary schools has, no doubt, increased, but the drop-out rate is also high, especially in the underprivileged sections. The main probable reason is that the central focus of education is not the learner. Non-formal education is an evolution, in the sense that it has emerged, at a point in time,

when it has become socially imperative to overcome the limitations of the formal system, in catering to the needs of all those who should receive the benefits of education but have been deprived of the same.

To cater to the needs of children in the primary school age or to the children at a higher age, deprived of the privilege of the primary education, the Government of Tamilnadu is running a total of about 748 Non-formal Education Centres, two in each panchayat area, in the evenings.

The centres of Non-formal Education run on formal lines, except the ones with flexible timings, may face the recurring problem of drop-outs, which again will defeat the very purpose of providing an education meaningful to the clientele. Making the centres attractive to the clientele would probably mean making them more learner-centred than anything else; in other words catering to their needs, interests and expectations in life. Thus, it was thought

that a systematic study of the clientele group would help in planning and executing any purposeful educational programme for them.

Objectives of the study :

1. To study the participants of NFE Centres and their family background;
2. To study the implications of the same for planning the programmes.

Population : The population of the study consisted of the participants or learners in the first 374 centres of Non-formal Education for 6-14 age group functioning in the year 1977-78 in Tamilnadu, and their parents.

Sample : Consisted of one centre each in six districts in Tamilnadu, namely, Madurai, North Arcot, Pudukkottai, Ramanathapuram, Tiruchy and Tirunelveli. The number permitted to be enrolled per centre was 30. At the time of study one batch of children had just completed one year and another batch was enrolled for the year 1978-79. It was thought both the batches should be studied, if possible. A maximum number of 60 children and 60 parents in each centre was expected to be contacted for collecting the needed information. The following table gives the number contacted in each district

District & Centre	Number of learners	Number of parents
1. Madurai (T. Subalapuram)	49	49
2. North Arcot (Vanambady)	53	53
3. Pudukkottai (Kadukakadu)	52	52

4. Ramanathapuram (Periyakottai)	33	33
5. Tiruchy (Keezhaveliyur)	47	47
6. Tirunelveli (Puthiambathur)	20	20
Total	254	254

The centres were selected on the basis of teachers' reports that the children were highly interested in becoming literate.

Method of Collecting the data :

The data were collected in terms of (i) the background of the participants—age, occupation, educational level before joining the centre, type of friends with reference to their attending school or not attending school, amount of exposure to the mass media, such as radio and films (ii) the hopes and aspirations of the learners; (iii) their preferences for the content of educational programmes in the NFE centre; (iv) the uses they see for their learning to read and write.

The data constituting the family background of the clientele were collected in terms of (i) the parents' age, occupation, educational level and income (ii) the parents' expectations about their children in terms of the type and level of education and occupation.

Two interview schedules, (one for children and another for their parents), with questions framed to elicit information regarding the above, were prepared.

Interviewers were recruited, oriented and sent to the centres. The data were collected in the month of March, 1978.

Analyses—The data collected were categorized and frequency counts of the

categories of responses were made and interpreted.

Findings

In the total group of 254 participants interviewed, 38 per cent belonged to the first batch, and had completed their course, 58 per cent comprised the new batch and about four per cent were in both the batches.

The district-wise distribution more or less remained the same, except in North Arcot and Tirunelveli, where all the 53 respondents were from the current batch and all the 20 respondents were from the previous year, respectively.

Sex

Of the total group, 60 per cent were boys and 40 per cent were girls. The number of girls attending the centres is quite encouraging.

In the centres studied in the districts of North Arcot and Tiruchy, the number of girls was higher than the number of boys. There were no girls in Tirunelveli centre.

Age group

Slightly more than half (52 per cent) were in the age-group 12-14 years and about a third (31 per cent) between 9 and 11 years. Only about one-tenth (9 per cent) were in the age group 6-8 years. About 8 per cent were in the age group 15 years and above.

In the districts of Madurai, Pudukottai and Tirunelveli, there was none in the age group 6-8 years. In North Arcot, about 25 per cent were in that age group.

Occupation

Almost all the children were working. The occupations of the children were grazing animals (26 per cent), household

work (14 per cent), agriculture or horticulture on their own land (19 per cent), agricultural coolies (11 per cent), spinning and weaving and related jobs (16 per cent), working in gem-cutting workshops (7 per cent) and other miscellaneous jobs of masonry, bricklaying, tailoring, pot-making, bringing cow-dung, carpentry, basket-making, tea-shop work and keeping watch over the crops (7 per cent).

In the centre in Madurai, 46 out of 49 (82 per cent) were working in weaving industry. In the same way 19 out of 47 (40 per cent) in the Tiruchy centre were engaged in gem-cutting. In North Arcot, Ramanathapuram and Tiruchy, cattle grazing seemed to be the occupation of a fairly big number of interviewees.

Educational level

About one fourth (23 per cent) never went to school, slightly more than half (52 per cent) had studied first to third standard, one fifth (20 per cent) had done their fourth or fifth class, and one twentieth (5 per cent) had done sixth class or more.

In the districts studied, the distribution is more or less the same, except in Pudukottai. In Pudukottai 44 per cent of the participants had studied upto standard 4 and above.

Reasons for dropping out of school

Majority of the participants dropped out of school because of economic reasons—the necessity to work (44 per cent), inability to buy books etc. (20 per cent). Unpleasant atmosphere in school in terms of severe punishments by teachers was mentioned by 12 per cent. Miscellaneous reasons such as parents stopping them from going to school, loss or ill-health of one of the parents, his/her own ill-health and loss of certificate were given by 9 per

cent. Very few mentioned interest in handicrafts or play or friends as reason for leaving the school.

Looking at the districts, the distribution is more or less the same, groupwise as well as individually.

Number of friends

The age group studied is called the gang age. About 72 per cent had friends, ranging in number from one to five; 23 per cent reported more than six friends. It is well worth noticing that four per cent said that they had no friends.

The number reporting greater number of friends was higher in the districts of Madurai, Pudukottai and Tirunelveli.

Radio-listening

Nearly half (46 per cent) of the participants listened to the radio daily, one third (34 per cent) as frequently as twice or thrice a week. One fifth (20 per cent) did not either listen to the radio at all or they listened to it only occasionally.

In the Madurai Centre the number of listeners and non-listeners was almost equal, whereas in the other district centres the listeners were higher than the non-listeners.

In general, whenever they listened to the radio, they did so for half an hour to one hour duration and mostly they used the panchayat radio.

Watching movies

Majority of them (65 per cent) had either not seen the movies or seen them very rarely. About 20 per cent saw on an average once in two months, 7 per cent once or twice a month, and 7 per cent weekly or fortnightly.

District-wise distribution showed that larger numbers of movie-goers were in the

districts of Tirunelveli and Madurai, whereas Tiruchy, Ramanathapuram, Pudukottai and North Arcot showed larger number of non-movie goers.

The types of movies preferred were 'fighting' or war movies and 'religious' or devotional movies. The majority made a special mention of MGR movies, when they referred to war movies.

Expectations in life

Asked what they expected to do in life, about a third of the respondents said that they like to study well as that would enable them to find a job; while another third said that they wanted to study in order to improve their present job. About one fifth reported that they wanted to study and achieve better things in life and lead a good life. The rest of them (about two fifteenth) had a variety of expectations, such as becoming rich, doing some handicraft, being helpful to parents and/or other relatives, learning to read and write, becoming a teacher, inspector or a leader. Only one said he wanted to go to the city.

Looking at the data districtwise, in Madurai, Tiruchy, Pudukottai and Tirunelveli, majority of the respondents were clear and specific in their responses. In North Arcot and Ramanathapuram they were vague, a large number of them saying that they wanted to lead a good life,

Aims in attending NFE Centre

Nearly half, (48 per cent) of the NFE clientele studied, said that they would like to go for literacy and handicrafts. Literacy alone was specified by about two fifths (39 per cent) of the total group. Handicrafts alone was specified by 12 per cent. There is a definite preference for both literacy and handicrafts.

In Madurai, Ramanathapuram and Tirunelveli centres, preference for

literacy alone was much higher than in other district centres. In Pudukottai, the preference for both handicrafts and literacy alone seemed to be equally distributed among the participants. In North Arcot and Tiruchy, the preference was definitely for both literacy and handicrafts.

Reasons for literacy or uses of literacy

In the total group, 56 per cent reported functional uses of literacy, literacy as could be used in day to day life. The functional uses as described by the participants were signing their own names, reading bus route names, boards, reading letters, reading story books, reading the names of the actors on the movie screen, newspaper reading, reading Bonds or legal papers, letter writing and also reading books related to their occupation to improve their own work or to know about other occupational opportunities. Another 14 per cent saw literacy as useful for taking up jobs other than what they were doing at present. Another 16 per cent thought that literacy was useful functionally in day to day life as well as for taking up jobs.

About 9 per cent reported various reasons for literacy in terms of its usefulness for general progress in life, for studying further, for doing the work better, for getting literate friends, for teaching other younger children. Some others said that they got interested in literacy through the teacher, friends and others who are educated.

Districtwise distribution showed that the majority of participants in the centres of all the six districts reported functional uses of literacy.

Family Background of the participants and parents' Age-group

Mothers—About 70 per cent of the mothers of the participants in the NFE centres were in the age group 26-40 years. Twenty per cent were in the age-group 41-55 years. Young mothers between 20-25 years were about five per cent.

The districtwise distribution is similar to the total distribution given above.

Fathers—Around 42 per cent of the fathers were in the age group 26-40. Another 48 per cent were in the age group of 41-55 years. Another 10 per cent were between 56 and 61 years and above.

Except very slight variations, the districtwise distribution is similar to the total group distribution described above.

Level of Education of Parents

Mothers ; Majority (84 per cent) of the mothers did not have any education. Six per cent had education between 1 and 3 classes. About 8 per cent had done 4-8 classes. Only one in the whole lot had done her S.S.L.C.

Fathers : Thirty-two per cent of the fathers had not gone to school. Another 28 per cent had done 1-3 classes. Another 24 per cent had 4th or 5th standard education. 9 per cent had up to 8th standard and only 1 per cent had upto S.S.L.C.

Compared with mothers, the fathers had had a slightly higher level of education.

Districtwise distribution showed very slight variation between mothers and fathers.

Occupation of the parents

Mothers : Mothers of the participants were agricultural labourers (31 per cent),

doing farming or horticulture on their own piece of land (16 per cent), casual labourers (8 per cent), house-keeping (9 per cent), not engaged in any work (10 per cent). The rest reported a variety of jobs that they were doing. They were spinning and weaving, water-carrying, dairying, washing clothes, selling fire-wood, cleaning grains, vending vegetables, selling flowers, making baskets and dyeing yarn.

Fathers : About 35 per cent of the fathers were agricultural labourers and 23 per cent were working on their own land or plot i.e., farming and horticulture. Four per cent were casual labourers and two per cent did not have any occupations. The rest were doing a variety of occupations such as spinning and weaving, dairying, shop-keeping, marketing cattle, insecticide spraying, washing clothes, tailoring, pot-making, masonry, carpentry, stone-cutting, running tea-shops, cutting gems, driving bullock-cart, working in companies and in post offices.

Districtwise distribution showed that in Madurai centre spinning and weaving was done by the majority of parents. In North Arcot, farming and horticulture on their own land was the occupation of a large number of parents. In other districts, agricultural labourers formed the maximum number. This seemed to be true for both the parents.

Monthly income of the parents

Mothers : Thirty-five per cent of the mothers did not earn anything. Nearly 30 per cent earned less than Rs. 50/-. About 16 per cent earned between Rs. 50 and Rs. 100. Two per cent earned between Rs. 100 and Rs. 200. The rest did not give any response.

Districtwise distribution of monthly income among mothers showed that the number with higher income was larger in the districts of Madurai, Ramanathapuram and Tirunelveli, compared with the districts of North Arcot, Pudukottai and Tiruchy.

Fathers ; Twenty per cent of the fathers had income less than Rs. 50/- per month. About 40 per cent reported the income to be between Rs. 50 and Rs. 100. More than Rs. 100/- and upto Rs. 200 income was reported by 28 per cent. The rest did not respond.

Districtwise distribution showed similar pattern as the mothers' income distribution.

Extent of education, as desired by the parent, for the child :

Total group :

About 42 per cent of the parents responding said 'as much as the child likes'. Some of the parents specified the levels, 9th to S.S.L.C. (11 per cent), 5th-8th Std. (11 per cent), and upto 4 classes (one per cent), upto college (2 per cent). About 2 per cent said that they would like to send them to school but the children were not interested. The rest of them gave varied answers, such as signing their names, reading and writing, letter writing, taking up jobs, and becoming wise !

Districtwise distribution showed that the pattern of distribution is more or less the same as the pattern of total distribution.

Kind of Education, as desired by the parent, for the child :

Literacy with a craft was preferred by 36 per cent of parents. Literacy alone was preferred by 10 per cent and craft alone by 20 per cent. The rest, of them

gave a number of answers such as 'we do not know', 'anything is all right', 'as the children wish', 'useful enough to be self-reliant', 'to take up a job', 'job-oriented' (agriculture, carpentry, masonry, teacher, tailor, nurse) 'life-oriented,' 'future oriented,' 'whatever is taught by NFE teacher'.

Looking at it districtwise, North Arcot centre specified literacy with a craft. The distribution is similar to the total group with reference to other centres.

Reasons for stopping from or not sending to formal school :

Forty-three per cent said that they needed the child for work, 31 per cent stated that they could not afford the expenses incurred in sending the child to school. Another 19 per cent reported that the child was not interested. Only one per cent mentioned unpleasant atmosphere in school, as a reason. Other miscellaneous reasons given were ill-health of the child, ill-health of the parents, loss of parent(s), 'no need for a girl,' 'can work during day' and 'study at nights,' 'loss of certificate, 'just could'nt send' or didn't send.

Tirunelveli district centre showed a fairly larger number of disinterested children than the other district centres. Otherwise, the distribution according to districts is similar to the total group distribution.

Reasons for sending the child to the NFE Centre :

To learn to read and write functionally was the reason given by nearly 50 per cent of the parents. Another 20 per cent said that it was for increasing job opportunities. About 27 per cent said that they believed it would help in future, for good life. Other miscella-

neous reasons given were : 'he/she wants to attend', 'convenience', 'discipline', 'our happiness', 'he will get a name', 'want to educate him further'.

The pattern of distribution is almost the same in all districts studied.

Kind of occupation, as desired by the parent, for the child :

About one third (30 per cent) desired some skill in the form of a handicraft. Another 17 per cent wanted the children to do their own work. Nearly 12 per cent hoped for an office job or business industry job. Others replied that any occupation that fetches money from anything the children like. One reported that for a girl it was the husband's wish that should be sought.

Office work, Government jobs was the preference of the parents of the participants in Pudukottai district centre. In Ramanathapuram nearly half said that they had no opinion. But for these exceptions, the distribution was similar.

Parents' opinion on whether the child should continue their occupation

About 35 per cent said 'yes', 19 per cent were neutral or had no idea, another 35 per cent said 'no'. Others did not respond.

The reasons given for 'Yes' were hereditary, 'can do the same in a better way and does not know any other'. Other miscellaneous reasons were, 'it depends on his likes'.

The reasons given for 'No' were 'no land', 'insufficient income' 'insecurity', 'undesirable type of work'; in favour of a specific job, government job, money fetching job.

Madurai and Ramanathapuram and Tirunelveli centres indicated a larger

number of parents with no idea. North Arcot and Pudukottai elicited a larger number of 'Nos' than 'Yess'. In Tiruchy, there was an equal number of 'Yes' and 'No'.

Implications of the findings for planning the programmes in Non-formal Education

1. It is evident that both, boys and girls, attend the centres. It is encouraging that some centres have more girls than boys. Educational programmes should take into account the general education applicable for both, as well as specific type of education for girls according to the culture of the community.
2. In planning educational programmes, age group is an important basis. The study revealed the majority were in the age group 9-14 years, especially 12-14 years. Developmental needs and interests of 12-14 years should be given more attention as this is an important stage in human life, namely, getting into adolescence.
3. The children need to work. They do work. Wherever there is a flourishing cottage industry, like weaving in Madurai and gem-cutting in Tiruchy, the children learn the skill and they prefer educational programmes with more literacy components. But there is a definite indication by a majority of children as well as parents that they want both literacy and crafts. This would mean more allocation of funds for teaching the skill in terms of preparation in the beginning and for marketing of the products at the end. There seems to be an undue stress given to literacy alone in the present programmes which needs revision.

4. The reasons given for dropping out of school revealed that quite a few could not incur the expenses involved in education. With free education provision, the difficulty seems to be in buying books etc. Setting up a small library with the text-books of the school classes with a practical lending system may help to keep these children in school.

Attention should be given to the reason given about 'unpleasant atmosphere' in school. There could be some further studies conducted on this to find out how this could be overcome, besides teacher-training programmes giving some emphasis on maintaining pleasant atmosphere for the clientele group.

5. Radio and films can be powerful media with the children, for education. Children do listen to the radio but generally mostly to the movie songs. Much has been said about making the educational programmes attractive. Probably what could be done is to have the content of the movie songs educational. Much depends on ascertaining what it is that attracts them to the movie songs. If it is the tune, then it could be used, if it is anything other than the tune, it will be quite difficult. Some research on these might help to single out the component(s) of attraction.

As M.G.R. seems to be a hero, it could be useful if there are some short educational films with MGR giving them the message. This should be carefully done so that *message* gains importance.

Majority of them do not see movies, probably due to their inaccessibility to the theatres. Movies

could serve as a powerful motivating media, if properly capitalised. If a little extra financial help is given to the teachers to get a projector and a film on loan once in a way, it will help a lot.

6. It is quite encouraging that there is no indication towards urbanisation as revealed in the expectations of both children and parents. They would like to improve the present job and get a job which fetches more money. Wherever there is a cottage industry, they seem to be clear about their aims. In districts where there are no industries the answers are vague indicating their uncertain life—situations. There could be action programmes in a NFE centre itself to introduce skill-oriented education. There is greater need for putting their life in their own hands, instead of leaving it to anybody else. The teachers could just be guides in getting the plan executed.

The evidence of their capacity to reason is ample, in the findings of the study; if only the teacher is confident, the learners can build up their self-confidence. This may have implications for the content of the training programmes and refresher courses for NFE teachers.

7. A majority of mothers as well as fathers can form the clientele group for the National Adult Education Programme, from the stand point of their age, socio-economic level etc. If only they could be brought in to the programme, they could help children in attending NFE centre and continue to learn through encouragement. One necessary condition for this is that the educational programme should help in building up self-confidence in people, instead of making them dependent. This has again implications in training those who are teaching rather than guiding them.

NAEP—Some Suggestions

N. Kumar

Rural India needs Adult Education Centres, not Adult Literacy Classes. Experts tirelessly sermonize about Continuing Education, Life-long education, Life-long integrated education, but when it comes to making provision for Adult Education it ends up in providing part-time teachers, supervisors, slates, pens, books, and charts—all resulting in a bit of literacy. Only the administrators—remain fulltime, jeeps at their disposal to supervise! How is the present 200 crore adult education scheme different from the one launched in 1950s with the slogan 'Social Education, except that the Centre in footing bulk of the bill?

Why not develop the existing Primary Schools into Centres for life-long education? This will simultaneously improve primary as well as adult education and save the expenditure on infrastructure. Liberal audio-visual aids could be provided to improve the quality of instruction. An obvious advantage would be closer contacts and better understanding among the teachers, parents and students, lack of which results in so much wastage and stagnation.

With judicious use of audio-visual aids, adult education would become, what late J.C. Mathur used to call, pleasure centred adult education. The plan of work could be something like this :

Period I : At this stage there should be no restriction on the number of adults attending the centre. We may make use of :—

- (a) Live or taped or recorded songs :
devotional, folk, patriotic;

- (b) Dramatization; (any epic story, problem oriented play, skit):
- (c) Reading from scriptures;
- (d) Recitation/singing by wandering minstrels, priests and preachers;
- (e) viewing of films;
- (f) listening to radio or taped radio programme;
- (g) slide presentation on any topic of interest viz. health-hygiene agricultural information, family care etc.
- (h) Discussion on any problems raised by the audience.

Period II : Reading aloud from daily Newspapers and any article of utility from magazines to be followed up by a general discussion. On each occasion a group leader for discussion should be elected. At times guest speakers could be invited for this purpose.

Period III : small classes of interested adults, desiring to learn skills like literacy, tailoring, soap making etc. should be formed for instruction for only the willing adults.

Period IV : Community Singing.

The whole process of adult education has to be "from pleasurable experiences to brain storming session," and learning desired skills. Only well planned and adequately equipped Adult Education Centres can provide life-long education to illiterates. The 10 month adult classes may achieve temporary and delusive rise in literacy figures during 1981 Census but not Adult Education.

Welthy Honsinger Fisher at 99— I 'keep inventing my life'★

Welthy Fisher and
Sally Swenson

On September 18, 1979, Welthy Fisher will celebrate her 100th birthday. A native of Rome, New York, Welthy Honsinger sailed for China in 1906. Her experiences there as a missionary and teacher taught her to respect and love the Chinese culture and people, and from 1924, she learned to love India. In that year she married Fredrick B. Fisher, Methodist Bishop of Calcutta and Burma—and, in so doing, “married India.” In 1963, after her husband’s death, Welthy Fisher founded Literacy House in Lucknow, India. Her integrated approach to functional education remains World Education’s guiding principle as it expands its work in the developing countries and in the United States.

We deem it a privilege to share with our readers a conversation between Mrs. Fisher and Sally Swenson, her friend and biographer.

You know, there are no rules or books on how to live at 100 years of age. No doubt there will soon be some, since there are over 15,000 centenarians in the United States now. In the meantime, I have to keep on learning—inventing my life. I’m quite certain that the need to learn increases in direct proportion to one’s age, so I have busy times ahead.

Learn? It means to grow, understand, adapt, change—to be forever in the inquiring attitude of a child. This child has more growing, understanding, adapting, and changing to do than ever before. I have to keep building on what I’ve learned so far. Sally has been asking me what those things are; she thinks I’m wise

enough to have learned the answer to ten questions, one for each decade I suppose. You are educators—you decide if I’ve learned anything that matters.

S.S.: What did you learn from your family?

W.H.F.: I learned how to conform to the family programme, how to live together as one whole, especially as we read and studied the Bible after breakfast every morning, with father interpreting. There was enough love to make the discipline acceptable.

S.S.: What did you learn in school and university? [1885-1900]

W.H.F.: I learned what made a good teacher, for I loved to learn those subjects my teachers obviously had enthusiasm

*Courtesy: World Education Reports. (Jan. 1979)

for. The textbook teachers did not arouse me, but those who poured their personality into their subjects and made them their own—they were believable and made me want to learn. Their attitude said it all, and I've frequently left this quotation with my own students and would-be teachers: "What you are speaks so loud I cannot hear what you say."

S.S. : What did you then learn as a teacher? You have been teaching all your life.

W.H.F.: First, I learned to understand and deal with different levels of ability and interest, and to respect the variety. Each one had strong points in that little one-room schoolhouse in Haverstraw, New Jersey. I couldn't help liking all the children and showing it. They liked me in return and wanted to live up to my expectations. Discipline and motivation never were real problems.

S.S. : From China, as a young missionary, what did you learn? [1906-1918].

W.H.F.: Ah, that's when I began to wonder if I really was an educated woman. I had the tools of learning, to be sure, but the world was appearing so much larger and wider and far deeper than I had imagined. As I made friends in China, learned their language and something of their history and culture, the things that were different about us seemed less important than what we had in common. I began to question the exclusiveness of nationality, religion, and race. I began to study larger maps.

S.S.: What has your church taught you?

W.H.F. : First of all, my parents' devotion to our Methodist church in Rome, New York, made our home life an exten-

sion of the church. I went to many church meetings with my father and saw the variety of expression of the meeting of Christianity in purifying lives and making them more worthwhile and cooperative. Christ's life was the great lesson, of course. Has there been a better teacher? He taught us by full example to live the loving, sharing, serving life all our waking and dreaming hours of every day. He gave us motivation.

S.S. : What did you learn as a wife?

W.H.F. : I learned how smart I was to wait for the right husband! I was not afraid of being single until age 45. When I married Bishop he was already a world citizen, standing up to the big issues of the times. I had to learn to leap along with him. I learned how to adapt my own talents to the needs of his work and be a real partner. I discovered I could let my own light shine, and he loved it. We were both stronger for it. It was surely worth waiting for a man who shared my goals.

S.S. : What have you learned from America?

W.H.F. : Most of all, I've learned the value of an equal right to education—though I know it isn't always equal. I learned about intolerance and prejudice here at home—in high school, when the only black girl in our class would cling to me because the others feared her so. We both loved music and learned to be friends because of that. When I won a gold medal, my senior year in high school, it was the opening of a new door—to college—and I learned the value of opportunity and have had an abiding respect for it. Then when my father died, I took in sewing to pay my college expenses—a swift lesson in self-reliance.

S.S.: What have you learned from India?

W.H.F.: I met and worked with so many different kinds of Indians—poets and politicians, Muslims, Sikhs, Jains, Hindus, Anglo-Indians, Buddhists—the full spectrum of India's diversity. I tried to absorb their best qualities and attitudes, for I knew by now I would get nowhere by emphasizing weakness. But it was the simple villager who taught me the fine balance of pride and humility, ugliness and beauty, poverty and dignity, illiteracy and intelligence. I began to see that while the villager needed tools for material progress, his inherent strength must not be shattered. We would have to understand what his strengths were, and build on them. Hadn't Gandhi taught me God is love for everyone, no one excluded?

S.S.: From the whole wide world, which you began to see in 1904, what have you learned?

W.H.F.: The world taught me I could

feel at home anywhere. I have seen so much of it, know and have lived with so many different people. I feel I belong with all of them. People everywhere are so interesting that I couldn't help but learn from their different lives and attitudes and experiences. I learned to have wider and deeper allegiances. I can't believe in any one government any more than I can put all my faith in any one race or one language or one religion. The world is one reality, and I belong to it.

S.S.: what does all this learning mean now? How does it help you face the future?

W.H.F.: During the long days and nights there is more time than one might want to spend in any one place, fewer opportunities for the direct experiences that are so stimulating, so teaching. The body speaks loud and clear and can no longer keep roaming the world for fresh understanding. But my mind, my spirit—and my pen—they are still out there in the world where I know they belong.

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MRS. WELTHY FISHER RECEIVES NEHRU LITERACY AWARD

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

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

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

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

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

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

Promising Career

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

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

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

Three F's

Accepting the award, Mrs Fisher said that literacy had to be more than three R's, it had to become the three F's—"functional literacy, food and family." The first F was to carry functional literacy beyond mere reading skills into developing the thought process. The second F developed learn-

ing of technical skills for food production and the third F was to help a villager become a better head of the family.

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

Despite the vastness of the problem—"it is easier to cross the ocean between

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

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

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

The Story of Literacy House

V. Tripathi

The story of Literacy House is something more than a mere story; it is a thought, a dedication. It is a story of zeal and warmth, love for Indians, accompanied by undaunted courage, qualities all of which are embodied in its Founder. It is a story of single-minded devotion, and unswerving pursuit, a pursuit that has covered many a milestone. Literacy House, to-day, has emerged as one of the best equipped centres for literacy and adult education work in India.

The Beginning :

The first day of the inception of Literacy House, February 3, 1953, followed an important prologue of events. Six weeks before his assassination, Mahatma Gandhi had said to its founder, Dr. (Mrs) Welthy H. Fisher, 'Cities have everything. Villages have nothing. The real India lives in its villages. Live with the villagers and help them. Teach them to read.'

Not the least fearful of the wrinkles on her face, the founder took a new birth at the age of 73. With neither committees nor people behind her, she launched a one woman war against illiteracy. The first headquarters of the war—a verandah of a small house in the compound of the Agricultural Institute, Allahabad !

Her first literacy class comprised forty men and three women drawn from different parts of India. Seating herself amidst this small new world of hers, she began to

think seriously how teachers could best be trained, villagers taught reading and writing, and books written for them. Her serious thinking, at length, revealed to her that by every means, and as quickly as possible, the villagers must be taught to read, to become aware of the new messages of developing India. She was convinced that if poverty, disease and ignorance were to be wiped out from the country, the quickest and most effective means would be teaching the rural masses to read and write.

From Verandah to a 10-acre Campus :

K.M. Munshi, the then Governor of U.P. extended an invitation to Mrs. Fisher to come to Lucknow. With the help of Munshi and other friends, negotiations for acquiring ten acres of land, on the out-skirts of the capital of Uttar Pradesh, the largest and most populous state in the country, were completed.

Mr. Laurie Baker, a British architect, designed the buildings and campus layout. The plan nurtured at Allahabad was finally provided with working space on the perimeter of Lucknow, in 1956. The India Literacy Board, a registered body of distinguished Indian educators, social workers and professional leaders, was formed, to manage the programme and activities of Literacy House. It was registered under the Societies Registration Act, in the year 1956.

Like a village :

Literacy House is more than a house. Designed like a village, it is a cluster of simple brick-buildings. Today, it has a twenty-acre complex of classrooms, hostels, office buildings, a library building, staff quarters, an open-air theatre and a children's park. In the centre of the campus is a thatch-roofed House of Prayer (dedicated by the late Dr. S. Radhakrishnan, President of India, to people of all faith) around which all campus life revolves. The staff members and their families, trainees and visitors, assemble each morning to sing, meditate and renew their common dedication. In two nearby villages, Bijnaur and Neewan, 123 acres of farmland was acquired to teach and demonstrate improved agricultural practices, including animal husbandry, to young farmers.

From Childhood to Adulthood :

From a small beginning in 1953, Literacy House today has developed as an institution of national service in functional literacy education. The work at Literacy House developed through several stages. The initial emphasis was on developing methods and techniques for teaching illiterates. The next stage was to provide follow-up services for retention of literacy. This led to the establishment of a School of Writing, with the grant received from Ford Foundation, in 1958. Ways and means were devised to deliver the simple material developed in the Writer's Workshops to neo-literates, at their doorsteps. The consequent emphasis was on developing library services. The experience gained showed the need for linking and integrating literacy education with agricultural and industrial development. This led to the creation of a Farmers' Institute in 1966. Then came the realisation that literacy

education should be built around the needs and problems of the family as a unit. Thus came into existence Family Life Centre, in 1969.

A Bull Mother Farm of imported Jersey Cows was established at Bijnaur, in 1972, for the improvement of local breed of cattle through cross-breeding, out of the assistance received from the Indian Dairy Corporation.

A massive programme of adult education under NAEP has been planned for the Sixth Plan. Keeping in view the past experience and resource facilities available at Literacy House, the Central Government, on the recommendation of the State Government, recognised Literacy House as the State Resource Centre on Adult Education for the State of Uttar Pradesh, in 1976.

Programme Goals

The major objectives of Literacy House have been to initiate action-oriented programmes of adult education (including functional literacy) as related to food production (including dairy development), family life and manpower resources development; train workers, stimulate and guide other Centres to undertake literacy and adult education programmes, and produce materials for all phases of adult education programmes, primarily for young adults (15-35 age-group) in rural areas, and assist Central and State Governments in effective administration of National Adult Education and Social Welfare Programmes.

The Tasks Ahead :

In the light of the changing situation, Literacy House has set for itself the following tasks :

- (a) develop institutional and staff capabilities and resources to meet

training and material production needs of government programmes, such as NAEP, ICDS, NSVS, so as to give an integrated leadership to the functional education movements;

- (b) develop Literacy House as a model demonstration institution in functional education, stressing quality and depth in training programmes, materials production, research and evaluation;
- (c) organise functional literacy programmes through action projects, especially in the fields of agricultural development, family life education and occupational training for manpower resources development, to promote literacy percentage, effective functioning of the action group, improving delivery mechanism at the learners' level and testing of materials;
- (d) develop communications aids for functional literacy and adult education, including television, radio, films, puppetry, folk arts etc;
- (e) establish collaborative relationship with various governmental and non-governmental agencies at regional, state and national levels and relate Literacy House programmes to their activities;
- (f) assist Central and State Governments in monitoring, evaluation and effective implementation of NAEP and social welfare programmes, including family welfare and population education.
- (g) undertake economic projects related to functional literacy educa-

tion that will generate resources for support of its core programmes.

Over the past twenty six years, Literacy House has developed substantial institutional programmes and physical facilities in the field of functional education training, research and publications related to food production and family life education. Its programme and activities include ; (a) Programme Planning, (b) Family Life Education, (c) Agricultural Development Education, (d) Functional Literacy Education/Training, (e) Literacy Education Communications Media, (f) Research and Evaluation, (g) Library Services, (h) Publications and (i) Resources Development Services. The benefits of training, material development and production and resource facilities have thus gone to several million adult illiterates in the country.

Financial Support :

It is clear that a voluntary educational institution like Literacy House, serving the needs of rural illiterates, will never become entirely self-supporting. It has always been depending on grants and gifts from individuals, organisations and governments. Since its inception it was primarily supported by World Education, New York. The World Literacy of Canada offered a helping hand at a later stage. The United States Agency for International Development also offered considerable financial assistance from 1964-1973. The Ford Foundation, CARE and a number of Friends and agencies in other parts of the world such as Netherlands Literacy Committee, the Frauen Welt Organisation in West Germany, Women in Japan, who are interested in seeing the awakening of villages in India, also helped financially and in kind. Some of its activities are supported by the Central and

State Governments of India and other national agencies, such as Central Social Welfare Board, All India Handicrafts Board, Family Planning Foundation of India and State Departments of Education, Panchayati Raj, Social Welfare and Rural Development. In addition, Literacy House has been generating some income from its own activities such as publications, training, puppetry, contractual services and sale of farm produce.

Since April 1975, all foreign sources of assistance have come to stop. The institution is being run from Indian sources of support. The Government of India and State Department of Education meet the deficit of Literacy House in the ratio 70 : 30.

Accomplishments :

Literacy House's experience and expertise has been functional literacy education primarily related to rural people. Some of the major accomplishments of Literacy House include : developing nine sets of basic material in six regional languages for illiterate adults (each set having a package of a Primer, a Workbook, Supplementary Reading material, a teachers' guide and teaching charts); training 15,300 literacy workers, 2750 supervisors, 475 project officers, 1650 women field workers of ICDS and NAEP, 1300 audio-visual educators, puppeteers and silk screen printing technicians and 650 writers; producing 35 evaluation papers and studies; 38 flash-card sets and khaddergraph cut-outs, more than 45 posters and charts in six regional languages, 36 puppet plays, publishing 285 titles for new literates (126 follow-up books, 89 contents sheets

and 70 pamphlets, charts for UNICEF, UNESCO and FAO), translating 35 Literacy House publications into other regional languages, building a Farmers' Institute campus at Bijnaur, undertaking land reclamation work on two farms of 60 acres each; establishing an agricultural implements repair workshop, and a poultry farm, bull mother farm for improvement of local breed of cattle through cross breeding, a Family Life Centre, organising family life education courses (3500 rural women trained in more than 100 courses), developing and producing 10,000 family life education kits for State Health and Family Welfare Bureau, U.P. and Integrated Child Development Services, extending mobile library services to more than 350 villages covering a population of approximately 350 thousands and extending technical know-how to more than 25 organisations in fifteen states of India to institute adult education, establishing the Eastern U.P. Adult Education Centre, Devria, and supplying teaching/learning materials to more than 30,000 centres in U.P. and other States.

In recognition of her work at Literacy House for advancing the cause of literacy in India, its Founder, Mrs. Fisher, received the first Nehru Literacy Award in 1969. Presenting the award, President Zakir Hussain called her 'a national institution.'

She also received the Humanitarian Award of the Variety Clubs International of the United States, in 1971, for promoting humanitarianism. The tribute said : She lit a candle so the world can learn.' The award recognised the programme and activities being conducted at Literacy House for the cause of literacy in India.

The Man with the Tin Trunk

T. Drieberg

High noon in midsummer, in a village a few kilometres out of Lucknow. No movement anywhere, not a breath of air stirs. The jeep from the city drives up and stops under a peepul tree, raising a cloud of dust in the process.

A group of village children gather around the vehicle. They have come out of their huts to see who the visitors are. Faintly, in the distance, a bell rings. It grows louder, and soon a man on a bicycle is seen riding across the fields to the village.

This is a bell-bicycle librarian of Literacy House on his rounds. In the tin trunk strapped to his carrier are about a 100 booklets of specially prepared reading material for neoliterates, both grownups and children.

These librarians on wheel visit such remote villages in Lucknow district whose inhabitants do not regularly attend the markets served by larger mobile library units. They play an important role in the functional literacy scheme which enables adult neoliterates to put their reading and writing skills to purposeful use.

The librarian carries his loaded trunk to a *charpoy* which stands under the peepul tree and opens it. Both children and adults thrust their hands into it and select titles to borrow. The librarian enters their names in an exercise book.

The simple tin-trunk libraries Literacy House introduced in the 1960 form the

nucleus of a larger library serving Lucknow district and providing a model for similar facilities in other parts of India. Literacy House now runs six types of library services. They are :

- 1) '*Market mobile libraries*', collections of 400 volumes each exhibited at different villages on market days and lent to hundreds of farm folk from the surrounding areas.
- 2) '*Halting mobile libraries*', offshoots of the market libraries which halt briefly at villages to lend books on the way to and from markets.
- 3) Bell bicycle libraries.
- 4) '*Workers' mobile libraries*, containing about 1,000 books each, to serve the industrial labour colonies of Kanpur.
- 5) District deposit library centres through which local institutions provide bicycle library services to a cluster of villages.
- 6) Library kits for literacy classes, each class receiving 50 supplementary graded booklets.

Over and above this network, the Literacy House has a library on its campus, to serve the needs of its staff. This has a collection, running into several thousands of books and periodicals dealing mainly with literacy and allied subjects.

The campus library is seen as giving a big boost to the literacy movement, in

India as well as in other Asian countries, not only by expanding the professional horizons of the staff of Literacy House but also by its active outreach to feed vital information and provide services to other researchers in the same field. This institution is essentially a continuing education and research centre in functional literacy and related social education for adults.

The Literacy House's publication programme was originally directed towards producing reading matter for learners; but since the mid-1960s it has concentrated on preparing standard syllabuses and producing instructional material in Hindi and English for workers and administrators in adult education.

These endeavours have made Literacy House known throughout the country and stimulated a demand from many states for training courses, materials and extension centres. To meet these demands, it has prepared a standardised syllabus for each training course, together with supplementary guides for teachers.

Literacy House claims the credit for being the first institution in India to develop adult correspondence courses and programmed instruction teaching techniques for literacy workers and neoliterates. Programmed instruction involves the application of techniques of selflearning, a more sophisticated form of correspondence course.

Publishing primers, readers and other books, specially written for neoliterates, is the backbone of Literacy House's publication programme. As literacy generates a new reading public in the villages, there is an increasing need for lowpriced books specially written for adults whose reading

and comprehension skills are not fully developed.

Besides organising training courses in audiovisual education, puppetry and teaching literacy, the Training Department at Literacy House runs five courses in adult education, namely: literacy and adult education for enrolled university students under the national service scheme; librarians working with neoliterates; literacy supervisors; farmers' education workers; and administrators and literacy workers of the Uttar Pradesh Department of Jails.

In the late 1960s, Literacy House progressively extended its activities to other parts of the country, and now the greater part of its courses are conducted off campus in collaboration with other agencies specialising in adult education. This is a landmark in spreading Literacy House's pattern of functional adult education throughout India.

Literacy House has trained, among others, workers for the Government of India's National Adult Education Programme, the National Service Volunteer Scheme, and writers of basic literature for neoliterates, in several regional languages.

Among the materials it has developed for NAEP are eight sets of basic materials, including primers, charts, guidebooks and workbooks for teachers in Gujarati, Hindi, Nepali, Oriya, Punjabi, Tamil and Urdu, for both men and women.

In collaboration with the National Council of Educational Research and Training (NCERT), Literacy House has developed a two-year course in part-time non-formal education for children between nine and 14 years, as well as four sets of basic materials for the first stage of the course.

Its promotional activities include the reproduction of the scheme of assistance to voluntary agencies brought out by the Ministry of Education and Social Welfare of the Government of India, under NAEP. It has supplied teaching materials to more than 15,000 centres for adult education run by State governments and voluntary agencies in the Andaman Nicobars, Bihar, Gujarat, Rajasthan, Tamilnadu and Uttar Pradesh.

Literacy House's current activities include courses for supervisor trainers in NAEP, job training for *mukhya sevikas*, preparing teachers for the Nai Taleem Samiti, UP, and for women field workers in Nepal for family life and adult education programmes.

Among its assignments are preparing and producing materials for a guidebook in Hindi to train supervisors of NAEP centres, and to involve NSS volunteers in the NAEP. Two sets of reading materials are under production, one for tribal peoples and the other for urban target groups.

Evaluation of earlier programmes of adult and nonformal education revealed that they lacked direction, skill and soft ware, at all levels of operation. An official committee appointed to assess the non-formal education programme recognised this and resolved in 1976 that "it is necessary that a resource centre is created by sponsoring a voluntary organisation, or is directly under the Government, to organise training activities, curriculum development, preparation of diversified learning instructional materials and other necessary services."

Acting on this resolution, the Union Ministry of Education wrote to the state governments to set up resource centres.

Six were created in 1976, and on the recommendation of the UP Government the ministry recognised Literacy House as the State's Resource Centre.

This narrative would be incomplete without mention of Literacy House's development of puppetry as a means of audiovisual communication to widen the frontiers of knowledge of illiterates, semi-literates and neoliterates.

Puppetry is a folk art form as ancient as Indian civilisation itself. Originally a form of entertainment intertwined with village community life, it is even today a very powerful medium of conveying ideas, although more sophisticated modern mediums of communication exist.

Among the numerous functions Literacy House performs in this field are : training men and women in the art of educational puppetry; developing instructional material on it; experimenting and researching on puppetry as an educational medium; composing puppet dramas; and fabricating puppets of the glove type and stages.

The puppet section has conducted commercial publicity on contract for Life Insurance Corporation, the Union Ministry of Health and Family Planning, the Ministry of Agriculture and Irrigation, the Ministry of Education and Social Welfare, and the Ministry of Defence.

Among the most popular of its wide repertory of plays are *Katghar*, the theme of which is the need to plan one's family, *Ujala*, which stresses the need to educate women, *Aurat ki Nak*, a warning that desire for accumulating jewellery could have fatal consequences, and *Adambar*, which castigates caste prejudice as a sin against society.

An interview on Dr. Welthy Fisher

(Dr T.A. Keshi Interviewed by Kamala Rana)

Q : Dr. Koshy, you have been very closely associated with Mrs. Fisher during the early years of her work at Allahabad Agricultural Institute. It is well known that Welthy was inspired by Gandhiji to serve India. Could you, as one who knew her desire to serve the illiterate villagers in our country tell me what really prompted her to build Literacy House ?

A : Mrs. Fisher had come to India in 1952, in response to what Gandhiji had told her about six years before that. When she arrived in India, she had no definite plans, but she prayed for divine guidance on what she should do. It was then that she received a telegram from the Principal of the Allahabad Agricultural Institute inviting her to come to the Institute to see if she could help in the newly established Chief Social Education Organisers' Training Centre at the Institute, particularly in the field of Adult Literacy. She replied promptly that she would come to Allahabad to talk with the Principal and others concerned.

I was the Honorary Director of the CSEO's Training Centre, the Head of Extension Department in the Institution as well as the Administrator of the Jamunapar Punarnirman project (An Experimental Extension Project in 400 villages in Mejha and Karchana Tehsils

of Allahabad district). The Principal of the Institute asked me to discuss the needs of the Centre with Mrs. Fisher and report back to him the gist of my discussion with Mrs. Fisher. Mrs. Fisher came to the Centre and we talked about the Social Education Programme which was an important component of the Community Development programme launched by the Government, on October 2 1952. Adult Literacy was a subject in the syllabus of the CSEO's training Course and that was the area in which we needed the help of Mrs. Fisher. She readily agreed and the first thing she wanted was to visit some of the villages where literacy centres could be started. The next day she invited the CSEO's under-training, about 30 of them, to the bungalow which was allotted to her by the Institute. It had a spacious verandah on which some durries were spread out. The trainees and Mrs. Fisher sat on these and discussed the syllabus. From the beginning, she emphasised on the need of its being a practical course, instead of a theoretical one on adult literacy, its methods, theories of adult learning, etc. She told the trainees that she had just visited some villages and she felt that there was great need for adult literacy to enable the village people to solve some of their problems themselves. The trainees responded heartily and Mrs. Fisher divided them into six groups of five each. They were asked to visit the villages and decide which village each group would select.

For the subject of adult literacy, the trainees met at Mrs. Fisher's bungalow and the campus people referred to the bungalow as "Literacy House", a name which Mrs. Fisher adopted for the institution she began on the verandah of her bungalow. Mrs. Fisher used to go regularly to the villages with the trainees and she was encouraged by the response of the village people. The trainees were also very enthusiastic. Thus, Mrs. Fisher was convinced that it was through adult literacy that she would serve the village India.

The six months' course of CSEO's was over and Mrs. Fisher began to make plans for a permanent institution to promote adult literacy and adult education. When she unfolded her plans to the authorities of the Agricultural Institute, they advised her that Literacy House on the campus of the Institute might not be able to grow along the lines she had envisaged and, therefore, it would be better to establish Literacy House on a separate campus of its own. Mrs. Fisher then shifted the young Literacy House to a rented building near Allahabad University where it remained until 1956, when it was shifted to its present campus near Lucknow.

Trainees were sent to Literacy House from all parts of India and they all caught the spirit of the institution and derived inspiration from Mrs. Fisher. The programmes of Literacy House were enlarged to include production and publication of books, visual aids, etc., to meet specific needs of the Community Development movement. The satisfaction that she was meeting a real need in the country not only sustained Mrs. Fisher in her efforts to get the necessary funds for Literacy House, but it also attracted great men to

be associated with Mrs. Fisher. This led to the formation of India-Literacy Board, the Governing Body of the Literacy House.

Q : How did Welthy, who is a foreigner, manage to motivate and attract so many workers, colleagues and friends who gave her their best assistance in expanding Literacy House in different ways?

A : She has a personal touch. When she visited the villages, she talked to women, young girls, farmers, vegetable growers and dairy-men. People responded to her with eagerness. Her efforts fitted in with the objectives of Community Development movement. There was also enthusiasm among the villagers who had not participated in programmes earlier and were keen to participate in new programmes that could meet their needs. So her efforts and the villagers' eagerness matched.

She never felt that she was treated by people as a foreigner in India. She was quite at home with everyone in the villages, developed deep interest in the life of the people and their problems.

Q . What, according to you is Welthy's ultimate dream for Literacy House as a National Institution?

A : She wanted to revive traditional media of communication by puppetry. She established a School of Writing and saw a very good future for the school of writing and wanted Literacy House to be a publishing House of literacy materials for the whole country.

As she began to develop programmes she began to see more needs, and Literacy House continued to grow. She always wanted the India Literacy Board to set

the policy of the institution and plan programmes. She feels that Literacy House could look forward to new areas of work as new needs emerge.

NEWS

Nehru Literacy Award 1979



The 1979 Nehru Literacy Award of the Indian Adult Education Association has been awarded to Smt. Krishna Aggarwal, Chairman, Bhartiya Grameen Mahila Sangh, Madhya Pradesh Branch, Indore

for her outstanding contribution to the promotion of functional literacy in this country.

Smt. Aggarwal, a pioneer in integrating functional literacy with health and family education has been instrumental in making nearly 10,000 rural women literate in Indore district. She has also established close links between non-formal education and formal education and has given a new insight to women's education in rural areas.

Smt. Aggarwal has written a number of articles on Adult Education and Rural Reconstruction and a book for neo-literates. She has also participated in a number of national and international seminars and conferences.

INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised, the Association now directs its efforts towards making the programme effective.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It holds Conferences and Seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them, from all over the world, expert views on, and experiences in, Adult Education. In pursuit of this policy the Association has instituted the Dr. Zakir Hussain Memorial lecture which is delivered every year by an educationist of repute and eminence.

The Association has brought out numerous publications on themes relevant to adult education, including the Hindi editions of some UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

Its headquarters are placed in Shafiq Memorial, at 17-B, Indraprastha Marg, New Delhi.

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INDIAN ADULT EDUCATION ASSOCIATION



Indian Journal of Adult Education

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Indian Journal of Adult Education first published in 1939 is brought out every month by the Indian Adult Education Association, a voluntary organisation, registered under the Societies Registration Act of 1860. The Journal has special interest in the theory and practice of Non-formal education with special reference to the relationship between Adult Education and Development.

Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

The contributions should be accompanied by either a stamped, self-addressed envelope or by International Reply Coupons. The average length of manuscripts should be between 3,000 to 5,000 words. Contributions to the column 'Comment' should be in the region of 1500-2500 words, Mimeographed, Zeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the sheet only, with a 2" margin on foolscap size paper. Footnotes and reference should come at the end and not on every page.

Contributions and other correspondence regarding the advertisements, subscription rates etc. should be addressed to the Joint Editor, Indian Journal of Adult Education, 17-B, Indraprastha Marg, New Delhi.

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Views expressed by our contributors do not necessarily reflect the views of the Journal.

Owing to unprecedented rush on the Press as a result of the sudden call for General Elections to the Parliament, the issue could not be brought out on time. The delay is regreted—Ed.

**32nd Annual
Conference Issue**

**(held at Amritsar
on 7-9 october, 1979)**

The Declaration

—K. L. KauI

The Declaration of the Amritsar Conference is a charter of high-minded resolution and noble intention, of faith and hope to uplift Man—the last of the last among the long neglected, the decimated destitute, the forgotten down-trodden.

Rejecting the GNP growth as a snare, a spurious measuring-rod, an economic bombast that in the ultimate analysis amounts to a betrayal of the beleaguered, long-awaiting, tradition-trapped sectors of our society, to whom amelioration is long over-due, it seeks a fundamental change in the very concept and meaning of Development, and consequently a central role for Adult Education to perform in society, in the light of this renewed meaning, in a bid to reach its benefits to humanity at the base.

It considers the NAEP as a national commitment, a mandate for all time, and demands that it be divested of political trammels, and kept aloof and above political change.

It seeks cooperation and involvement of peoples's organisations, trade unions and cooperatives, in order to make the Programme a real people's movement.

Describing awareness as the quintessential attribute of the Programme, it sees hope for the people in awareness alone, so that they become self-independent and self-reliant, and inculcate basic human values "which are so essential for democratic progress and decency in public and private life".

It exhorts the State and other agencies involved in the Programme to gear up their effort along existing structures rather than create new ones, and postulates a twelve-point programme of recommendations, to achieve the aim.

Declaration and Recommendations of 32nd IAEA Conference

We, the four hundred eighteen delegates from twenty-three States and Union Territories of India, assembled in the Thirty Second Annual Conference of the Indian Adult Education Association, held in Amritsar from October 7-9, 1979, declare.

That development is for man, of man, all of man, whole of man and is concerned with what happens to the last man. Development cannot, therefore, be adequately measured only in terms of GNP growth, but by how far the basic needs of the people for food, shelter, clothing, drinking water, health and education are being met; not in terms of per capita consumption of steel and power, but in terms of employment generation; not in terms of industrialisation or agricultural green revolution, but by how far the unequal distribution of incomes and property in society—which is the basic cause of poverty and its consequences of malnutrition, ill-health and illiteracy—are reduced. Thus in the concept of development, meeting the basic needs of the people, removal of poverty, unemployment and exploitation and more equitable distribution of wealth form the core.

Similarly, the concept of formal system of education must be replaced by a restructured educational system in which the people will have a key-place. The centrality of education, particularly of adult education to development demands integration of adult education into the overall national educational system, which, in

turn, must be integrated with the national development plans. Thus conceived, the National Adult Education Programme (NAEP) becomes part and parcel of the minimum needs programme of the people and, therefore, a national commitment. This commitment, the Conference hereby declares, is a mandate for all times, regardless of political changes, and should be honoured by all governments. Adult Education should be fostered as a movement to bring about the desired social changes and equality through integrated economic and social development.

For the success of the NAEP, cooperation and involvement of representative people's organisations, such as trade unions and cooperatives, is essential. These alone will help transform the NAEP into a really people's movement for enlightenment and progress. Furthermore, such involvement will help reach the benefits of the NAEP to the poorest strata of society. Generating awareness is one of the main planks of NAEP. It should lead the people to develop their own autonomous, independent, self-reliant and democratically—functioning organisations which should, on the one hand, give expression to their needs, aspirations and will and, on the other, become their effective instrument for ensuring distributive justice, enriching the quality of life and inculcating basic human values which are so essential for democratic progress and decency in public and private life.

The Conference declares that while there is need for much more generous and continued support by the State for the NAEP at the field—level, there is need also for greater coordination and integration of the efforts of the various agencies of the government as well as voluntary and representative organisations involved in the education of adults. Instead of creating parallel or new structures, there should be an attempt to transform the existing ones for more effective implementation of the NAEP. For example, the primary schools should become real people's centres, catering to the needs of the entire community, including children, youth, women and adults. The various agencies of the State and voluntary and representative organisations engaged in adult education should coordinate their efforts and make the school the focal point for their activities. This will help in more effective work for achieving the desired objectives and also enable the limited resources to go much further.

Recommendations

The Conference, therefore, recommends that :

1. Since Adult Education is for development, all government departments concerned with development must participate in the NAEP. In a particular district or development block, all resources should be pooled and shared in the integrated implementation of the NAEP. The role of the Department of Information and Publicity is crucial in this endeavour. Touring teams of the All India Radio, T.V. and other audio-visual communication media agencies need to reach
- the villages; and the villages should be enabled to disseminate their own programmes of adult education with the full involvement of the local people.
2. The three-pronged programme of the NAEP, which is simultaneously literacy-learning, occupational-skills building and creation of social and political awareness should achieve significant and practical results by equipping the poor and illiterate men and women to organise themselves to fight exploitation and protect and promote their interests and rights. This is where the educational institutions come in. All types of schools, colleges, universities, IITs, IIMs, professional training and advanced centres have a role in the NAEP. These institutions should not start adult education centres as a separate activity, but always as part of the local Rural Development, Antyodaya, Food for Work, Applied Nutrition, Community Health, Integrated Child Development Services, Rural Youth Training programmes etc.
3. Adult Education and Community Service must be part of the curriculum, giving both teachers and students academic credit, as the University of Madras and its affiliated colleges have accomplished. Polytechnics, Engineering Colleges, IITs and IIMs, Medical and Agricultural colleges should apply their classroom teaching to the rural areas, to solve their problems and thus activate Extension. Universities and advanced colleges/centres should carry out the necessary

training, research and evaluation for the NAEP. These can become part of their M. Phil, Ph. D, and other research programmes. Towards these ends, the Boards of Studies should restructure and reorient their courses and list topics for research.

4. The widespread interest in adult education evinced currently by universities and colleges is most encouraging. This may turn out to be a new ferment in the system of higher education, which augurs well not only for the NAEP, but also for the system itself. The UGC and NSS have responded splendidly to the challenge posed before the system of higher education by the new strategy of RMNP and particularly the NAEP. However, the delays in release of funds by the UGC need to be looked into and procedures devised to see that the avoidable delays do not occur.
5. Adult Education Functionaries are the planners, organisers, heads and coordinators of NSS at the top, and project officers, supervisors and instructors at the individual adult education centres. The instructors may be students, school or college teachers. The content and form of their training must conform to the needs and ideas of the programme. The training centres must be selected carefully, after examining their background. It is important that all categories who need training in a particular state are sent to the same training centre or group of centres, to save resources and people's time and efforts on the one hand, and to avoid overlapping and confusion, on the other.
6. Materials for each centre or cluster of centres need to be produced at the local level in tune with the local people's needs, culture and aspirations. They should be in the form of solutions to their problems. The materials, produced at the other levels—central government, state government, research centres and other specialists centres—must serve as prototypes and models so that the centres in the periphery can examine the techniques of literacy, functionality, awareness, employment generation and organising people, and produce suitable materials on their own.
7. During the second year of the NAEP, for those who have completed the first phase, reading materials, charts, texts and other literature must be supplied. These must be such as to enable the new learners become eligible for entry into the formal courses at suitable points. Only then, they will be helped towards achieving equality with the elite.
8. A large proportion of materials for the neo-literates should be produced by the State Resource Centres.
9. Every Adult Education Centre must have a small library for keeping the materials, newspapers, a radio-set and so on.
10. Harijans and most backward classes have half the literacy of the non-

backward classes, and tribals half of that half of the backward classes, and women a further half of that small half. Hence foremost attention should be given to women, harijans and tribals, in the NAEP.

11. Special programmes for women should be planned keeping their needs and potential in view. Because of the need to improve their earning, health, nutrition, child care, family management and status, Home Science Colleges and Departments must be utilised fully for con-

Declaration and Recommendations

ducting adult education for women.

12. For the tribal programmes, the volunteers should, as far as possible, be drawn from the tribal communities and motivated to participate in the NAEP. Special efforts must be made to remove their fears, suspicions of being exploited and other hesitations. Suitable folk methods must be employed to attract and sustain their interests. Their innate qualities of honesty, integrity and simplicity must be transmitted to the younger generations, through the NAEP.

Inaugural Address

(Delivered at the 32nd IAEA Annual Conference)

A. J. Kidwai

In his Inaugural Address the Vice-Chancellor of Jamia Millia draws attention to the socially integrating content in the literacy literature produced in Jamia in the past and the relevance of production and usage of such literature at present. Realising the inadequacies of the modest funds provided by the Government for undertaking such an all-embracing and ambitious programme, particularly with its expanded aims, he suggests application of certain incentives and deterrents for participation by the teaching community & autonomous organisations like CSIR, ICAR, ICMR, as well as the Nationalized Banks and private sector industry. He further suggest very imaginative and workable schemes for utilizing the media effectively & purposefully for carrying out the Programme of NAEP. He advocates caution against the possibility of NAEP funds falling into the hands of such voluntary agencies which will extend political influence and grind 'their communal axes' thus subverting the very fundamentals of our Constitutional Commitment.

It is an honour for me to inaugurate this 32nd All India Adult Education Conference. It is highly gratifying to spend this morning with so many dedicated leaders of the Adult Education Movement which is engaged in jolting the masses of this country out of their backwardness, ignorance and superstition. Above all it is a privilege to share this dais with a person of Dr. Adishesiah's national and international distinction in the field of Education.

But I must say that this is an under-served preferment. I have been no educator to children or adults. My involvement in education and science has been mainly that of an administrator from afar, and the closest I have got to the actual teaching and learning scene is only now as Vice-Chancellor of Jamia Millia. There were,

therefore, worthier persons than me to inaugurate this conference. But probably, through me, you have wanted to honour the great past of the Jamia as the standard bearer of adult literacy in the days when there were so few active in this field. That is a past truly worth honouring. It is an inspiring story of dedicated men working on a pittance but covering Delhi with a net-work of adult literacy centres and pouring out a stream of literature for semi-literate adults which still remains an unused treasure for the Adult Education Movement today. In appearance, they were simple traditional Muslims, but looking at the literature for newly literate adults they have left behind, I marvel at the catholicity of their outlook, the breadth of their cultural sympathies, their passion for national integration and the versatility

of their interests. The literature they produced covered saints both Hindu and Muslim, religions, both Hindu and Muslim, poets and writers both Hindu and Muslim. There are simple written booklets on science and agriculture, crafts, health and hygiene and a variety of themes, stimulating both curiosity and sense of wonder of the newly literate adults, as well as catering to their daily problems. That great work folded as these pioneers of the adult literacy died or faded away; the department of Talim-o-Traqqi which they had so gloriously manned was itself closed down. That was before I came to Jamia. Our renewed effort will have to take the expanded form the NAEP has given to it. But even in this effort the literature they have left behind will be an invaluable resource material.

Coming to the main theme of the Conference, there has been a tremendous influx of new ideas into the NAEP which have expanded the earlier adult literacy campaigns into a multi-pronged attack against our backwardness, poverty and ignorance itself. It is now recognised on all hands that no great breakthrough is possible on the narrow front of adult literacy, that the campaign against illiteracy should be part of a larger developmental effort in the field of agriculture, industry, health and hygiene, family planning, vocational training, social reform and social amelioration, that it should be a well orchestrated drive of all Government and voluntary agencies working in the field of development assisted by all the media of communication available in our countryside from folk forms to the modern mass media.

It seems to me that this Conference has to worry not so much about theory as prac-

tice, more about what is happening on the ground than in the realm of concepts. The proof of this pudding must henceforth lie in the eating. Are the various agencies really getting together at the village level, pooling their resources and personnel in this campaign? Is our large educational and scientific sector playing its full part? Are the public sector organisations really putting their shoulder to this wheel of the adult education effort. What about our private sector which is today run as much from public money from nationalized Banks as the public sector?

We read in the Ministry of Education's survey on the 1st year of the National Adult Education Programme that involvement of universities and colleges in the programme is now a nation wide phenomena, that 49 universities and 515 colleges have been sanctioned funds by the U.G.C. for running adult education centres but in fact actual involvement has gone even beyond that number and now 80 universities and 2000 colleges have decided to participate in the NAEP. These are heartening figures to read but from the little experience I have had of the self-centredness of our academic communities in the present day I cannot readily accept this statistical story of hope. The NAEP has very rightly made monitoring and evaluation an essential part of their programme. It is necessary that this torch of monitoring and evaluation is focussed sectorwise, in order to know what is really happening on the ground. I wonder if this has been focused on the higher education sector as a whole.

Our vast educational sector from university to village school is best placed to play its fullest part in the programme. It has buildings and personnel in all disciplines from the Arts to Natural and Social

Sciences and Engineering. The buildings remain unused for part of the day and the whole evening and the personnel has plenty of leisure, as their working hours are far less than obtain in any other sector of employment in Government or industry. If each of them were only to stretch themselves a little, the educational sector can put up a far bigger effort on behalf of the NEAP than it is putting up now. The Government has been rightly offering modest financial incentives to participation in the programme. These incentives are not likely to be substantially increased because Rs. 6500 million were needed by the NAEP for the sixth plan period, while it has got only 2000 million rupees. In this situation we must think of a mixed package of incentives to participation and deterrents to non-participation. The justification for such deterrents is obvious. We have been educated by the money of the tax payer. We are paid by him in our leisure-full jobs which we hold now. We get long paid vacations in these jobs. We must return at least in kind the debt that we owe to the people. Everyone from Professor in the city to the school teacher in the village must repay this debt. After all we put up with some compulsions in war. The Adult Education campaign is war against backwardness. Probably, in the educational sector run directly by Government, such deterrents are easy to devise and implement. But University administrations run by self-centred democracies lack the clout. This the U.G.C. must provide. The deterrents can take the form of stoppage of normal increments for failure to participate and participation in the programme as an essential condition for promotion to the higher grade or successful termination of probation.

The same deterrents must be applied to scientists in the CSIR, ICAR, and ICMR. Nearly four or five years ago, the CSIR had announced with considerable fanfare that each of their laboratories was going to adopt a village for development. Some inauguration ceremonies in various parts of the country followed. It will be interesting to know what is the progress of that project on the ground, what the laboratories are doing with their adopted children, and whether adult literacy is also in-built in these programmes. To this I would invite the attention of the Monitoring and Evaluation agencies of the NAEP. The ICAR and the State Agriculture Departments are even better placed for participation with their network of research stations and experimental farms in the countryside, as well as their large forces of extension workers. Around these nuclei, they have only to build the component of adult literacy and social welfare to form dynamic centres for the campaign.

The role of public sector undertakings in the campaign envisaged in the Ministry of Education's pamphlet is also very sound. But phrases like "A consensus is now emerging among the Ministries of the Central Government" or "Arrangement which is acquiring acceptability" still leave us in uncertainty. There should be a firmer determination on the part of the Central Ministries to impose the adult education obligation on public sector undertakings, whether on-going or projected. This should be in-built in their company charters, in contracts of service given to their managers and engineers, administrators and welfare labour workers. Similarly for private sector undertakings, there should be both tax incentives and deterrents to make them accept the NAEP

obligation. These incentives and deterrents should also be in-built in the loan policy of the nationalised banks towards private sector undertakings.

About the work of the voluntary agencies I know very little. But it is right that their grants from the Ministry of Education have been substantially increased. It is right also that certain categories of organisations, like political parties, cultural, religious, youth and trade union organisations have been excluded from financial assistance under this scheme. But two further precautions need to be taken. First there is a tendency on the part of political organisations to form seemingly innocent and innocuous front organisations to infiltrate into the campaign and use it for extending their political influence or grinding their communal axes. Both the NAEP and the Indian Adult Education Association must be on guard against infiltration of such tendentious elements. It is only right that state funds are expended only on those organisations which conform to the fundamental principles of our Constitution and our avowed Commitment to democracy, secularism and social justice. Governments by whom these funds are administered today are not only party Governments but also tend to be clandestinely partisan. It is the task of the monitoring and evaluation agencies of the NAEP to expose the existence of such voluntary agencies which are culturally chauvinistic and obscurantist in their basic inspiration and political connections.

There is probably one deficiency in most voluntary societies. They had been predominantly manned by adult literacy workers. Now that the aims of the campaign have broadened to cover the whole

area of development, they must take steps to make their own ranks multi-disciplinary—invite into their ranks natural and social scientists, engineers etc. and those who are willing to take their knowledge and known how to the market place.

I wish to say a word about the mass Media. Among the mass media the radio is the cheapest vehicle of mass communication both at the transmitting and receiving ends. It has the widest coverage in the country and the greatest potential as an instrument of social and economic change. According to various feedback studies - its farm programmes have been effective in stimulating agricultural improvements in centres where other inputs have been simultaneously provided by organisations on the ground. But rural broadcasting from radio stations is far too fragmented and generalised and too short in duration to be able to cater to problems and difficulties of local interest. The radio also has not been able to organise sufficiently a two-way traffic between broadcasters and their audiences. These limitations are inherent in the present organisation of the radio network. Radio stations are situated in large towns and much of their broadcasting time and programmes are taken up with the interests of the middle class in the towns. There are only small chunks of broadcast time available for rural broadcasting. Their broadcasting style and content corresponds to provincial newspapers. The answer lies in the setting up of local stations with one kilowatt transmitters in our semi-rural district towns. Their style should be that of local newspapers serving a readership mainly rural. It is only then that the radio will be able to cover our rural areas and their interests effectively, harness

local talent to broadcasting and play an effective part in the National Adult Education Programme. I have seen these local stations operate in small towns in Britain. They are a tremendously dynamic force in the life of the surrounding area, knitting the community together by a two-way traffic of news and views, stimulating and harnessing local talent for both entertainment and instruction.

The next most relevant media for the NAEP is the film. But unfortunately since the inception of the film as an aid to the developmental effort, documentary production of the country has been hooked on 35 m.m. This means a jeep to carry the heavy projector and generator from place to place and at least three persons to man each exhibition unit. The advent of the super 8 mm projector which is now being manufactured in this country has opened up the possibilities of greater and cheaper mobility for documentaries and films. But this requires an urgent and concentrated effort to reduce the vast accumulations of films in 35 mm in the Film Division to 8 mm. The technology for such reduction is now available in the country. If that is done, all that we would need would be a motor cycle or cycle-borne projector only a little heavier than a typewriter being carried from place to place by just one operator or organiser. He can form part of any NAEP programme unit or team. I hope the information and Broadcasting Ministry are attending to this urgent switch-over from 35 mm to 8 mm production.

The Information and Broadcasting Ministry has also other outfits which could be functionally at least, integrated with the NAEP. It has the Song and Drama Division with permanently emp-

loyed theatrical troupes in various parts of the country. In addition to these standing troupes of performers, the Division disburses large funds for hiring of local troupes for song, dance or drama performances. This activity suitably expanded and financed should form an integral part of the NAEP which is now serving the mission of Central Ministries engaged in development,

The Publication Division of the Information and Broadcasting Ministry which also disposes large funds has become largely irrelevant to the needs of both the Government and the Urban intelligentsia. There are publishing houses galore in urban centres which cover the entire field of publishing which Publication Division has done so far. Besides, Government enjoys the willing cooperation of newspapers and commands the resources of the mass media for developmental publicity in the urban areas. It does not, therefore, need a large and expensive facility which duplicates the work of other publishing houses. The work of the Division could well be switched-over to an area in which it can play a unique and urgently needed resource role, namely production of literature neo-literates and semi-literates in various languages and dialects. But I am sorry to say that organisations in Government tend to perpetuate themselves long after they have exhausted the role for which they were founded and for each new activity Government are forced to create a brand new agency or organisation.

In money terms, the NAEP may not be able to get much more than now than its present allocation of Rs. 200 crores for its purposes. But in real terms, there are

still vast resources in men and material in Government, in public and private sector capable of being mobilised in the service of the NAEP. Unaware or indifferent to the idea of their complementarity to each other, many organisations are ploughing their own furrows. If they are even functionally coordinated with the Adult Education Programme, the total real investment in the programme will be far greater than it is now.

In order to mobilise these resources, the Government should not only think of money incentives but realistically devised compulsions. I am posing this unpleasant alternative, because the days when Gandhiji could make highly educated members of our intelligentsia squat on the floor and spin in a gesture of identification with the common people are gone

and there is no such spiritual compulsion in our national environment now. The Cultural Revolution in China no doubt ran into excesses but Mao had the same fundamental aims as Gandhiji - namely to compel the educated classes to take their knowledge to the market place, the factory and the field and thereby to repay their debt to the toilers whose taxes and toil have sustained them in their present standards of comfort and security.

But these are the thoughts of an interloper in your midst. You will no doubt spend these two days in a more realistic appraisal of the performance and the future possibilities of NAEP. I wish you well in your task and thank you again for asking me to inaugurate this Conference.

Adult Education Development and the NAEP

Malcolm S. Adiseshiah

In his key-note address delivered at the Amritsar Conference, Dr. Malcolm Adiseshiah, in a back-to-forth retrospective re-appraisal, points to the fundamental inadequacies in the concept and meaning of Development as a push-up effort in GNP growth and as pursued in the first four Five Year Plans in this country and the two development decades all over the world. GNP in its reach missed out on the most neglected, needy, discriminated-against section of Society. Quite rightly it has been 'dethroned' and the conceptual contours of Development widened to reach out to people on the periphery to meet their 'demand for equality and removal of poverty and unemployment'. Central and Complementary to this is Adult Education which seeks to replace the GNP-oriented, elitist formal system which suffers from built-in unjust preference. The paper lays stress on the tridental nature of NAEP and shows the way in which voluntary agencies and educational institutions can play their role in realising and furthering its aims. Concluding, it draws attention to the dangers ahead, possible incentives for thorough participation, training of functionaries, production of materials and the special programmes that require to be undertaken on a separate footing.

Let us start the other way round and ask ourselves : What is Development? Till recently, Development was defined as the economic growth of a country, and economic growth was, in turn, defined and measured by the annual percentage points by which a country's National Income (GNP) grows. So the agreed aim was to secure a 5 or 6 per cent growth of GNP, which was the main objective of our first four plans and of the First and Second United Nations Development Decades (of the sixties and seventies). But then it was found that a GNP growth of 3-4 per cent for India over 30 years saw at the same time that the rich minority of large land owners and industrialists in the country became richer, and the poor 60 per cent majority of small and marginal

farmers, landless labourers and urban poor became poorer. Unemployment was increasing even as GNP growth was rising. This could not be Development. It looked more like mal-development. And so Development has now been defined not in terms of GNP, but in terms of people, not in terms of GNP growth, but in terms of how far the basic needs of the people for food, housing, drinking water, health and education are being met, not in terms of per capita steel or power consumption but in terms of employment generation, and not in terms of industrialisation or the green revolution but in terms of how far the unequal distribution of incomes and property in society, which is the basic cause of poverty and its accompaniments of malnutrition, ill health

and illiteracy, are reduced. Thus in the concept of Development, GNP has been dethroned and replaced by People—meeting their demands for equality and removal of poverty and unemployment.

Now when we turn to the concept of Adult Education, we see a similar revolutionary change. Complementary to the centrality of GNP growth in the earlier definition of Development, education was defined as going to school, college and university. The same small minority who are the rich and well-to-do group took the fullest advantage of the formal education system and used its diplomas and degrees to occupy and pass on from father to son all the well-paid occupations in the economy. Field studies in our country show that 80 per cent of school and college completers come from the top 20 per cent of our society and that over 90 per cent high or medium salaried jobs in the organised sector and services are monopolised by them. Education has thus come to embody two basic features. First, it has excluded from its purview the majority of people, the 70 per cent adult illiterate and the 60 per cent school dropouts before class V. This is the same group as the majority poverty sector referred to earlier. Second, the content of the education system, in so far as it has relevance at the higher levels, is urban—industry oriented to ensure the learning of skills that the organised sector needed, and so was irrelevant to the learning needs of the poor agricultural rural and urban people. And so the question is being posed whether similar to the dethronement of GNP in the concept of Development, there should be a dethronement of the formal system of Education in our National system of learning, giving it a subordinate place in a restructured educational system in which Adult

Education, which is education of the people, would have a key place.

NAEP and Educational Institutions

The National Adult Education Programme is conceptually a move in this double-dethronement direction. It is based on a proven international finding that a minimum threshold of people's literacy (somewhat around 50 to 60 per cent) is a necessary condition for peoples' Development. It translates this finding into a three-pronged programme which is simultaneously literacy-learning, occupational skill-building and social and political awareness-rousing among the illiterate people. It warns that literacy-learning alone has been tried in the past and has failed because it does not meet people's needs to improve their status. It also warns that occupation building *per se* will continue to keep the poor, people poor as we see when the only activity is teaching illiterate women sewing and illiterate men basket making. Conceptually, NAEP calls for the poor illiterate men and women organising themselves to fight against their exploitation and for their rights, in which context literacy learning and skill-building take on significant and practical meaning. And this is where educational institutions come in. The institutions in question are voluntary agencies (which are all peopled and run by the educated), all types of schools, colleges, universities, IITs, IIMs, and even the Advanced Centre in Simla. What can they do?

First, the voluntary agencies can operate NAEP in their villages and towns with skill and devotion, as the agencies in Gujarat and Maharashtra in particular are doing. It is true that in these two states, the State Governments are fully backing

the agencies, but we need to devise means of operating this revolutionary massive programme even in the face of State Government coolness and sometimes opposition. We should work among the people (and that does not cost money) and we can raise some money from the public, when it comes to material production and occupational tools. We should, of course, continue to exert pressure on state governments which are cool or opposed to voluntary agencies, but we should also demonstrate our devotion and ability by operating the programme in the face of their attitude. Second, the three-faceted concept of Adult Education in NAEP does not mean that all adult education centres run by voluntary agencies should be uniform on all three aspects—literacy, occupational skills and social awareness. But all of them should be uniform in one end—the purpose of the three facets, which is to raise the consciousness of the people to their condition, so that the people will make the programme their own. The danger is that even successful adult education centres operated by voluntary agencies—as shown in the quick appraisal of the spectacular Gujarat programme—are tending to slide into becoming a more literacy *per se* activity and that does not raise people's living levels. One way of overcoming this danger is to start an adult education centre not with literacy classes but with what the local villagers want, such as helping them to register for house-sites as provided by the law, or in the distribution of surplus land, or in a drinking water well, or a cooperative for marketing their produce or buying their inputs, or in helping them to obtain the legislated minimum wages. This could be done in an organised way, if the adult education centre is made part of the local Integrated

Rural Development programme or the Antyodaya programme, or the Food for Work programme, or the Community Health Worker programme, or the newly started Rural Youth Training programme. This might also partly solve the problem of finance and the State Government's coolness to voluntary agencies. Is there agreement that a voluntary agency including Nehru Yuvak Kendras, should never start an adult education centre as a separate activity but always as part of one of these programmes into which all three facets can be built?

Second, NAEP provides educational institutions with a unique opportunity to participate in this national effort. All that was said above about the voluntary agencies applies to participation by higher secondary schools, colleges and universities. In addition, there are three special problems that they face. First, in the case of the general Higher Secondary schools and arts and science colleges and universities: how can students and teachers who are preparing to pass their examinations (today that is their main purpose) and who are on 2.3 months holidays find time for running Adult Education centres continuously? The only way this can be done is by making adult education and community service part of the curriculum and by giving both teachers and students academic credit for it, as Madras University and its 120 colleges have done. Minimally it can be made a compulsory part of the time-table, as Gujarat Vidya-pith has done. In all universities and colleges, NSS has pioneered the way of running Adult Education centres. Second, polytechnics, engineering colleges, IITs, IIMs, and Medical colleges should make application of their classroom learning to the rural countryside to solve its problems

of agricultural engineering and community and primary health care, similar to rural extension service which is part of the curricula of our agricultural universities. Third, universities and some of the more developed colleges should do the research and evaluation for this programme which is urgently needed, and which they, with their Natural sciences, medical sciences, engineering sciences and social sciences departments can do and can make these even part of their M. Phil and Ph. D. programmes. What are the main areas that need investigation, research and evaluation? These may be discussed and listed.

Training Adult Education functionaries

Adult Education functionaries represent a wide spectrum. There is the organiser and planner who heads the voluntary agency, government department of adult education, and university and college programmes, including the NSS coordinator. Then there are project officers of the agencies and educational institutions and the directors of Nehru Yuvak Kendras. Finally there are the actual adult education centre instructors who could be a village school teacher, or village matriculate, or college or university student or teacher. What are the kind of seminars, orientation courses, training and demonstration programmes that should be organised for these various groups of functionaries? Who should organise them? How are they to be financed? What should be their length? A number of booklets have been published by universities and by NSS on these questions. These should be reviewed and discussed. Perhaps the crucial question is the context of these training forums, ranging from seminars to training

courses. What is the form of training content that will ensure that every one from the planner and organiser to the actual instructor is not engaged in a separate literacy *per se* programme, but is part of a wider local programme into which literacy, occupational skills and social awareness organisation are built? Some of the training programmes such as those of Seva Mandir in Rajasthan, the Tamil Nadu Board of Continuing Education, and the programmes in Ranchi and Maharashtra are aiming at this difficult task. They may be discussed and the lessons from them drawn.

Material Production

There are two problems in regard to materials production. First, the material for each village centre must be the outcome of the local people's needs and solutions to them as they see them. This means there should not be any all India adult education. Even the materials produced by the State Resource Centre in each state, which is based on a good deal of study and investigation, should not be treated as actual learning materials for all village centres. They are prototypes and models from which the techniques of literacy learning, its functionality to local employment prospects and the imperatives of organising the people should be studied and used to produce the material for each village centre. At the basic level of illiteracy, this applies even to such so called universalistic learnings as arithmetic and natural sciences. This is a tough requirement, but if adult education is built into a local IRD or Antoyodaya programme as it must, the material should be produced locally. The second problem is making available material for the new literates.

Now that many agencies have completed the first cycle of the Adult Education Programme, if the new literates are not to lapse into illiteracy, they must be provided with reading materials, through wall charts, radio and TV classes, simple texts both popular and technical. Now in the second year of NAEP, the State Resource Centres should spend 50 per cent of their time on producing materials for neo-literates which can be on a State or in some cases even on an all India basis allowing for the language problem, which can be met by translations. Also each adult education centre should set up a small library which may be no more than a wooden box for keeping texts, a wall for the newspaper and a radio set for community listening and discussion.

Special programmes

Within the national scandal of our illiteracy, statistics tell us that Harijans and backward classed have half the literacy of the non-backward classes, tribals have half of that half of literacy, and women among them a further half of that small half. Hence the first integrated adult education programmes should be for women, Harijans and tribals. Here a number of questions arise. How are women to be served, starting with helping them to discover their status vis-a-vis men, with or without the consent of their men folk? Should women's programmes be planned and run by women? What sort of future women are we training for? Is status, earning, health and nutrition, which the integrated child and

maternity welfare plus family planning programmes and those of Mahila Mandals embody, the base on which the programme should be built? Given the comparative neglect of women in the first year, should the second year concentrate on education of women? On the Harijan programme, adult education must be made part of the priority Harijan welfare programme. Here the increasing persecution, atrocities and oppression of Harijans is related to their increasing consciousness of their status and the fight for their rights. Adult Education should build literacy and occupational skills into this increasingly militant movement and we—adult educators—should identify ourselves with this movement at some cost to our comfort and safety. With regard to tribals, adult education centres need to concentrate in their areas, particularly in Orissa, Madhya Pradesh, Gujarat, Bihar, and other states, where they are a poor and oppressed but sizeable group. Here, adult education, while being part of the tribal development plan and activities, needs to conserve and transmit to the younger generation of tribals the honesty, integrity and simplicity of the tribals of the older generation. I recall the question put to me by the State Director of Tribal Welfare: "What is education bringing to the poor but innocent, honest and unselfish tribal people? All that I see is that after education, he learns our dishonesty, selfishness and corrupt ways." This is anti-adult education and that is a challenge that we must answer.



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Whither the National Adult Education Programme

R. Devadas

Providing education for one destitute person brings greater blessing than building ten thousand temples or establishing a thousand choultries for free feeding of the poor—Subramania Bharathi.

I am grateful to the Indian Adult Education Association for extending the invitation to deliver this lecture, 'Whither National Adult Education Programme' in honour of the memory of one of the greatest educationists India has produced.

I am highly privileged to join the line of several distinguished scholars who have lectured in this series earlier. This honour is for all the women workers in adult education, who are marching towards progress, in the midst of numerous hurdles, with immense faith and unflinching devotion.

Economist by training, educationist by profession, humanist by temperament, Dr. Zakir Husain is among the most loved, creative, distinguished and enlightened leaders of our times. He always stood for learning, scholarship, wisdom, poise, dignity and utter commitment to high principles and values. He had a powerful emotional and intellectual attachment to Mahatma Gandhi. He revived the Jamia Millia Islamia to its original stature and tried out a number of educational innovations, including Adult Education, to develop a community approach in living and learning. His zest for education

brought him close to Mahatma Gandhi, in framing the craft-oriented 'Nai Talim' suited to India's natural genius and needs. His election to the highest office in the land was a tribute to his combining in his personality the noblest traits in India's culture and integration.

Dr. Zakir Husain made a great contribution to adult education, as he did to the other facets of education, by linking it with national life. The Indian Adult Education Association has made a fitting tribute to honour the revered memory of Dr. Zakir Husain, which in turn has furthered the cause of adult education, by instituting the Dr. Zakir Husain Memorial Lecture. As an imaginative and illustrious pioneer in the field of adult education, he was a source of inspiration to many workers.

Why Adult Education

Education is essential to human development. Democracy cannot function without education. Eradication of illiteracy is basic to national development.

The current definition of a literate person is one who can read and write

in any language with understanding. Measured against this definition, when India got Independence in 1947, the percentage of illiteracy was as high as 86, which meant that out of a population of approximately 400 million, more than 340 million were illiterate! According to the census of 1971, the percentage of illiteracy had decreased from 86 to about 65, but when translated into actual figures, out of a population of about 600 million, 390 million were still illiterate!

Tremendous efforts have been made, since independence, to improve the living standards of the vast majority of the disadvantaged people, particularly in the rural areas and urban slums. Yet, despite the progress made during the last 32 years, the problems of the poor remain unsolved. Seventy five per cent of the population are still living without even the basic requirements of health, nutrition housing, education and social services. Formerly it was thought that monetary investment and industrialisation would achieve national development, and that economic growth would bring about better living. But such improvements have not happened, in spite of the huge investment of the successive five year plans.

While denunciations of illiteracy have been vociferous, the commitments needed for its eradication have not been manifested. On the other hand, programmes for teaching literacy to women have even been relegated to the background sometimes, because literacy of women would challenge the existing privileges of sons over daughters, of husbands over wives, and the elite and some social classes over the others

Adult Education is not an end in itself, but it is a means to the end, that is development of men, to which goal social education is directed. Yet adult education programmes have not succeeded when competing for resources with other programmes and projects. The sting of ignorance is not tangible, and illiteracy gives the illiterate no pain. In competition for scarce resources, adult education loses to items such as unnecessary publicity or the propaganda machinery, or the village clinic that will 'cure the sick and prevent' some immediate physical suffering! Adult Education also does not receive the same priority as agriculture, for food fills stomachs, while words do not. Hence the argument that ultimately, Adult Education would improve food production and community standards is not convincing. Furthermore, formal education for the young competes with the non-formal education of the adult farmer, worker and home maker.

The sad neglect of mass education, in the rural sector, is evident from several village-based studies. The neglect leads to great losses individually and socially. On the one hand, millions of illiterate persons in the country are living a life of ill health, ignorance and poverty, perpetuating the vicious cycle of their liabilities. On the other hand, lack of education prevents them from meaningful participation in development activities. While efforts are being taken to build up and strengthen the infrastructure for rural development, the benefits do not necessarily flow to the needy clientele, because they are illiterate, poor, ignorant and lethargic, and therefore cannot assert their rights. Unfortunately, illiteracy, poverty, disease and hunger go hand in hand. Sooner or later, they bring unrest and resentment

which threaten the stability and functioning of the social order. The ultimate result would be unproductive revolution. Illiteracy is thus a curse. It blocks the development of the individual, society and the nation.

All the great educationists of the country have stressed the significance of educating the adults, in order to achieve total development. Swami Vivekananda¹, the illustrious patriot—saint made a clarion call to the nation : "Arise ! awake, stop, not till the goal is reached" Swami Vivekananda, with full awareness of the difficulties of adult education in a poor country, announced a plan of work for social service for the masses. He wanted his disciples to buy some magic lanterns, maps, globes, chemicals etc. and go to the villages to teach them 'History, geography and the rudiments of science and impart to them a better understanding of religion'. Ault education should not be merely literacy but must consist in improving the capacity of those taught and the quality of their work in agriculture, industry and the art of living. Swamiji thus foresaw the need for a functional literacy movement to give a purposive slant to education, so as to raise capacity for work and achievement.

The Father of the Nation, Mahatma Gandhi, emphasised that education was the basic tool to achieve nationhood. He had included adult education in his constructive programme. Dr. Zakir Husain had exhorted that adult education should be the stepping stone for the upliftment of mankind. He was particular that the universities should become dynamic centres for the propagation of life-imparting and life-advancing values.

Adult education is indispensable in the modern world, which is progressing rapidly in science and technology with corresponding changes in the social structure, human behaviour and responsibilities. The rapid outdateding of knowledge which is an important characteristic of the present day, has made adult education both a necessity and a vital tool for the all round development of the individual and nation. Adult education is necessary for developing and fostering human qualities of mutual understanding, integrating respect, sympathy and coexistence. Adult education is a pre-requisite for national development. Although the returns cannot be measured with precision, investment in human resources is a prime factor contributing to economic and social betterment².

Adult education is more than education for literacy. Its frontiers go beyond remedial education. People continue to need adult education as long as they live, regardless of the status and quantum of their previous education. Adult education touches all aspects of living, while it may vary in terms of its clientele, subject-matter, methods and techniques, duration and the types or agencies and organisations offering the courses.

Adult Education is Non-formal Education

Non-formal education which is out of school education is one of the major educational innovations of the modern times. Adult education, by its very nature, is non-formal in character. It plays a critical role in 'conscientizing' people and developing an 'objective realization' of their situations and finding help to solve their problems. All the current efforts towards rural reco-

nstruction, therefore, require adult education.

The clientele for adult education are the poorest of the poor, the dropouts and the pushouts from the schools and the illiterate rural masses, constituting more than 70 percent of the rural society or urban slums. The content of non-formal or out-of-school education is need-based, varied and flexible. Being action-oriented the curriculum will follow the individual's learning path and aptitudes. This is the essential humanism of nonformal education. It uses the 'Human Need Base' approach (HNB). The curriculum unit is therefore not a group, but the individual. Such a curriculum needs to be innovative, and purposeful and subject to constant renewal and change.

The teaching technique and learning methodologies in adult education are built around dialogue and not discourse, and discussion of relevant statements of the multivariied means of self-learning and not imposed instruction. In the setting, there is no differentiation between the teacher and the taught and the learner and the learned. Everyone is learning something all the time and feeding back the effects of the new learning—positive and negative into the teaching-learning environment. This task makes impossible imposition of any ideology, except the ideology that every man or woman is a powerful, respectable, thinking, teachable and learnable individual, an individual who is endowed with rights, which he had been deprived of. He therefore, should, become conscious of his rights and the need to exercise them fully and responsibly. Adult education is thus inherently human and deeply democratic. Viewed

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thus, non-formal education can help, as put forth by Naik (1976)³, to :

1. educate, conscientize and organize the masses, so that they are enabled to improve their standard of living ;
2. make work and development the core of the educational process and speed up national progress ;
3. extend the benefits of the formal system of education to all the people who need it, especially to those who do not benefit therefrom at present ;
4. improve the formal system of education and make it relevant, flexible and dynamic ; and
5. assist in raising the level and quality of incidental education as well.

Adult education focusses on the improvement of personal and social living and occupational capabilities. It assumes importance because of the immediate and practical utility of the learning it effects. Non-formal education identifies the felt-needs and reverses the local culture. It can take place on the job, farm or factory, alone or with families in a home, and can be adapted to a variety of real and changing learning needs. It is thus part of the rural reconstruction programmes, with potential to transform the social and economic structure of the rural scene.

Factors which Favour the Success of Adult Education Programmes :

The few conditions essential to the success of the adult education programmes are :

- (1) The organisation must develop not only compassion for, but also

a faith in the poor man who makes the nation. The future of the country depends more upon him than upon the minority, the 'educated elite'.

- (2) Adult education should be given a status equivalent to that of formal education. Proper bridges must be built between formal and non-formal systems of education at appropriate points, and
- (3) Non-formal education must be developed in a big way, with a wide coverage on a massive scale.

The nation must be prepared to invest in nonformal/adult education. Such investment is investment in human resources. The success and quality of the programme of adult education will ultimately depend upon the extent to which educated, talented young men and women find it worth while to commit themselves to the task of educating the adults.

Literacy is for Change

Literacy includes speaking, reading writing and numeracy. Each component is important, but reading and speaking are more important, since they constitute the principal means of communication and assertion. Like all skills, literacy can be maintained and improved only by regular use and practices. This is possible only if literacy is made a part of work, recreation, religious observances, family responsibilities and every other aspect of daily life. Like work, literacy should be accompanied by an exercise of mind, for literacy gives shape to thought and strength to its articulation. Practice of literacy opens up opportunities for personal progress, an aspect of which is eligibility to enter the

formal stream of education, if and when desired.

Literacy, 'opens up new worlds', 'develops new views of life', 'enlarges the horizons' and 'raises one's consciousness'. Hence the major concern for literacy programmes, (whether functional or not) is *change*. This implies, change in the individual's thinking, or in the words of the social scientists 'behavioural change.' For example, if in the pre-literate status, a person had the view that large families were always good, and if in the newly literate stage, the same person expresses the view that smaller families are best, there has been a change in his behaviour! If the pre-literate person knows nothing about measurement such as metres, for his dhoti, and if in the newly literate stage, he thinks in terms of so many metres of cloth, there has been a change in his semantic structure, conducive to changes in practice.

Concept of Functional Literacy

In the context of its Experimental World Literacy Programme, UNESCO⁴ has interpreted Functional Literacy as follows: The essential elements of functional literacy are that literacy programmes —

1. are incorporated into, and correlated with economic and social development plans ;
2. start eradication of illiteracy within the categories of population, which are highly motivated and need literacy for their own benefit ;
3. are linked with economic priorities and carried out in areas undergoing rapid economic expansion ;
4. impart not only reading and writing, but also professional and technical knowledge, thereby lead-

ing to fuller participation of adults in economic and civil life ;

5. make literacy an integral part of the overall education plan and the educational system of the country ;
6. meet the financial needs of functional literacy out of various resources, public and private, and
7. plan to aid in achieving the main economic objective, that is increase in productivity, food production, industrialization, social and professional mobility, creation of new manpower, diversification of the economy and overall improvement in the standards of living.

To summarise, UNESCO has defined that a person is literate, when he has acquired the essential knowledge and skills which would enable him to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainment in reading and writing and arithmetic makes it possible for him to continue to use these skills towards his own and the development of the community.

Literacy, thus perceived, is an instrument of fundamental social change and a deliberate effort towards human liberation.

The Fourth Regional Conference of Ministers of Education and those responsible for economic planning in Asia and Oceania held in 1978 in Sri Lanka⁵, made a resolution that the invited member countries must accelerate the struggle against illiteracy. The conference recommended that :—

- (1) literacy programmes be closely related to the vital social, cultural

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and economic concerns of the communities ;

- (2) decentralised administrative structures be evolved to facilitate active participation;
- (3) provide for effective mobilisation of resources;
- (4) ensure the relevance of curricula and methods to the needs and interests of the learners;
- (5) adopt package of basic skills and knowledge relevant to identified groups of learners with the objective of developing learning skills, social awareness and functional competence;
- (6) prepare 'area-specific' and 'target groups-oriented' programmes to extend the basic set of knowledge and skills to all those who are denied educational opportunities;
- (7) introduce changes in the formal system to make it open and flexible enough to communicate the basic set of skills and knowledge to the first generation learners and those returning to the formal system;
- (8) develop a complementary system of nonformal education which will convey the basic set of knowledge and skills to those who may remain outside the formal system; and
- (9) UNESCO must explore the possibility of creating a regional fund for the eradication of illiteracy for Asia and Oceania, particularly for the least developed countries of the region.

The Commission on Higher Education for Women appointed by the University of

Madras, in 1977, exhorts that universities need to interact with and respond to the national efforts towards integrated rural development. In order to alleviate the pressing national problems, students in higher education need to be trained in functional literacy related to human nutrition, rural arts/crafts, engineering, housing, food preservation, balwadi organisation, small savings and family welfare, to prepare themselves for national work. It is noteworthy that the University of Madras provided in 1976 for Community and social service as part of the curriculum, giving unique opportunities for students to go to the villages, understand their problems, work for the welfare of the poor, downtrodden, and learn the dignity of labour.

Functional Literacy for Women

The exclusion of vast masses of people from educational opportunity affects more adversely women who constitute 81 per cent of the illiterate population in India as per the statistics of 1971. The Report of the Committee on the Status of Women in India (1974) emphasized the need for constitutional and legal guarantee in changing the lives of the vast majority of Indian women who do not have the knowhow to improve their conditions of living. Therefore, in planning adult education programmes for women, to make them conscious of their rights and responsibilities, assist them to acquire economic freedom, provide them with access to the knowledge and skills needed in day-to-day living, particularly in the areas of health, child-care, nutrition management of resources and better family living and to strengthen their participation in the total development process. Home science education is relevant for

this purpose, because of its contribution to personal development and community well-being through its components: human resource development and management, nutrition, housing, health, clothing and extension.

In launching a frontal attack on illiteracy among women, governments, universities, colleges and other educational institutions, employers, Panchayati Raj institutions, Mahila Mandals, Youth Clubs and numerous other voluntary organisations working for the upliftment of women, should be helped to participate fully. They should be oriented to the special needs and potentials of women.

Pre-requisites for a Functional Literacy Programme

A literacy programme to be functional needs to be comprehensive, orderly, integrated and unified (Singh, 1978).

A comprehensive literacy programme must fulfil the needs of the learner fully. After the course of instruction, the farmer or the homemaker or any other individual in the learning situation, must be equipped fully, to face the day-to-day challenges.

By order is meant the arrangement of the components of the literacy programme, namely, reading, writing, computation or calculation and the understanding of the subject-matter underlying all these tools for understanding in a logical sequence. The teacher of adults must follow the well known to the unknown, from the simple to the complex, from the specific to the general.

If a literacy programme and its supporting instructional materials are to be appealing to the clientele, they must become an integral whole and not a

confused collection of separate entities. The reading should slowly lead to writing and both related to simple arithmetic for day-to-day use, three components *Integrated* into a strong fabric by relevant subject matter. Effective work in adult literacy involves much more than teaching the isolated skills of reading and writing. Combining literacy with agriculture, industrial technology, child care, nutrition, health, economics and other fields of knowledge, to produce integrated programmes of adult education alone, will bring success.

By *unity* is meant the unity of theme in the subject-matter. The unity of theme must run throughout the instructional materials and the arrangements, supporting a literacy programme.

These four characteristics must be taken care of, to aid an illiterate adult to become an independent learner. The curriculum of the functional literacy must be spun around this focal point.

If the literacy work aims to make adults better able to understand the world around them, to communicate with it and to change it, then, *science* should be the core of adult education, because the products of science have become important factors in the daily lives of people. Much of the material which the newly literate adults would need to read is directly related to science. For example, instructions for using a new variety of seed, pesticide or fertilizer, advice on selecting health-giving foods for the infant, safety rules for operating machines or household tools, instructions for the use of medicines, newspaper reports about new government policies on conservation, or advice on ways of coping

with draught, flood, earthquake or other such things, all involve science.

Adult education programmes should train people to communicate with each other, both orally and through letters and newspaper and other media about important science related matters. Even in the poorest villages, science plays an important part in the daily life of every adult and child (Thomas and Kondo, 1978)¹⁰. A project on non-formal education for rural women was conducted in Mahbubnagar¹¹, Andhra Pradesh, which was designed to investigate the most effective way of bringing a basic social package of maternal and child health practices to three most vulnerable groups : expectant women nursing mothers and children upto the age of three years. The project revealed that an academic approach to teaching health and nutrition intimidated the participants many of whom had no previous schooling and thus proved to be ineffective. It also proved that teaching of science was most successful, when it was related to important felt problems, such as low agricultural production and infant mortality.

Whither the National Adult Education Programme (NAEP) ?

As Mahatma Gandhi had pointed out, adult education neither begins nor ends with literacy, and literacy must come as the response to the inner urge of the people to learn. Gandhiji suggested that the best way to bring literacy to people was to make the programme life-centred. The National Adult Education Programme (NAEP) has been conceived to put into practice the Gandhian concept of adult education by helping the illiterate and the poor to work towards their own liberation through literacy and action.

While in the past the movement for adult education has been largely in the hands of some non-official agencies, the Government of India¹² accepted squarely in 1978, the responsibility for adult education and eradication of illiteracy. Motivation for literacy, particularly at the highest political and educational levels, has become a crucial issue.

The launching of the NAEP, on October 2nd, 1978, is an act of fulfilment of the national promise to liberate the millions of illiterate brothers and sisters in our country and to aid them to become self-reliant, responsible and responsive citizens of this great democracy—India. Through the NAEP, the hitherto sporadic efforts of the Farmers' Functional Literacy Programmes; Non-Formal Education Programmes of the Education Departments, Social Education of the Community Development Programme, Programmes of Voluntary Organizations, Universities and Colleges through the NSS and CSS and the Functional Literacy Programme of the nationwide Integrated Child Development Services (ICDS) Project have been mobilised to wage a united war against the illiteracy of specific target groups. In this effort, the pioneering role played by the Indian Adult Education Association through its technical support and operational guidance is invaluable.

The NAEP is to wage a clearly conceived, well planned and relentless struggle against illiteracy, to enable the masses to play an active role in social and cultural change. The NAEP aims to cover 100 million illiterates in the age group 15-35 years, in five years. All available governmental and voluntary machinery in terms of resources and personnel have been geared to initiate and implement adult education

programme with the literacy component.

NAEP is visualised as a means to bring about a fundamental change in the process of socio-economic development from a situation in which the poor remain passive spectators at the fringe of the development activity, to become active participants in development. The learning process, apart from literacy, implies functional upgradation, and raising the level of awareness among the poor and illiterate regarding their predicament without contradiction to their distinctive and traditional value system.

Talking of the past, present and future role of Adult Education in Development in his, 'Dare-es-salaam in perspective', Dr. Malcolm Adiseshiah (1979)¹³ states that Dar-es-Salaam made the following four sets of decisions on Adult Education and development.

(1) It redefined Development in terms of Man, all of Man whole of Man, what India has defined into the new concept, 'Antyodaya'. Development is, what happens to the last Man.

(2) The redefinition meant reducing the growing international and intra-national inequalities; the achievement of "Social, economic and political justice that leads to the liberation of mankind."

(3) Decision to push forward the New International Economic Order with its multipoint agenda covering food security, expansion and multilateralisation of trade, the building of "buffer stocks" in eleven key commodities as a means of ensuring stable incomes to countries and people. At the national level, the basic needs strategy must be adopted involving the attainment of minimum income, emp-

loyment generation, water and housing facilities, health and education restructuring and the launching of a programme of redistributive justice which will make available to the mass of people the quantity and quality of life which is their due. The ills of affluence are also to be tackled.

(4) The recognition of the Centrality of Education and particularly of Adult and Continuing Education to all of Development. This involves integration of Adult Education into the educational system which, in turn, must be integrated into the National Development Plans; developing the integral and interdisciplinary nature of Education, in place of the unidimensional and monodisciplinary nature of Education: the growth of decentralised adult education structures, in place of centralised educational hierarchies; the building in of participatory mass adult education methodologies, instead of the elite oriented leadership; the conception of education as a continuum which conserves democratic values and our pluralistic cultures, in the place of education limited by time and space and marked by political and cultural irrelevance; and the recognition of the revolutionary potential of Adult Education as a purveyor of change against *status quoism* and as a promoter of emerging new values alongside of nurturing the traditional ones.

These are the concepts which should guide the NAEP. Evaluation of the NAEP needs to keep these factors in view.

Role of Institutions of Higher Education in the NAEP

The colleges and universities have a special role to play in fulfilling national targets in the field of adult education. The

universities and their affiliated colleges, by their very nature of being the educational edifices are most suitable to work out operational models and implement them in the nearby villages and slums. Students who are the future leaders, administrators, planners and politicians are now poised for meeting the national challenge of wiping out illiteracy of the masses. The existing programmes and service structures in the educational institutions, namely, the National Service Scheme, Community and Social Service Social Service Associations, Rotaract clubs, UNESCO Clubs and others are being deployed and mobilised with suitable guidelines through the University Grants Commission acting as spring board in training grass root level field workers in functional literacy. At the highest policy making and implementing national level Sri Anil Bordia, IAS., Joint Secretary Union Ministry of Education Professor L.R. Shah, Programme Advisor for NSS and NAEP in the Ministry and Dr. M.L. Mehta in the University Grants Commission and others are piloting the programme with singular devotion and commitment. Dr. A.K. Jalaluddin has produced meaningful guidelines and literature through the Directorate of Adult Education.

The President of Indian Adult Education Association, Dr. Malcolm Adiseshiah, as Vice Chancellor of the University of Madras brought a new dimension to higher education, by giving adult education its rightful place. High distinctive contributions to adult education, through the introduction of the restructured curriculum, integration of education with community life, with community and Social Service as a curricular component in the University of Madras and motivating 33 of the University's affiliated colleges

to participate in the NAEP, are unique educational innovations, bridging formal and non-formal education.

According to the annual report of the University Grants Commission¹⁴ for the year 1977-78, there are 115 universities in India including 10 deemed universities, with 4610 colleges affiliated to them. Even with a modest beginning to 10 centres per college per year, which makes the colleges eligible for financial consideration to run NAEP under UGC, there would be a minimum of 46,100 adult education centres in the country. If the minimum requirement of 30 illiterates per centre in the age group of 15-35 year is fulfilled, the colleges and universities, centres of Higher Education in the country, would contribute to the eradication of illiteracy, among 13,83,000 people every year ! Thus the role of the colleges and institutions of higher education in the NAEP is significant,

As for Tamil Nadu, out of 6.5 million illiterates in the state, the government proposes to cover 4.4 million, voluntary agencies 1.5 million, Universities, 0.5 million and the Nehru Yuvak Kendras 0.1 million.

The universities through their Departments of Adult and Continuing Education and the individual colleges should take part in NAEP in a systematic manner. Their specific activities are :

1. assessing the functional literacy needs of the populations covering various segments, through surveys;
2. indentifying the target groups and resources available and making a malady-remedy analysis;

3. creating a favourable environment through motivating both learners and the teachers;
4. equipping the teaching personnel for literacy work by organising training programmes and workshop for the preparation of materials and instructional aids;
5. undertaking scientific evaluation work on the various facets of the programme and developing tools for evaluation ; and
6. directing fundamental action and evaluatory research on various aspects of the programme on a wider scale to ensure feedback.

Evaluation of the First Year of NAEP

Evaluation of the trends of the first year of NAEP will give some valuable pointers. Where do we stand ? What have we achieved ? Where have we failed ?

While one year is far too brief a period to come out with evaluative criticisms or appreciations, the progress achieved and problems faced in the NAEP, measured even in a limited way, will help to guide the programme in the future. Evaluation must be operational and analyse the four parameters of input, process, output and context (Bhola, 1979).¹⁵

Inputs

The inputs are the clients, the change agents and the materials and facilities. The clients include the adult learners, their families, community groups and institutions. The change agents include the literacy teachers, student instructors, supervisors, extension workers, forum leaders, administrators, technical specialists and community leaders. The materials

and facilities include instructional materials, production equipment and supplies, transportation, plants, space and facilities for printing, broadcasting and time.

Process

The operational process of the literacy project includes the set-up of the class, teaching techniques employed and utilisation of teaching materials.

Output

The output includes the individuals benefitting out of the programme, the institutions responsible for and the communities undergoing changes.

Context

The political, economic and social context conducive to bringing about the change is an important aspect to be evaluated, specially the factors favouring or paralysing the success of the educational efforts.

Different people at different levels of decision-making need different kinds of information and, therefore, have different evaluation needs. Identification at the various levels of decision making is necessary. Data collected at a particular level must first be used at that level for decision-making, before being released to those at other levels. Evaluation is useless if information generated at a particular point does not ensure feed back and improve implementation and action at that point. For example, a literacy teacher who corrects classroom attendance data to be sent to the supervisor must first use them himself. He must analyse them in relation to the behaviour of his adult learners and find out ways of improving their attendance and learning. Similarly,

before an area supervisor sends any information to the district headquarters, he should use it to take deliberate actions with regard to his local programme.

Some Positive Trends

The achievements of the first year of NAEP include at the political level the will to succeed and the consequent formation of the National Adult Education Board, planning in terms of the minimum needs or Basic Human Needs, (BHN) employment generation, priority given to primary adult education and the growing interaction between formal and nonformal education and the development departments and sectors, and the increasing response of Adult Education to the new and emerging needs of people. These are not merely on paper, but are being translated into action. Who can extend better dynamism than Shri P. Subhnyam? Who can work with greater faith than Sri Anil Bordia at the administrative level?

The remarkable role that institutions of higher education can play in the pioneering work, in the NAEP, has been demonstrated. Although it is a challenging and arduous task, student instructors and teachers and supervisors, with the guidance of the Principals, have launched the programme and sustained it in several universities. Their unstinted interest in motivating the learners, sense of commitment and stewardship are noteworthy.

While figures are not available to quantify the benefits to commensurate with the cost involved in the programme, an overview in the University of Madras has revealed that remarkable efforts have been put to motivate the learners and inject

into them the necessary courage and will power to continue to be partners in the learning process. The initial teething troubles were of course painful for the student teachers, in terms of difficulties in transportation, time cost and in motivating, mobilizing and monitoring the learners to take active part in the teaching-learning endeavour. Several colleges are in the process of equipping themselves for the task, by way of commitment experience, learning materials and physical set up for the conduct of the programme, with zeal and vigour. Their enthusiasm can be infectious.

It is too early to judge the worthiness of the programme; specially on the grounds of quantitative returns. While there is no nation-wide assessment, stray attempts reveal that the target figures have not been reached in the first year. However, the qualitative aspect of the programme is encouraging. The programme has awakened the illiterate masses from their slumber and a wave of enthusiasm is seen among them to partake in the literacy campaign.

There are two specific outcomes from the programme. The lower age group in the 15-35 years target group, particularly those in the 15-25 years range are more receptive to the programmes. They need to be given all encouragement to sustain their interest. Furthermore, the functional literacy programme has induced in parents a feeling that their children should study. This would go a long way in reducing school dropouts and consequently illiteracy among the next and subsequent generations. This awakening and conscientization serve as one of the strongest base supporting the programme.

A meeting of the National Board of Adult Education was held in early June 1979, to review the state of NAEP at the end of its first year of operation and make decisions as to the second year, when the operation will have to be doubled. It was noted that in some states voluntary organisations were carrying out the programme effectively, and in one, a quick survey carried out by a social science institute, showed how successfully the agencies were carrying out the programme and what difficulties and limitations they were facing. The danger that the programme faces is that of sliding into a straight literacy programme. The importance of the programmes for women and scheduled castes and scheduled tribes was once more underlined and special effects to develop them in the coming year was stressed.

The Sardar Patel Institute of Economic and Social Research, Ahmedabad, made a quick appraisal of the NAEP in Gujarat State, which was the forerunner of the programme. The findings revealed that the programme in general was addressed to the target groups kept in view under the NAEP. Its achievement in terms of spread of literacy was rather modest. However, the period of operation of the programme at the time of evaluation had been so short and quite imaginably the project would have faced a number of initial obstacles.

Problems in the Implementation : Challenges !—Not Barriers !

There are a number of criticisms levelled against the NAEP, in its strategies, organization, implementation and outcomes. No doubt, there are numerous problems in the project materialization. But these should be treated as challenges and not condemned as obstacles for progress.

A study, by the Indian Social Institute, of the Non-Formal Education Programme in the city slums of Madras points out certain serious defects which need attention and correction. It says that the programmes are poorly organised, they do not cater to the felt needs of the people, nor link the participants with marketing facilities or employment opportunities, after they have completed the programme. The literacy programme in Madras slums was discontinued because of poor attendance, courses in tailoring not leading to marketable goods or other employment, the skills taught like handicrafts and bag making have little demand and there are no arrangements for credit, supply of raw materials or marketing. In the Delhi slums, there was perception in the programme of what are the occupations which will increase family income. Hence there is need for these programmes to be planned with expert advice. What is doubtful in the study is its conclusions—that the slum dwellers will be more interested in health and hygiene, education and basic literacy.

Is the NAEP Really Functional ?

One of the criticisms of NAEP is that the programme is run only as a mere literacy drive. Functional literacy is rather a new concept, and it will take some time for the functionaries to become fully conversant with its method and contents. However there is growing awareness of this need on the part of the instructors, and sponsors of the programme. The instructional materials are being prepared in tune with this need to incorporate functionality in the literacy programme. The Training programmes for the personnel are also being geared to equip them in this respect.

However, the major retardation is in linking literacy with socio-economic programmes. Any effort to initiate socio-economic programme suffers from want of suitability to the area and resources, making finance available to the programme and marketing. It is in this sphere that the government will have to intervene to make the efforts fruitful. The various governmental departments and the Central Social Welfare Board are trying to collaborate in implementing the NAEP, through initiating vocational projects and other suitable incentives for the willing, motivated learners.

Literacy Materials

Although the NAEP could not wait till the nation becomes thoroughly ready in terms of learning materials and aids, a bold beginning has been made. Several agencies governmental and non-governmental are producing literacy materials. State Resource Centres have been set up for guiding the functionaries. Efforts are also being taken to optimize the physical facilities for enabling the illiterates to have a suitable learning climate. However, there is much overlapping and unproductive use of the resources. These need to be studied and reorganised.

Other Factors

Still vast majority of people live in poverty which is an indicator of the growing inequality. The educational system is still rigid, formal, essentially centralised and elitist. Adult education is still to be integrated into the educational system and in the national development plans. There is a wide chasm between scientists and society, thinkers and doers and thought and action.

Another important problem in the NAEP is to sustain the level of education acquired. Library services must exist in all adult literacy centres for the neoliterates. Indispensable to this process is the continuous preparation of reading materials so prepared that they are functionally related to the needs and interests of mature adults and at the same time written in vocabulary and style easy enough for a person just emerging from illiteracy, to understand use without difficulty. Their prices must be minimum.

Future of the NAEP

Attention should be given to integrate meaningfully the three major components of adult education, namely, literacy, awareness and functionality. Literacy components should be supplemented by suitable economic programmes. Literacy pursuits should be linked with some vocations. The economic programmes should be based on local resources.

Efforts should be made to get the largest number of the rural clients interested in the programme. The elements of life most essential to the well being of the poor are food, health, house and education. Development efforts must target these, to illustrate the importance of food as the basic element for improved health, education and welfare, thus placing more direct emphasis on employment, agriculture and eradication of poverty. A sense of urgency must be created for the removal of illiteracy. All available community organisations in the locality should be geared to this national goal. Support from all existing mass media must be elicited.

Educational approaches which provide effectively information and the skills

people need to participate in the development process are needed. Supply of the conventional literature of sophisticated equipments to use the new techniques does not suffice. The social and political constraints which prevent them for utilising the new information or facility must also be removed.

The use of folk methods, for instance, the participating theatre as in Botswana to start adult education and thereafter as an accompanying on-going process for problem solving, must be explored. Folk methods have given positive results in literacy classes and extension work for appropriate technology.

Adult education must pledge a lead role in determining and directing the development process. A new strategy must be evolved to bring about community participation, involving all the people in the entire community to work together for the common good. Community participation starts with the local people, who know each other and the community and its needs. Their own capable people should be trained to help them to show improved ways to prevent illness, to obtain water, grow crops, and eat better foods, store crops better, baby care, health, nutrition and community health. When properly implemented, the strategy can unite humanitarian and growth concerns and include the bulk of the people in the development process.

Citing a lovely example from Nature, Dr. M. S. Swaminathan¹⁶ has pointed out that evolution of progressive life system depends upon symbiosis (mutually beneficial interaction) and synergy (generation of multiplier effects). Likewise the systems in adult education will have to blend formal with non-formal, academic with the

vocational and university with the school, so as to result in symbiosis and synergy, the two principles which nature has so employed in evolution.

Motivation is a Pre-requisite to Success

Efforts are continuously needed to create motivation for participation of the adult learners in the functional literacy campaign. The learners should be encouraged to practise such community actions as do not involve additional monetary expenditure.

The political leadership of the country must be involved in Adult Education. The role of Adult Education in development begins with and is decided by political commitment.

As recommended by the UNESCO, there is need for an appropriate machinery for bringing together, on a regular basis, those responsible for education, to determine national commitment, decide on allocation of resources, and design sound policies and coordinated programmes for adult education for development. Such a coordinating body needs to involve government departments, (such as health, agriculture, rural development, education, culture, labour, social welfare, industry) the universities and colleges, organisations concerned with workers, rural development, trade unions, women, the aging, ethnic minorities, managers and professional personnel and broadcasters and publishers.

The Adult Education movement must become a cadrebased movement committed to the Adult Education ideology and comprising administrators, industrial workers, agricultural labourers, scientists,

students, doctors, nurses, engineers, managers, and politicians.

Research

One of the most urgent needs of the future is *Research*. Research must throw light on the factors which create motivation for adult education, what induces political commitment, the role of awareness and the methods and methodologies suitable for monitoring and evaluation of adult education. Another area in which research is needed is in communication covering the old mass media like the press, film, TV and radio and the new perspectives opened up by Satellite communication for adult education. Adult educators have a special responsibility for exploring the use of novel and traditional folk methods as the software facets of communication media. Such research needs to be participatory and cover all related disciplines and sectors in the social, natural and physical and human sciences, and feed back into plans, projects and programmes.

Conclusion

Speaking on Indian Education in 2001, Dr. Malcolm Adiseshiah strikes an optimistic note: "At the turn of the century, the schools and the universities in the country will be used round the clock to cope with the compelling demand of education for 200 million children and 370 million adults" He also predicts that education in 2001 will be life-long and both the formal and the nonformal system of education will be functional in the 21st century, such that what one learns in these systems can be applied to solving individual and community problems. The NAEP which emphasises employable skills, family and health welfare, political con-

scientization and civic participation in addition to literacy, must help make this futuristic dream come true.

The NAEP should become a national commitment. It calls for concrete approach, effective planning, determination and coordination from governmental and voluntary organization at the implementation stage and unbiased evaluation and follow-up. It demands great vision, commitment, strength, selfless service and skills.

The NAEP should be fostered as a movement, to bring about planned social change, and lead to greater quality of opportunity for all. Such a commitment to life long education would usher in the realization of the global objectives for integrated development.

It is most appropriate to recall the Chinese provals quoted by Welthy Fisher, who has dedicated her entire life for the cause of adult education, and whose birth centenary we have celebrated.

"If you plan for a year,
Sow a seed,

If you plan for a decade
Plant a tree,

If you plan for a century,
Educate the people.

Only concerted, concentrated, continuous and tireless efforts of all concerned, steeped in devotion and enthusiasm, and intelligent use of materials can bring success to the great, purposeful, urgent national mandate. Let us all strive hard and achieve utmost success in this Himalayan task.

The learned alone have eyes on face
The ignorant, two sores of disgrace.

—Thirukkural

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IAEA General Secretary's Report (1978-79)

V. S. Mathur

Apart from usual routine matters—meetings of Executive and Finance Committees etc.—the Report gives an account of the Association's deepening involvement in its previous commitment and activity and its expanding interest in undertaking new projects, commensurate with the new-emerging features and frontiers of the National Adult Education Programme. These range from holding of writers' workshops, structured publications for neo-literates, provision of training facilities, arrangement of study-visits for various functionaries, holding of regional seminars, collaboration with universities, running of Adult Education Centres to starting of consultancy services, among a number of other newly taken up programmes.

It gives me great pleasure in presenting to you the report of the Association, since we met in Coimbatore last year. The Association, during this period actively involved itself in the National Adult Education Programme and, in accordance with the programme approved at Coimbatore, organised the following activities :

I. PRODUCTION OF LITERATURE

(i) Writers' Workshop—Indore :—

The Association organised a Writers' Workshop in Indore from May 6—9, 1979. It was inaugurated by Dr. Shivamangal Singh Suman, former Vice-Chancellor of Vikram University, Ujjain. The Workshop prepared outlines for development schemes and facilities, women's welfare and general reading, to enable the writers to prepare need-based literature for neo-literates.

It was attended by about 25 writers as resource personnel from the Hindi speaking regions of the country.

The Association will bring out about six booklets as a result of this workshop, during the current year.

(ii) Publication of ten booklets for Neo-literates in Rural Areas

As a follow-up of the Writers' Workshop organised by the Association in August, last year, with financial assistance from Unesco, Paris, the Association produced ten booklets in Hindi for neoliterates, by way of follow-up literature. The titles of the booklets are :—

1. Radhiya Lout Aai.
2. Aag Aur Pani.
3. Mere Khet Me Gaay Kisne Hanki.
4. Nayee Zindagi.
5. Bitiya Ka Geet.
6. Samaj Ka Abhishap ;
7. Kalyanjee Badal Gaye ;
8. Jeevan Shiksha ;
9. Shahar Ka Patra Gaon Ke Naam Tatha Bartey Kadam ;
10. Aik Raat Ki Baat.

II. TRAINING :

(i) Workshop on Preparation of A Handbook for Adult Education Functionaries :

The Association, in collaboration with

the Directorate of Adult Education, organised a four-day workshop in New Delhi from June 25 to 28, to prepare detailed synopsis for A Handbook for Adult Education Functionaries.

The Workshop decided that the Handbook should contain the following chapters :

1. Concept of Adult Education.
2. Content of NAEP.
3. The Instructor.
4. Organisation of Adults Education Programme.
5. How Adults Learn.
6. Teaching and Learning Aids.
7. Evaluation.
8. Follow-up Programmes.

Appendices :

- A. Terminologies used in Adult Education.
- B. Agencies providing Training Facilities.
- C. The Literacy Norms.
- D. Survey Form.
- E. List of Development Agencies and Functionaries.
- F. Sample of pages from attendance and Stock Registers.
- G. Bibliography.
- H. List of Participants.

Eighteen persons from different parts of the country attended this four-day meet.

Shri S.C. Dutta, former General Secretary of the Association, is doing the main write-up for the Handbook and it is hoped

that this handbook will be printed in the current financial year.

(ii) Study Visits for Adult Education Functionaries :

The Association will shortly sponsor some sixty grass-root Adult Education workers for study visits to different institutions working in the field of Adult Education in the country. About 20 institutions have agreed to receive teams for such study visits. Recommendations in this regard have already been received from a number of institutional members and these have been scrutinised by a Sub-Committee set up by the Programme Sub-Committee. This is a pilot project, undertaken for the first time and should prove of great utility to Adult Education workers at the field level. It is hoped that the teams would start going to various places from November this year.

(iii) The Association has prepared various inter—state/intrastate programmes for training of Adult Education functionaries in various parts of the country, particularly in areas where these facilities are lacking. The first of these programmes, on the request of the Haryana State Resource Centre, is due to be held at Gurgaon (Haryana) from October 22 onwards. The other programmes are expected to cover some of the north-eastern and western States, Bihar, Madhya Pradesh, U.P. & Orissa.

III. DISSEMINATION OF INFORMATION :

- (i) *English & Hindi Journals*: The Association continued to publish its English monthly 'Indian Journal of Adult Education' and Hindi monthly 'Proudh Shiksha' during the period

under the report. As a result of continuous efforts, the circulation of the English Journal has started going up, of late. Shri J.P. Naik took over as Hony. Editor of the Journal from January, 1979.

- (ii) *Newsletter* :— The Association has started a monthly Newsletter to feed its members with latest information on Adult Education in India and in other developing countries. It also carries news and reports from field institutions in regard to implementation of the National Adult Education Programme in various parts of the country.
- (iii) *Information Service* :—The Association plays a useful role in 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.

IV. REGIONAL WORKSHOPS

The first of the workshops on the theme 'Linking Literacy with Development' was held in Mysore, in collaboration with the Karnataka State Adult Education Council, on September 10-13, 1979. A little over 50 adult educators and functionaries of development departments from the four southern States, the Union Territories of Pondicherry & Lakshadweep and a few other States of the country attended the workshop.

The workshop made some useful, and practical suggestions to link literacy with

development. The second workshop in the series is proposed to be held in collaboration with Gujarat Vidyapeeth, at Ahmedabad, on 19-22 November, 1979. The Association hopes to give wide publicity to the recommendations of the two workshops, in order to help State Governments, Voluntary Organisations and others concerned in the implementation of the National Adult Education Programme.

V. Consultancy Service : The launching of the National Adult Education Programme has thrown increased responsibility on IAEA in the field of advice, help and guidance to its member institutions, more particularly to those which are of recent origin. With this end in view, the Association has decided to initiate a consultancy service scheme, in a small way. It has identified some 200 experts, region-wise, in the field of Adult Education, all over the country and also ascertained the area of their specialisation. It is envisaged that whenever there is a request from some member organisation for some help and guidance, such as organising a training programme, a seminar, a workshop, production of material, etc., the Association would make available to the said organisation a list of experts from that region. After the member organisation has indicated its preference, the Association would request the expert/(s) to make it convenient to go and help them with their expert knowledge and advice. The expenses would be shared on 50—50 basis.

VI. Coimbatore Conference : The 31st Annual Conference of the Association was held in Coimbatore (Tamilnadu) from November 5-7, '78. The theme of the Conference was 'Participation in National Adult Education Programme'.

Over 400 delegates from various parts of the country attended it.

VII. *Nehru Literacy Award* : The 1977 Nehru Literacy Award was presented to Shri A.R. Deshpande in Coimbatore, on November 5, 1978. The 1978 Award has been presented to Shri G.K. Gaokar, on October 7, 1979.

The 1979 Award has been awarded to Smt. Krishna Aggarwal, Chairman, Bhartiya Grameen Mahila Sangh, Madhya Pradesh Branch, Indore. It was announced on the International Literacy Day—September 8, 1979.

VII. *Zakir Husain Memorial Lecture* : The 1978 Zakir Husain Memorial Lecture was delivered by Shri Anil Bordia, Jt. Secretary, Ministry of Education & Social Welfare, in Coimbatore, on November 6, 1978. The theme was "Vision of a Learning Society."

The 1979 Lecture was delivered by Dr. (Smt.) Rajamal P. Devadas, Principal, Sri Avinashilingham Home Science College, Coimbatore, in Amritsar on October 8, 1979.

IX. *Workers' Education* : The Association, with financial assistance from the Central Board of Workers' Education, organised ten one-day schools for workers in a textile mill in Delhi, during the year. The following aspects of workers' education were covered in these one-day schools :

- 1—Population problems.
- 2—Aims and Objectives of Trade Unions.
- 3—National and Social Goals of Trade Unions.

4—Productivity and Trade Unions.

5—Grievances Procedures.

X. *Collaboration with other agencies* :

The Association collaborated with the following agencies in their adult education programmes, during the year :

- Delhi Adult Education Association ;
- Janata Kalyan Samiti, Rewari, Haryana.
- Directorate of Education, Delhi Administration ;
- Regional Resource Centre, Punjab;
- State Resource Centre, Haryana, Chandigarh;
- National Institute of Educational Planning & Administration, New Delhi ;
- Directorate of Adult Education, New Delhi ;
- Karnataka State Adult Education Council, Mysore.

XI. *Committee Meetings* : The Executive Committee held four sittings as follows, since its meeting in Coimbatore, in November, 1978.

1. January 23, 1979. New Delhi
2. April 30, 1979. New Delhi
3. August 6, 1979. New Delhi
4. October 6, 1979. Amritsar

The Executive Committee set up Programme, Publication Finance and Accreditation sub-committees. As a part of the monitoring function of the Association, the Committee forwarded to the Union Education Minister its comments on the implementation of NAEP. Its recommendations were more or less accepted by the

Committee on Voluntary Agencies set up by the National Board of Adult Education. A delegation of the Association headed by the President met Dr. Karan Singh for continued support of the New Government to NAEP.

The Programme Sub-Committee held 3 meetings as follows during the same period.

1. May 28, 1979
2. August 6, 1979
3. October 3, 1979 New Delhi

It finalised the Programme of the annual conference and drafted the programme for the next year for consideration of the Council.

The Finance Sub-Committee held one meeting on May 21, 1979, in New Delhi.

The Committee made some important recommendation, in order to increase the revenues of the Association and to limit expenditure in view of the tight financial position.

XII. VISITORS TO IAEA

(a) The Association received a 5-member Iraqi delegation in February, 1979, and discussed with them Adult Education Programmes in India, in general, and the use of mass media in Adult Education, in particular.

(b) The Association received a four-member team from Kabul University Research Centre, which was on a visit to India to study Non-formal Education and Development Programmes, in June this year.

The following foreign visitors also visited the Association during the year :—

- (i) Dr. George Culling, British Council;

- (ii) Dr. J. Fox, British University Professor ;
- (iii) Prof. M. Lasaro, President, Asian South Pacific Bureau of Adult Education;
- (iv) Mr. Budd Hall, General Secretary of the International Council of Adult Education ;
- (v) Dr. A. Crombie, Centre of Continuing Education, Australian National University, Canberra.

Over a 100 worker-teacher trainees of the Workers' Education Centres in Tata-nagar, Jamshedpur and Jaipur visited the Association during the period under report.

The National Adult Education Programmes, the activities of the Association and other matters of mutual interest were discussed with them.

XIII. *Adult Education Centres in Delhi*
The Association in co-operation with NS Co-ordinators and students of the Delhi University carried out a survey for starting about sixty Adult Education Centres in South Delhi. About 20,000 persons were covered under this survey.

The Association has already set up about ten centres and the remaining centres will be set up during the course of the year.

XIV. *Participation in Seminars/Workshops/Training Programme* : The Director, Shri J.D. Sharma and colleagues, Shri J.L. Sachdeva and Shri J. Mallikarjun participated in a number of seminars, workshops, training programmes etc., connected with Adult Education during the period under report. Some of the more important ones were the Conference of the Regional Panel of Experts for

Research and Training in Literacy (New Delhi, 19-25 September, '78); the Commonwealth Conference on Non-formal Education for Development (New Delhi, 22, Feb., March 2, 1979); the Seminar on Development of Strategies for Non-formal Education Programme (Delhi, March, 1979) and the Training Programme for Adult Education Functionaries organised by the Centre for Continuing Education Punjab University, (Chandigarh)- (Nov. 29, 30 & Dec. 1, 1978).

XV. Survey of Training Facilities :—

The Association recently conducted a survey in Gorakhpur area with the help of Gorakhpur University and would shortly be undertaking a survey in Delhi/New area to assess the exposure to training of various adult education functionaries working for the NAEP. The survey would comprise some 200 Adult Education Centres in these two areas. The results of the survey would be published as soon as it is completed.

XVI. Association Secretariat :— Shri J.D. Sharma, Director, who joined the Association in August, 1978, headed the Association secretariat during the period under report. He undertook an extensive tour in various parts of the country, during this period, in order to establish personal contacts with Adult Education functionaries in the field, voluntary organisations, State Governments, Universities, etc., and to do promotional work for Adult Education in various ways. The Director along with colleagues, Shri J.L. Sachdeva, Documentation Officer, Shri J. Mallikarjun, Programme Officer and others helped in implementation of various programmes and activities of the Association. Dr. S.K.

Bhatia took over as Editor, Proudth Shiksha from Mrs. Bimla Dutta and Shri K.L. Kaul joined as Assistant Editor for the Indian Journal of Adult Education, during the period under report. I take this opportunity to put on record the commendable services rendered by Smt. Bimla Dutta as Editor of Proudth Shiksha.

*XVII Membership :—*The membership of the Association has been steadily on the increase. The following is the break-up of additional members enrolled during the year under report.

1. Institutional	—41
2. Life Members	—30
3. Individual	—150
TOTAL :	—221

General : With its expanding activities and variegated programmes in the field of Adult Education, the Association is on the *march*. It is proposed to expand the scope of its activities during the year to come, so that the Association is able to perform its promotional, catalyst and co-ordinating functions in a still more effective manner. I am grateful to all office-bearers and members of the Executive Committee and others concerned for their willing co-operation during the year and look forward to its continuance in a still larger measure during the year to come.

I also take this opportunity to record our sense of gratitude to the Government of India, Ministry of Education and Social Welfare, for their liberal financial assistance to the Association during the year, for implementing our various programmes under the NAEP.

Group Reports

The 32nd ALL INDIA ADULT EDUCATION CONFERENCE (OCTOBER 7-9, 1979) broke into five groups and each group presented a report on a specific problem. The recommendations of the groups as presented in these reports are given below : "

Group I

Theme : N.A.E.P. & Involvement of Educational Institutions :

1. The group noted with satisfaction the involvement of universities and colleges in the programme. It was, however, of the view that a much larger number of institutions, such as universities, colleges, IIT's, Institutes of Medical Sciences, Agricultural Universities, Institutes of Management and Higher Secondary Schools should be involved. Special attention needs to be paid to women's colleges and educational institutions, in the backward areas of the country, as also to special programmes for women, Scheduled Castes, Scheduled Tribes and other weaker sections of the society.
2. Pockets with a literacy level of less than 10% both for males, and females, should be identified and very intensive work started in these areas with the help of colleges and schools.
3. In a compact area, ordinarily the neighbourhood approach should be adopted and the programmes should continue for a period of three
4. Steps should be taken by the UGC, the Association of Indian Universities and the Indian University Association for Continuing Education to prepare guidelines for follow-up programmes, to review the ongoing programmes and to help to remove difficulties in implementation. Regional workshops may be organised for the purpose.
5. Undue delays in the appointment of various categories of staff in the Adult Education Departments of various universities seem to be hampering the speed and smooth functioning of the programmes. Such appointments should be expedited.
6. Universities must assume responsibility for Adult Education and extension and give it the same status as to teaching and research. Extension should, in fact, become an integral part of the functioning of the universities/colleges and should be linked to the university

- curriculum. Specific guidelines for the linking process should also be provided by the UGC.
7. Extension should be considered a part of the workload of university and college teachers. Incentives and recognition should be given to those who participate in extension work.
 8. Just as guidelines have been provided for the organisation of Adult Education Centres by the UGC (these need to be revised and made more realistic and broad-based), guidance should also be provided for determining priority areas of research in Adult Education.
 9. Programmes for the orientation of the principals of colleges and other institutions should also be organised on a priority basis.
 10. The teachers in the departments/centres of Continuing/Adult Education and extension should be given designations and scales of pay comparable to the staff of other departments in the universities.
 11. Adult Education (theory and practice) should be included as a compulsory subject in teacher-training courses.
 12. Teachers, supervisors and instructors participating in the programme should be given an opportunity to visit places in other parts of the country that are doing good work in this area.
 13. The programme should be linked up with the development programmes of the region. Each State Government should bring out a brochure, to indicate the details of the development programmes of the region for use and information of the agencies implementing the NAEP. Recommendations of seminars and workshops on the subject should also be made available to them.
 14. Teachers should be motivated to offer extension lectures in rural areas. All competent and interested persons should be involved on a voluntary basis.
 15. There should be full co-operation and co-ordination between universities, colleges, the State Resource Centres, State Directorate of Adult Education and voluntary agencies at the States/District/Block/Village level.
 16. Educational institutions should be represented in the State Boards of Adult Education.
 17. A Committee of Vice-Chancellors should be formed to discuss implementation of the programmes and share the experiences. At least four meetings a year should be arranged for the purpose.
 18. The State Resource Centres and other agencies should be requested to expedite the preparation and supply of the teaching and learning material. Every university and college should, in course of time, become a resource base and, if need be, produce its own materials and organise its own training programme.
 19. Efforts should be made to promote the involvement of the mass media,

namely, Radio, Television, Film, Newspapers etc. in organising effective programmes of adult education. The Directorate of Adult Education, Indian Adult Education Association and Indian University Association for Continuing Education should also give special coverage to the programmes run by educational institutions and disseminate the feed-back to the functionaries.

20. Certain percentage of grants given by the Central and the State Governments to educational institutions should be utilised for establishing special sections on adult education in the university and college libraries.

Group II

Theme : Special Programme for Tribal and other backward sections :

1. The tribal people are exploited in a variety of ways by money-lenders, traders, landlords, officials and hard-hearted corrupt agents in the employ of the exploiters. This has instilled fear and distrust in their minds to such an extent that they look upon every outsider as a potential exploiter. Also there is a strong we-feeling among the tribals generated by a long tradition of isolated existence in deep forests or hilly areas. They look quite differently at things valued by their civilized neighbours. The adult educator needs great patience to win their confidence. They need to be convinced of the advantages of involving themselves in the learning processes. Bridges of

understanding have to be built by joyous mixing on their own terms and through participation in folk dances, songs, dramas and other forms of festive entertainment. Functionality and awareness is possible in persuading them to learn skills that would yield additional income and liberate them from usury, cheating and exploitation.

- 2- The adult educator has also to be equipped to meet subtle and open resistance from the exploiting class. In this, he should have the full support of his colleagues in the hierarchy.
3. Instruction should be imparted in the script utilised by the regional language. At the same time, new words for reading and writing as well as explanatory terms employed in the class situation should be copiously drawn from the dialect. However, the structural relationship of the words and the structure of the language itself should be based on the regional language so that it becomes easy for the neoliterate to cope up with the demands of his post-literacy efforts.
4. There should be separate primers for the tribal communities, reflecting their ecological set-up. These should be adequately illustrated and should contain nothing that is likely to injure their susceptibilities.
5. The instructor should find out his points of contact with the elders and effective tribesman in the first instance and help them in the for-

mation of village councils, mahila mandals and youth organisations, with a view to motivate the learners, as also find out resources for their economic well-being.

6. The instructors should be recruited, as far as possible, from the tribesman themselves and failing that, suitably qualified instructors that could inspire confidence in the learners may be drawn from outside. However, local workers to aid the instructor from outside should be trained for the purpose. Some special and compensatory amenities may be permitted to these instructors.
7. All developmental agencies should come to the aid of this special instructional programme, in a well co-ordinated manner.
8. Only those officers should be selected for the tribal areas whose background and social and personal attitudes are suited to the development of the area. They should no longer be symbols of oppression and exploitation.
9. Similarly the tribals should be gently made aware of their socio-economic plight and should be encouraged to resist the indignities heaped upon them.
10. The government should see that there is no delay in making grant money available to centres in tribal and other backward areas. It should be the prime concern of the authorities to see that the work in these difficult areas is not held up for want of funds.

11. The multi-media principle should be usefully implemented to motivate the learners. There ought to be other forms of encouragement also for the successful completion of the learning programme.
12. Health and hygiene should be given top priority.

Group III

Theme : Training of Adult Education Functionaries :

1. Training arrangements should be, as far as possible, decentralised, particularly in regard to instruction. This may be done through the proposed District Resource Units, when they come into being. The training programme for different categories of adult education functionaries should be linked together, in order to create a common outlook among them.
2. In the training programmes, all the development department and agencies should be involved both in terms of expertise and facilities, in order to make the training effective and comprehensive.
3. There is need for developing materials particularly for enhancing the social awareness component of NAEP for the training programmes. This should be strengthened through the production of periodical literature on the subject.
4. Training programmes should invariably include field-visits, demonstrations and practical work in order to give to the trainees a clear concept of the functionality component of the programme.

5. So far as the training of university and college students is concerned, much will depend on the incentives possible in this regard. One such incentive could be to make adult education activity a part of the curriculum. This may be in the form of term papers, dissertations, survey reports on problems concerning adult education or actual participation in adult education work in the neighbourhood, as is already in practice at the university of Madras.
 6. Wherever the facilities or expertise for training of adult education functionaries have been created, the information regarding these should be widely disseminated to ensure their fullest utilisation. Overlapping in this regard should be avoided, as far as possible.
2. In reviewing the present situation, the following agencies engaged in materials production may be identified :
 - (a) Voluntary organisations.
 - (b) Development Departments.
 - (c) National Resource Centre and the State Resource Centres.
 - (d) NCERT/SCERTs.
 - (e) Publishers of traditional literature.
 - (f) Economic institutions.
 - (g) Corporations such as the Co-operatives and Private Firms.
 - (h) Autonomous Boards like the Central Board of Adult Education.
 3. Materials should be produced by an inter-disciplinary team and equal emphasis should be laid on the literacy, functionality and awareness components of the NAEP.

Group IV

Theme : Material production :

1. Materials are aids to establish and sustain organised communication. They can be classified as follows :
 - (a) Basic Materials such as primers, charts workbooks, etc.
 - (b) Supplementary reading materials and other associated materials.
 - (c) Continuing education materials.
 - (d) Instructional and reference materials.
 - (e) Materials for monitoring and evaluation.
 - (f) Other audio-visual media and materials.
4. Mother tongue should be used with a built-in provision for switching over to the State/Regional language. When the mother tongue is different, a series of bridge materials should be prepared carefully. Problems and needs of the learners and relevance to the socio-cultural milieu should form the basis.
5. Some materials are already available in various Indian Languages and the urgent need of the hour is to compile an annotated bibliography of the same. The National Resource Centre and the State Resource Centres should undertake this job on a priority basis.

6. In the area of material production, voluntary organisations, Development Departments and the National and State Resource Centres should be able to play their role more effectively. Competent personnel should be trained in various pedagogic and operational aspects of material production. Prototypes of all materials should be tested in the field, before mass production.
7. Adult Education Association and the Directorate of Adult Education should select a few books for continuing education which could be adapted/translated into various Indian languages. Materials production for the first stage of ten months of adult education programme should be decentralised as far as possible.
8. Urgent attention should be paid to post-literacy and continuing education materials. Writers' Workshops, with specific objectives, specific themes and specific group of participants should be organised.
9. Various models suggested by the National Board of Adult Education's Committee on post-literacy and follow-up, should be tried in the field, so that they could be adopted, with modifications, where necessary.
10. In the context of the need for continuing education material, wall-newspapers, wall-posters, and do-it-yourself materials, integrated library services should be developed speedily.
11. A nominee of the State Board of Adult Education should be a member of the Programme Advisory Committee for Adult Education, both in Akashvani and Doordarshan. More air-time should be allotted in various chunks both in radio and T.V. to NAEP.
12. The concerned Programme Producers should be exposed to orientation programmes in adult education, to make them more sensitive to issues and problems.
13. Radio sets should be provided in the adult education centres, specially through voluntary effort.
14. Folk drama groups should be identified and trained by the SRCs or other agencies so that they perform dramas on developmental themes in rural areas with financial assistance from the State Departments of Information or Culture.
15. A concerted effort should be made to involve the industrial and commercial houses, such as the agricultural in-put manufacturers, manufacturers of food items, drug firms, financing concerns, etc., in sponsoring suitable programmes both in commercial radio and T.V., so that programmes produced with the methods and techniques of adult education become educative and meaningful to both the rural and urban masses.
16. The Group endorsed the recommendation of the Verghese Committee on Autonomy for Akashvani and Doordarshan and emphasised the need for having Frequency Modulated Franchise Radio Stations all over the country, so that educational broadcasts are planned and

produced at the local level by the local talent.

Group V

Theme : Special programmes for Women :

1. Equal number of Centres should be created for men and women and a class should be allowed to start even if the participants are less than 30.
2. To bridge the gap between the literacy rate of men and women, a complete year should be devoted to the women through an exclusive programme "NAEP for Women".
3. Age should not be a barrier for attending an Adult class.
4. Adult classes for women should be functional with vocational orientation based on their specific needs.
5. Curriculum for women should include child care, population education, health and sanitation, foods, nutrition, home management, etc., and management of their occupational responsibilities.
6. Woman should be encouraged to develop potential and use it for the good of herself, her society and her country.
7. The NAEP programme for women should be production oriented, so that they are able to earn money for their families.
8. Women should be made aware of opportunities of employment of higher categories and ways and means of getting them.
9. Facilities (through educational process) for self-employment should be given. Bank loans should be given to those women who would like to improve their own houses.
10. Arrangement for baby sitter or creche should be made for the working mothers, with the help of other agencies.
11. Training of women teachers for NAEP programmes should be interdisciplinary in nature. A special allowance should be given to these teachers.
12. N.S.S. girls should be involved more in teaching women rather in constructing roads and walls.
13. Follow-up programme of women should be a continuous process and women after completion of 10 months should have an opportunity to go for higher learning.
14. Special marketing Bureau with the cooperation of other agencies should be set up to sell off the products produced in women's adult education centres.
15. Special grants should be considered for carrying out women's education programmes by the Ministry.
16. Leadership training should be imparted to women so that they can form women's voluntary agencies in the villages for the continuation of literacy programmes.
17. The Central Social Welfare Board should be requested to start their condensed courses where there are Adult Education classes and vice-versa, so that the continuity of learning is maintained.
18. Mobile libraries or central library facilities should be provided to the neo-literates.
19. Local radios and T.V. should be approached to have special programmes for women
20. Home science students should be encouraged to take up adult education programmes for women.

Implementation of the NAEP (A Short Review)

J. D. Sharma

Outcome of a well-thought-out questionnaire, this report is revelatory, educative and dependable. Structurally planned and painstakingly drawn, the questionnaire elicited information from 50 organizations, out of the 225 approached, on vital features of the Programme, along a 14 points range that covered almost the entire gamut of the National Programme. Apart from the activities that are happily coming along at a correct pace, the survey focusses attention on certain issues that need quick remedial action, if the Programme is to be as good a success as we desire.

I have great pleasure in presenting to this august gathering a short review of the implementation of the National Adult Education Programme (NAEP) by our member-institutions for the period ending 30th September, 1979. Incidentally, this coincides with the first anniversary of the launching of the NAEP on October 2, 1978. Many of you present here would notice that this is a departure from the past practice, when, on occasions such as this, a representative of each of our member organisations present, was called upon to present a verbal or a written report on the work done by his or her organisation during the year under report. This year, the Association decided, in advance, to invite written reports, on the implementation of NAEP from its institutional members all over the country. For this purpose, a carefully designed fourteen-point Survey Form was sent out to some 225 organisations, requesting them to return the same duly filled in. This short report being presented here is based on the information supplied

by our member-institutions and we hope it would not only enlighten us about the progress made in the implementation of NAEP but also provide sufficient material for exchange of ideas.

Out of the institutions/organisations contacted, fifty had sent in their reports by the time we came for this Conference. The response should have been better. All the same, it has provided some valuable clues as to the type of work that is being carried on for the implementation of NAEP in the country.

The majority of these 50 organisations are voluntary organisations, spread over 13 States and 3 Union Territories. 40 were working in rural areas and the rest in urban areas. Together they were running 1972 centres out of which 2193 were for males, 3571 for females and the rest were combined. This indicates that the number of centres meant exclusively for women was far larger than the centres run exclusively

for men or for the both combined. This is an indication that there was greater motivation and enthusiasm among the women adults than among the male adults to come to the centres and learn. This is an encouraging trend, since the programme puts more emphasis on the involvement of women.

The total enrolment in these centres was around 2,29,220 learners, approximately 27 learners per centre, on an average. This may be termed as good. By and large, the clientele at these centres included landless labourers, rural artisans, small and marginal farmers, unemployed youth, members of Scheduled Castes and Scheduled Tribes and Harijans. In urban areas, they included domestic servants, daily wage earners, factory and industrial workers, class IV employees and petty shop-keepers. By and large, this covered all the target groups.

According to the information provided by this survey, it is evident that though the NAEP was officially launched on October 2, 1978, and the funds released much later in places like Gujarat, Maharashtra, Rajasthan, Manipur, etc. these programmes were started as early as January, 1978 (or around it).

This short survey of a cross-section of numerous agencies engaged in the NAEP has thrown up quite a few important facts. The programme which is being run in 17 States and Union Territories (as per official review) has been a source of employment; the beneficiaries being unemployed youth, educated unemployed women, young farmers, working school teachers, students and others. However, quite a few agencies are against employing school teachers as instructors, since, in most cases, they

resort to formal class-room teaching. Since this programme demands provision of training for functionaries of various categories, production of literature in various regional and sub-regional languages, production of audiovisual aids, films, filmstrips, puppets, shadow plays, improvisation of other materials, writing of literature, etc., has also provided employment opportunities to many.

Contrary to prevailing criticism with regard to training facilities, provision for this is, by and large, adequate and satisfactory as per the survey. In the same way, provision for the teaching/learning and follow-up material is also by and large adequate and satisfactory. These are available both in regional and sub-regional languages.

As far as the use of teaching techniques by the implementing agencies is concerned, most of the work is proceeding on right lines. They have been successfully making use of all the methodologies such as (a) key word method; (b) Electric method; (c) Dialogue and discussion method; (d) Paulo Freir method; (e) Supplemented by field visits.

By and large, there has been sufficient motivation among the adult learners, especially among the women learners and this is partly due to the functional element howsoever little that has been brought into the programme. But for further motivation and strengthening of the programme there should be greater functionality and social awareness introduced into the programme.

On the debit side, mention may be made of non-availability, by and large, of

the two very important components of the programme viz., functionality and social awareness, in respect of most of the centre Social awareness is something which the local authorities are averse to. This is the feeling of a few organisations. But some break-through has been achieved in the sphere of functionality, as the literacy work is being linked with programmes in agriculture, poultry, animal husbandry, dairy, etc. Unless this is done in a concerted way, success cannot be ensured.

One of the important factors that has been brought out in this short survey is the fact that there have been inordinate delays on the part of State Governments in processing the applications and on the part of the Central Government, Ministry of Education, in releasing funds after the applications are cleared by the State Governments. As many as 25 organisations

have pointed this out. It has been a very painful experience on the part of voluntary agencies, especially the smaller and less organised ones. Complaints have also been coming to the Association office about such delays. This needs to be remedied urgently.

There are numerous cases where there have been inordinate delays in the release of 2nd and subsequent instalments. If the programme is to succeed and achieve the desired results within the stipulated time, the State Governments should speed up the processing of applications and the Union Ministry of Education should speed up the release of grants. By doing so, the authorities will be able to build up confidence among voluntary organisations for their involvement in the programme without which much cannot be achieved.

32nd Annual Conference of IAEA (A Brief Report)

J. L. Sachdeva

The three-day Annual Conference of the Association which concluded in Amritsar, on October 9, this year, has declared that the National Adult Education Programme (NAEP) was a part and parcel of the minimum needs programme of the people, and therefore, a national commitment. It was a mandate for all times, regardless of political changes, and should be honoured by all Governments. (The Declaration is published separately in this issue).

Four hundred and eighteen delegates from twenty-three States and Union Territories attended this Conference. Most of the affiliated organisations of IAEA, State Governments and the Universities of Aligarh, Andhra, Bihar, Calicut, Delhi, Kashmir, Kerala, Kurukshetra, M.S. University of Baroda, Punjabi, Punjab, Rajasthan, S.N.D.T, Women's University, Vishwa Bharti, deputed representatives.

Inaugurating the Conference, Shri, A.J. Kidwai, Vice-Chancellor, Jamia Millia Islamia, New Delhi, said that educational institutions were best suited to play their fullest part in the National Adult Education Programme. He said that the campaign against illiteracy should be part of the larger development effort in the field of agriculture, industry, health and hygiene, family planning, vocational

training, social reform and social amelioration.

Shri Kidwai urged the scientists in the C.S.I.R., I.C.A.R. and I.C.M.R. to participate in this programme with their network of research stations and experimental farms. He suggested setting up of local radio stations in some rural district towns for harnessing local talents for broad-casting so as to play an effective role in the National Adult Education Programme. Shri Kidwai stressed the use of 8mm projectors for carrying the message of NAEP to rural areas.

Dr. M.S. Adiseshiah, President of the Association emphasised, in his presidential address, the necessity of forming an effective State-level Adult Education Association in Punjab to promote adult education in the State. He said that NAEP was a part of world-wide movement as many countries in the world were shifting from pilot to national programmes. He said that adult education should become a part of every day life of the common man.

Earlier, welcoming the delegates, Shri Jagit Singh, Pro-Vice-Chancellor, Guru Nanak Dev University, Amritsar, and Chairman of the Reception Committee said that for a multi-faceted development of the Community, education had to play a vital rôle. It was not only the need for three R's

that was essential, but knowhow of agriculture, forest controls, use of fertilizers and marketing too were equally important.

Shri Jagjit Singh said that lack of education was the root cause of superstition, dirt, disease, backwardness and parochialism. Adult Education should be in tune with the needs of the people and helpful in over-coming these problems.

The Hony. General Secretary of the Association, Shri V.S. Mathur, in proposing a vote of thanks strongly urged the formation of rural organisations to safeguard the interest of the rural people. Shri Mathur said the centres for adult education should serve as community centres.

Nehru Literacy Award Presented

The 1978 Nehru Literacy Award for outstanding contribution to the cause of adult literacy and education in India was presented by Shri A.J. Kidwai to Shri G.K. Gaokar, former Social Education Officer, Bombay City Social Education Committee.

The citation for the award said that Shri Gaokar had provided dedicated and devoted services to the cause of adult education for nearly four decades. He started his career as an Hony. Field Organizer in 1942 and rose to the position of Chief Executive Officer of the Bombay City Social Education Committee.

Shri Gaokar, in his acceptance speech, said that he would continue to work for Adult Education till his last breath and appealed to his countrymen to work harder, so that the distinction between rich and poor, the literate and illiterate was completely wiped out from this country.

Opening of Exhibition

An exhibition of literature on adult education and material produced in adult

education centres was opened by Shri T. S. Avinashilingam, Founder, Sri Rama Krishna Mission Vidyalaya, Coimbatore. Shri Avinashilingam said that the responsibility of NAEP was confined only to one Department of the Government in the Centre and a few voluntary organisations. But he stressed that if this was to have national impact, all departments of the Government and all voluntary organisations would have to share the work. He quoted the example of Tanzania where by law, it was the duty of all organisations to conduct classes and schools in adult education. He said that like Tanzania, every educated man and woman in India should give free service every day for eradicating illiteracy.

Groups

The delegates were divided into five groups to discuss the following five sub-themes of the Conference :

Group I

NAEP and Involvement of Educational Institutions

—Chairman — Dr. S. Subba Rao

Group II

Special Programmes for Tribals and backward sections under NAEP.

—Chairman — Shri Yashwant Shukla

Group III

Training for Adult Education Functionaries

—Chairman — Dr. Salamatullah

Group IV

Material Production

—Chairman — Shri B.B. Mohanty

Group V

Special Programmes for women

—Chairman — Dr. (Miss) Malati Chakraborty

Review of Implementation of NAEP

Shri J.D. Sharma, Director, IAEA, presented a review report on the implementation of the National Adult Education Programme by the member-institutions of IAEA.

Special Address by Dr. J.D. Sethi

Dr. J.D. Sethi, Member Planning Commission, in his special address to the Conference said that cultural communication media had, over the ages, been the most effective means of communication in this country and should be extensively utilised in the National Adult Education Programme. He pointed out that underprivileged, exploited rural women should be the focus of NAEP.

Dr. Sethi emphasised that the NAEP should be linked with the rest of the education system, so that the big flow of drop-out from the formal education system could be stopped and this would go a long way for the success of NAEP. He said that awareness should be given highest priority in the NAEP. Dr. Sethi said that minimum needs programme was a package programme and adult education was a part of this package and could not be taken out by anyone. But for the success of the programme, it was essential that it should be community structured. He asked the adult educators to be vigilant against those who were bound to offer resistance to this programme.

Zakir Husain Memorial Lecture

The 1979 Zakir Husain Memorial Lecture entitled "Whither the National Adult Education Programme (NAEP)? was delivered by Dr. (Smt) Rajammal P. Devadas, Director-Principal Sri Avinashilingam Home Science College for Women.

Valedictory Address

The valedictory address of the Conference was delivered by Smt. S. Muthu, Union Minister for Social Welfare. She said that the process of all round national development had changed the concept of adult education which was previously confined to literacy alone. The changing socioeconomic scene in the country, she emphasised, demanded overall development of the human resources. She urged that special efforts should be made for adult education for women as the literacy percentage among them was much lower than men.

She said that the Central Social welfare Ministry was trying to improve the "dismal situation" through functional literacy schemes for adult women. It was necessary to link these schemes to socioeconomic programmes, to enable women to learn some skills.

Recommendation

Some of the major recommendations of the Conference were :

Since adult education is for development, all Government departments concerned with development must participate in the National Adult Education Programme, all types of schools, colleges, universities, IIT's and professional training institutions should play a role in NAEP. They should not start adult education centre as a separate activity, but always as a part of the local rural development, antodaya, food for work, applied nutrition, community health, integrated child development services etc.

Adult education and community service must be a part of the curriculum, giving both teachers and students academic credit as the University of Madras and its

affiliated colleges, have accomplished. Polytechnics Engineering Colleges, IIT's and medical Agriculture Colleges should apply their classroom teaching to the rural areas to solve their problem.

The materials for each adult education centres or cluster of centres need to be produced at the local level in tune with the local people's needs, culture and aspirations, and should be in the form of solution to their problems.

Every adult education centre must have a small library for keeping the materials, newsletters, radio set, etc.

The Harijans, women and tribals should receive the foremost attention in the NAEP, and special programmes should be arranged for them.

Homage to Jaya Prakash Narayan

The 32nd Conference learnt with great distress about the sudden and untimely demise of Shri Jaya Prakash Narayan and passed the following resolution :

"The 32nd Conference of the Indian Adult Education Association meeting

in D.A.V. College, Amritsar, on 8th October, 1979.

Having heard with profound sorrow of the death of our revered national leader and past President of the Indian Adult Education Conference, Jaya Prakash Narayan.

Expresses its feeling of unrelieved grief at this sad national event.

Recalls his valiant struggle for the freedom of the country, his unremitting services for the cause of the poor, his noble example in placing the cause of the people and the country before all other personal and political issues, his contribution to Sarvodaya, to education and to people's culture and well-being and the unity of people and country.

Records its condolences on this sad occasion to the nation and the family.

Decides to devote the efforts of its members to complete the unfinished total revolution to which Jaya Prakashji gave his life.

Implementation of NAEP : A Look Back

J. D. Sharma

After a preparatory period of 12 months (October, 1977, to October, 1978), the National Adult Education Programme was formally launched on October 2, 1978, and between then and now a full year has passed by and it is time that we took stock of things, so that any mistakes made and deficiencies noticed in the course of actual implementation, are remedied before it is too late. This, indeed, is one of the stated objectives of the programme.

A look back on the process and progress of implementation of NAEP during these past several months reveals that all is not well with the programme. The programme has not picked up the momentum as was expected. Even the initial thrust and enthusiasm, with which it was launched, appears to be fading away, so much so that there is not much talk about the NAEP either on Radio or on the T.V. or in the newspapers or from the public platform, these days. On the other hand, more and more people are getting sceptical about the progress as also the end-result of the programme.

What has gone wrong with NAEP? Where have we erred? If we look around with an enquiring mind, it is not difficult to identify the lacunae in the implementation of the programme.

As envisaged by our planners, the programme has three distinct components, viz., literacy, functionality and social awareness. In spite of our loud profes-

sions, we have not made any serious headway with the last two components of the programme. As is pointed out in the Gujarat Programme Evaluation Report (by Sardar Patel Institute of Economic and Social Research):-

"The Adult Education Centres are least equipped to deal with the other two basic components of NAEP, namely, social awareness and functionality. The achievement of the learners in these seems to be on the low side. One half of the instructors and in a specific case 89 per cent had not received any teaching materials relating to many important aspects of social awareness and functionality."

"But if NAEP is to succeed in achieving its stated objectives, this is one of the areas which deserve much greater attention than given to it at present"

The position in this regard in other States could not be any better. The fear that the Programme which has started as a literacy programme may also end as a literacy programme is, therefore, genuine. The following three-pronged attack is suggested to meet the situation :

A serious and concerted effort should be made to make NAEP development-based, in the true meaning of the term. In other words, NAEP should be intimately and inextricably linked with the various on-going programmes aimed at improving

the economic life or the professional skills of the poorer and deprived sections of our society. For the large majority of our people living below or just above the poverty line, there could be no better motivation to participate in the Adult Education Programmes than the prospect of improving their economic lot and to enhance their earning capacity by acquiring or by improving the requisite skills. This is also illustrated by a recent case study undertaken by a university teacher in a backward area in one of the Southern States where some college students had under-taken Adult Education Programme in a few villages. The following extract from this case study.

“From this, it may be clear that the people living in the slums and the hamlets leading an impoverished life in abject servility are filled with a constant sense of insecurity. Unless their economic situation is bettered or is part and parcel of a programme for overall betterment of their lives, the adult education programme may not be complete.”

Besides the active involvement of the various development agencies of the Central/State Governments in NAEP, those running such programmes could also usefully enlist the support of organisations like the Khadi & Village Industries Commission, the All-India Handicrafts Board, the Kerala Coir Corporation, etc. The Khadi & VI Commission alone is working in about one lakh villages of the country through a network of Khadi & Village Industries for the economic betterment of

the vast segment of unemployed or under-employed individuals. There are 23 village industries besides Khadi under the purview of the Commission. The Commission's programme is essentially production-oriented and employment-oriented and the main human resource is the rural artisan.

Illustration**

In Karnataka State alone, nearly one lakh artisans are covered by the Khadi & Village industries programmes. Of these, at least 14,000 work in common work-sheds, the number in a shed varying from 30 to 150. The majority of them are women. These work-sheds can very well be the starting point for linking literacy with development. Here the artisans come to work and earn their livelihood. There can be no better place to extend literacy to them than their work-spots. The Supervisor of the KVI Board, who works with these artisans for 8 hours a day, could be given the requisite training/orientation in imparting the literacy skills and he could also be monetarily compensated for taking up this additional duty. By suitable adjustment, an hour or an hour-and-a half could be set apart each day for literacy training. The Adult Education Functionaries could supervise his work periodically and lend him necessary guidance and help. In this way, it should be possible to extend literacy to at least 14,000 artisans in Karnataka State, in the first instance. Following this example, lakhs of artisans can be covered within a short period, on the national plane. The ready-built infrastruc-

*Source : National Adult Education Programme: A case study—By Department of Political Science, Arts & Science College, Warangal-506 010)

**Source :- Paper Contributed at Mysore (Yelwala) Workshop, 10-13 Sep. '79 by Sh. A.V. Joshi, Development Officer & Sh. K. V. Madhavaraj, Asst. Development Officer Karnataka State KVI Board (Bangalore).

ture of the Khadi & VI Board is thus conducive to translating the concept of 'Linking Literacy with Development' into purposeful action. The modalities of implementation can be worked out by consultation.

Alternatively, the Adult Education Functionaries, the Instructor, the Supervisor, etc, could be given a short orientation by the Khadi & VI Board and with the help of local functionaries of the Board they could build into their literacy programmes the Development component which is very much lacking at present.

Sufficient awareness with regard to the utility and need of NAEP has not yet been generated amongst the Government functionaries, in general, and those who are supposed to assist in the implementation of NEAP, in particular. For that very reason, the involvement of developmental agencies in the field of NAEP is still only marginal. During a recent workshop in Mysore, it was brought to the notice of the participants by a functionary of an important Development Department of the State Government that they had no specific written instructions so far from the State Government about their participation/involvement in this national programme. On the lines of the circulars issued by the Central Ministries indicating their involvement in the operational modalities of NAEP, the Development Departments of the State Governments should issue suitable instructions to their functionaries at various levels, so as to enable them to participate actively in the NAEP. It is suggested that the Government functionaries right from the Development Secretary down to the Block-level officials should be brought together in

frequent meetings, seminars, workshops, etc., along with representatives of voluntary agencies and other State departments directly engaged in implementation of NAEP. This continuous dialogue should be arranged by the State Adult Education Departments, SRCs, Voluntary Agencies and the like. There is an urgent need for such an approach, so that greater awareness about this programme generated and followed up by better coordination.

Not much literature is available, so far, either on the functionality component or on the social awareness component. A concerted effort has to be made by all concerned to produce literature, both for literates and for neo-literates, to help fill in this gap. The literature produced by the Development Departments in various States should be adapted, wherever necessary, by some agency like SRC to suit the needs of the adult learners whose needs also should be communicated to developments from time to time. A massive effort by one and all is called for in order to make literature for illiterates/neo-literates an effective vehicle for imparting or raising the requisite skills and for raising the social awareness of the functionaries.

The programme is not picking up in certain areas, owing to the State Governments long drawn action in processing applications submitted by implementing Agencies, especially the Voluntary Organisations. This has caused a set-back to the programme. In fact, many a voluntary organisation has got frustrated by these delays and out of sheer disgust opted itself out of the programme. It is reported that in certain areas, the responsibility for processing such applications is passed on

in routine, to lower staff at the district-level and below, which is neither competent nor anxious to perform this duty. It is therefore, essential that a suitable machinery, at the State and District-level, is set up by each State Government for the purpose of scrutinising requests received from Voluntary Agencies. This machinery should be well publicised and should be competent to take firm decisions, after investigation, where necessary, without undue time lag. Unless this is done by all State Governments, things will certainly get bogged down to a level from where it may be difficult to re-start or revive. The sooner we do it, the better.

Another discouraging factor in the implementation of NAEP in the field is the delay in the release of funds in favour of voluntary agencies. Instances are not lacking, where even after the applications had been forwarded by the State Governments, months passed by before the first instalment was released from Delhi. The release of subsequent instalments, in quite a few cases, has been no better in so far as promptitude is concerned. How can we expect, in all fairness, that institutions working at local levels, mostly on their own, can run the programme when funds are not made available to them on time. The Union Education Ministry may have its own reasons, but whatever they may be, the pace of fund-releasing must be quickened and streamlined, in the interest of successful implementation of the programme. It is also worth serious consideration whether the State Governments could not be entrusted with the release of second and subsequent instalments of funds, after the initial instalment has been released by the Union Ministry of Education after due scrutiny.

This would relieve the Ministry of much of the burden it has now to put up with. Timely release of funds should undoubtedly go a long way in speeding up the programme and in creating confidence in the implementing agencies in the field.

In spite of the commendable efforts put in by the University Grants Commission, not quite enough has yet been done to involve the students and teachers in the universities and colleges in this programme. The number of centres actually started and the number of teachers/students who have got involved in the programme, is at best a fraction of the strength and facilities available with our institutions of higher learning. More concerted efforts are, therefore, called for, to involve each and every institution—universities, colleges and even higher secondary schools—in this programme. The following suggestions are made in this regard :

- (a) UGC should streamline its precedures with regard to planning and, more particularly, funding of these programmes by adopting a more pragmatic attitude ;
- (b) Students should be utilised more in the pre-literacy and post-literacy stages of the programme, as they are ideally suited for these jobs. Each university and college should maintain a standing list of students and teachers who volunteer themselves for such work, so that they could be pressed into service, whenever and wherever required, at short notice;
- (c) Evaluation is another function that could be undertaken by the Universities and selected Colleges with ease. The University Departments

of Adult/Continuing Education would be well advised to pay more attention to this work.

- (d) Above all, there must be linkage between Extension and Curriculum. The UGC has already recommended Extension as an important activity in Universities and Colleges and it has also recommended that Extension be linked with Curriculum. No clear-cut guidelines have, however, emerged so far as to how this has to be done and what credit should be given to teachers, students, etc., for Extension work. This should be done without undue delay.

Last, but not the least, we should not forget about the small voluntary agencies, dotted all over the country, which, on account of their limited resources and personnel, cannot run a minimum of 30 centres and are, therefore, precluded from participating in the NAEP. It may,

indeed, be difficult for the Union Ministry of Education to fund such agencies from Delhi, but it should not be difficult to devise a mechanism by which State Governments or Union Territories, where they are satisfied about the genuineness of such a voluntary agency, would be enabled to fund such agencies out of their own project grants. We need not necessarily keep such smaller organisations out simply because they are small.

The National Adult Education Programme, well-conceived and thought out as it is, must be executed both in letter and in spirit. If the lacunae and deficiencies in execution, as mentioned above, are taken care of in good time, there is no reason why the NAEP should not deliver the results that are expected of it. Any failure in this would be disastrous and may well put the clock back by at least two generations. This must be avoided, and avoided at all costs.

Valedictory Address

Mrs. S. Muthu

The changing socio-economic scene in the country necessitates a change in the very concept of Adult Education, in order to develop the human resource along the requisite channels. In the light of this, the author draws attention to inbuilt flexibilities and programme-multiplicities in the NAEP, the reasons for the age-range priorities in the NAEP, the National and State level administrative setups to ensure reach to the grass-root levels, special programmes for specified special groups and so forth. Quoting statistics, the author further high-lights the need for a vigorous effort in the female sector, suggesting some ways of linking the programme (in this sector) with socio-economic activities.

Dr. Adiseshiah and Ladies & Gentlemen,

It is a matter of great pleasure and privilege that I have been given this opportunity today to deliver the valedictory on the occasion of the conclusion of 32nd All India Adult Education Conference, and share your thoughts on the noble cause of adult education development.

As you are aware, the National Adult Education Programme was formally inaugurated on 2nd October, 1978, i.e. birth day of the Father of the Nation, Mahatma Gandhi, who said in 1943 itself that, "For the poor, education means food and clothing". He taught us that it is only education with which man can develop his potentiality, and use his potentiality not only for his personal well being, but also for the welfare of the nation. That is how Mahatma Gandhi taught us the great lesson that education to be meaningful must be correlated with

the living and working conditions of rural masses.

To emphasise the importance of education, the Great Tamil poet, Thiruvalluvar, said that "the eyes of the educated are the real eyes, whereas the eyes of the illiterates are not eyes, but only sores".

The process of all-round National Development in India has changed the concept of adult education significantly. It is no longer confined to traditional literacy, providing skill in 3 Rs alone. The changing socio-economic scene in the country demands over-all development of the human resources. While determined efforts are being made to universalise elementary education upto the age of 14 years, educational facilities are being extended to adult population, to remedy its educational deprivation and to enable it to develop its potentiality. Thus the Government have resolved to wage a clearly-conceived, well-planned

and relentless struggle against illiteracy, to enable the masses to play an active role in social and cultural change. Literacy is now being recognised as part of an individual's personality. The National Adult Education Programme, formally launched on 2nd October, 1978, aims at providing adult education facilities to cover about 100 million illiterate persons in the age group of 15-35, within the period 1978-79 to 1983-84. The major objective of the programme is to develop the country's human resources in this vital age-group and enable the vast majority of illiterate persons to participate effectively in the process of National Development. The programme, besides providing basic numeracy and literacy skills, also aims at upgrading the functional skills and creating social awareness amongst the illiterate masses.

To advise the Government in the formulation of policies concerning adult education and for better coordination and implementation of the programme, a National Board of Adult Education has been set up at the Central level and steps are being taken to establish State Boards of Adult Education at the State levels. Suitable agencies are also being created at the District levels for coordination and for involvement of various agencies, including voluntary organisations, in the programme.

It has been realised that in addition to organising a massive programme for adult illiterates, it is necessary to provide special programmes for special groups based on their special needs. For example, programmes are needed for

- the rural youth to train them in the scientific methods suited for small

scale production, both in agriculture and industry, and in rural leadership;

- urban workers to improve their skills, to prepare them for securing their rightful claims and for participation in management;
- Government functionaries such as office clerks, field extension workers and police and armed forces personnel to upgrade their competence;
- employees of commercial establishments such as banks and insurance companies to improve their performance;
- housewives to inculcate a better understanding of family life problems and women's status in society.

Assistance to voluntary organisations working in the field of adult/non-formal education is one of the most successful programmes of the Government which continued during 1978-79. During 1978-79, 98 voluntary agencies have been approved for financial assistance.

Under the scheme of Farmers' Functional Literacy Project, 206 projects were taken up and 60 projects were taken up under non-formal education, in the age group of 15-35. The benefits of adult education through these Central pace-setting projects are expected to reach about 7 lakh adults, during 1978-79, and about 10 lakh adults, during 1979-80.

It appears from the above picture that the National Adult Education Programme, besides being novel and an improvement over earlier programme, has in itself certain inbuilt features, such as flexibility in concept and approach, improvement of

literacy skills, development of production skill in man, creation of social awareness, civic consciousness, sustenance of continued interest in education, selection of specially trained staff, adoption of specially designed techniques, teaching and learning materials, instructional aids and supply of these materials and aids to the masses at the grass root level, particularly to the rural women and persons belonging to Scheduled Caste and Scheduled Tribes, in the nooks and corners of the country. Another feature worth mentioning is the special mechanism evolved on the basis of past experience for effective monitoring and evaluation and, above all, proper follow-up of the adult literacy programme for the neo-literates.

The magnitude of the problem of illiteracy is alarming, if we see this through the window of statistical presentation. When we became independent, only 10% of the population were literates and 90% were illiterates. But after 30 years, 30% of the people have become literates and 70% of the people are still illiterates. According to 1971 census, of the 2095.11 million illiterate population, illiterate men and women were 863.30 million and 1231.31 millions, working out a percentage of 53.32 and 80.64 respectively. Among the illiterate population, Scheduled Castes constitute 682.71 million (85.33%) with a break-up of 320.99 million (77.64%) men and 361.72 million (93.56%) women. Similarly out of the total Scheduled Tribe illiterate population, of 337.19 million, 157.99 million were men and 179.20 million women, working out the percentage of 82.37 and 95.15, respectively.

The percentage of literate adult population has nearly doubled, during the last

two decades. However, the number of illiterates has also increased substantially. Illiteracy amongst women is much more widespread in our country. Of the total population of 548 million in 1971, 264 million comprised women. As against a National average of 29.4% literacy, the percentage of literacy amongst women is only 18.70%. This percentage comes down to the still more disappointing figure of 12.90%, in case of women living in rural areas. The situation varies from state to state, with Kerala (54.3%) and Bihar (8.72%) occupying two extreme ends of the national scale. Punjab stands somewhere in the middle, with 19.78%. If women continue to remain illiterate in such large numbers, there is very little hope not only for this large segment of our population, but also for young children who constitute the future man power of the country.

The problem of illiteracy among women is, therefore, obviously central to the problem of adult illiteracy and there are geographical and class dimensions of this problem. The Working Group on Adult Education set up by Government of India, as part of the preparation for National Adult Education Programme (NAEP), constituted a special committee on adult education programme for women for going into the problem of education of adult women and suggest administrative and other structures necessary for tackling the problem. This committee made several recommendation to bridge the knowledge gap between the sexes.

The majority of the illiterate women who are in need of such a programme and have to be covered under the NAEP are employed in factories, mines, plantations, construction work, beedi and

match making and other household industries and as agricultural workers. The operational strategy, therefore, seems to be that special efforts will be required to remove illiteracy in women and its disproportionate high incidence among women of Scheduled Castes and Scheduled Tribes. While, therefore, the whole NAEP aims at extension of educational facilities to all adults between the age of 15 and 35, it recognises that unless the problem of education deprivations of backward regions and of women and of persons belonging to Scheduled Castes and Scheduled Tribes are kept constantly in focus, these regions and segments of population could not get further push. In every periodical review of planning and implementation of The NAEP, it should be obligatory to keep this in view.

Generally, it would be necessary to have separate literacy centres for women. It may be necessary also that the implementation strategy should give definite precedence to the involvement of women in literacy programmes. Some incentives may also be considered so that the voluntary agencies and others having the capability to integrate women into educational set up may be able to carry on the programme with zeal.

Also, the organisation of adult education programmes for women would be facilitated, if the employers could also be involved in the process. Women in the organised sector are easily reachable in this manner.

In respect of women in the rural areas, it is important to understand the diverse socio-cultural background, to be able to

design appropriate strategies for their education, since tradition has played an important role in that society.

A good deal of thinking and innovation is necessary, on the content and methods of adult education programmes for women. Whereas literacy must form an indispensable component of such programmes, it would normally have to be preceded by several days of promotion of active participation and consciousness building among the learners.

Social Welfare Ministry at the Centre is also contributing directly towards improving the dismal situation in this field, through the scheme of Functional Literacy for Adult Women which is implemented in all the ICDS Projects in the country. Such Projects will go upto 200, by the end of this year. The basic objective of the scheme is to enable women in the target group of 15 to 45 years to acquire the skills of literacy, so that they could participate in the developmental efforts of the community, learn modern methods of health and hygiene, understand better practices in home management and child care and acquire some vocational/occupational skills.

3038 centres of functional literacy for adult women are functioning in the 33 old ICDS Projects. In these centres approximately 48,000 adult women are attending functional literacy classes. In the 67 ICDS projects opened during 1977-78, another 1636 centres have already started working and more centres are likely to come up as and when these projects become fully operational. State Governments have been requested from time to time to take steps so that adult literacy

classes could be made more attractive and many more women could take advantage of the programme.

It is increasingly realised that for any programme of adult education for women to succeed, it is necessary to link it with socio-economic programmes so that the women who come to the adult education centres can also learn some skills or get skills upgraded so that they can earn an extra income. Such vocational training and production programmes, supported by a good marketing organisation, will help improve the economic status of women and make the pro-

grammes of adult education a success.

Finally, I think all the delegates assembled here devoted enough time and discussed comprehensively various issues that emanated from this programme of national importance and offered useful suggestions, for further improvement and effective implementation of the programme in the years to come. Once again, I thank you, one and all, for having given me the opportunity to be with you and deliver this address.

Jai Hind.

INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, the Indian Adult Education Association, a voluntary organisation, aims at enlarging and improving the content and quality of life through Education visualized as a continuous and life-long process. In its earlier days, the Association strove hard to get Adult Education recognized as an essential component of an alternative development to which man becomes central. This having been recognised, the Association now directs its efforts towards making the programme effective.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It holds Conferences and Seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them, from all over the world, expert views on, and experiences in, Adult Education. In pursuit of this policy the Association has instituted the Dr. Zakir Hussain Memorial lecture which is delivered every year by an educationist of repute and eminence.

The Association has brought out numerous publications on themes relevant to adult education, including the Hindi-editions of some UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers, Educational Associations and the Asian-South Pacific Bureau of Adult Education.

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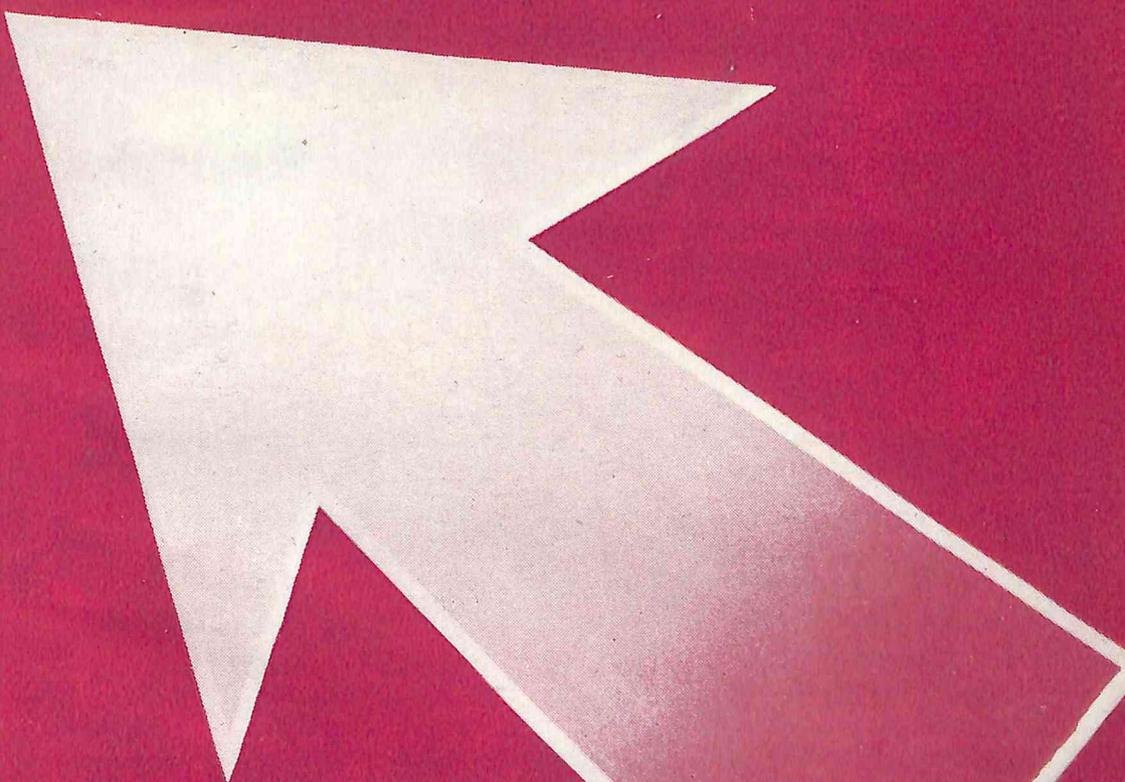
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- Oral Component in Literacy
—D. P. Pattanayak
- Communicating with Adults Through Drama in Mobile
Creches —M. Swaminathan
- Communication Technology for Adult Education
—S. Rehman



Indian Journal of Adult Education

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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

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Oral Component in Literacy

D. P. Pattanayak

Oral Component would signify one thing vis-a-vis education and quite another vis-a-vis literacy, which is possible to be introduced even without a primer. However, a number of linguistic issues, direct and collateral, would require to be sorted out prior to primer-introduction. Building his argument along these lines, the author draws attention to the closed net-work of social settings (quoting the 5 enumerated by Martin Joos) which have built their own devices to frustrate any advance for interview or conversation. He makes mention of some successful strategies (e.g. use of the endearing pronominal address) which necessitate a total involvement in the culture for a 'take all' relationship. A break through in the culture of silence is possible if the country's long tradition of oral transmission of knowledge is freed from the upper-crust brahminical hegemony by introduction at the base of socially relevant topics that would involve the people in a dialogue and enable them to represent, argue, refute and establish a point of view. Verily, adult education is not teaching the mother tongue but teaching a philosophy of change & structural reconstruction through the mother tongue.

The title, I believe, should be 'oral component in adult education' and not in adult literacy. An oral component in adult education would imply that literacy is an instrument of adult education and the oral component is complementary to it. While talking about the complementarity of education with and without literacy, it must however be emphasised that education with literacy is more powerful than without it. The difference between the two is primarily one of range of communication and extension in the domain of language use.

Oral component in adult education is not merely the spoken component of what

is written; as much as the written language is not a mere graphization of spoken words and sentences. The oral component has a structure and an organization quite distinct from the written. The intonation and stress, the rhythm and the voice quality is not the same as reading. In every language it is possible to posit rules which govern speaking and reading and the transition from one to the other.

The title 'oral component in literacy' would mean using the spoken style in written texts for literacy purposes.

Construction of a primer seems to have over-shadowed all activities in the field of

adult education and yet for beginning literacy one can even do without a primer. There are experiments where theatre groups dramatize an issue and begin literacy with it. There are others who pick up emotionally surcharged words permeating the consciousness of a people and start literacy with it. These are bound to be different for different groups. The problems of a landless labourer, that of a share cropper, a slum dweller and an industrial labourer are not the same even if they speak the same language. Therefore, either to speak of a single primer, or to speak of mere literacy, as the only entrance to education in a multilingual, multi-cultural developing country is nothing but deceiving oneself.

Even if at some stage a primer becomes a necessity, it is important to know that linguistic decisions are needed about the role of spoken language in adult education. A decision as to whether one should teach the spoken standard or urban educated written standard needs to be taken at an early stage. Since the educated tend to use less and less of the non-standard, adult education programmes have important consequences towards the spoken languages. Since writing inherently has a standardising effect, to use the spoken standard forms in writing have important bearing on spelling and pronunciation. Any discussion on the oral component in adult literacy must be informed about all these and some more related issues.

One has to take into account the adult education instructor, the subjects who are exposed to adult education and the social settings in which the adult education is being offered, in order to appreciate the

interrelationship between the strategy and the goal of adult education. It must be understood that in most cases the adult education worker is not a friend or colleague of many years' standing of the subjects and therefore any conversation among the instructor and the subjects is not uninhibited. If one observes an adult education session, one will find that there is little interruption of the instructor. There is an attitude of deference towards him. Even the individuals do not interrupt each other in the presence of the instructor. There is little laughter, gossip and almost no narrative which indicates the distance between the educated or semi-educated instructor and the subjects undergoing adult education.

In the actual social settings there are closed networks (Gumperz 64) of people who normally interact socially. They could be adolescent peer groups (Labov 1968), groups of women, groups of old men, groups of fellow workers or fellow religionists. Some one approaching these groups from outside has to understand the rules of the game. For example, he must make up his mind whether he is approaching these groups as an interviewer or as a conversationalist. Most people know that interviews involve question-answer. When they are questioned about things they give an answer which may or may not be true, as from their experience they have learnt that such question-answers seldom yield any results. Many research groups these days approach the different sections of the populace with survey instruments in which questionnaire forms a major component. The question-answer rule of interview prevents introduction of topics of narratives. Narratives, if any, are short and to the point and introduced by the

Interviewer rather than by the subject. On the other hand conversation implies greater solidarity between the conversationalists, the functionary and the subject. It implies elaboration and promotes emphasis on a specific part of the story. Narrative is related to and inspired by the topic under discussion and the subject provides the occasion for narratives. Narratives build a little drama, describe emotions, build suspense and challenge imagination. In an interview people speak uncomfortably, whereas in conversation people are at ease. It is in this context that Labov's statement "it means that social situation is the most powerful determinant of verbal behaviour" (Labov 70) makes sense.¹

There are several strategies by which one initiates a conversation. One such strategy is to establish a putative kin relationship with the person addressed to. *Māmā*, *kākā*, *behen*, *ajā*, *piusā*, *mausā*, *buājān*, *bhāiju*, *chāchā* are some of the addresses more popularly used. This immediately endears the person speaking to the person spoken to, even if they are unknown to each other. This also determines the formality or otherwise of the situation. Each language and each ethnic group has its rules of address. Nesser Wolfson rightly says that, "this again points out the fact that the distribution of power and/or solidarity among participants in a conversation is always an important determinant of their verbal behaviour."² Such power and/or solidarity is expressed in the use of pronouns and other linguistic markers. In Hindi *tu*, *tum* and *āp* indicating familiar, polite and honorific are exploited in a specific way which has no parallel in other languages. For example combination of the verbal endings of the *tum* form

with *ap* yields *ap jao* which marks either a variety of Hindi (Punjabi Hindi) or a specific domain of usage (Parent child communication or intimate formality). In addition, Hindi uses an infinitival form which is neutral between solidarity and power³. Whenever there is hesitation about solidarity and about explicitly indicating power relation, forms like *jānā*, *lānā* are used in Hindi. While the *tu*, *tum* and *āp* forms by and large indicate non-reciprocal power relation, the infinitival form is reciprocal. An understanding of the changing power relation in the context of swift social change taking place in India is a prerequisite for any one working in the field of adult education. Expression of power asymmetry through pronouns, name or last name in a fluid society can create tensions which can inhibit communication. Brown and Gilman rightly point out that "we have noticed that mode of address intrudes into consciousness as a problem at times of status change."⁴ Thus it will be seen that the use of an address term can signify the addressee to be equal or inferior, outsider or intimate, and thus either encourage or inhibit further contact and communication.

This is often characterised as a 'take all' relationship, which demands a total involvement in the culture. Only critical insiders totally committed to the development of the community can use this strategy with utmost success. The success of outsiders working in a community depends on the extent of their commitment. The strategy most suited for such persons is the participant, observer strategy.⁵ If one seeks parallel in the language learning situation, then both further acquisition of the mother tongue and the total immersion in a second language learning will

parallel the first, whereas high intensity language learning will compare with the second. In either case, the motto is adult education with the illiterates. The teacher is also a participant in the process of learning.

Martin Joos⁶ speaks of the five major setting varieties, which he describes in terms of style types such as intimate, casual, consultative, formal and frozen. Since the participants in communication can be grouped in terms of their status and role relations, one can prepare a grid of the relative frequency of speaking by different groups. As Ervin-Tripp points out, while in informal small groups the roles of "sender" and "receiver" (Hymes 1962)⁷ may alternate, 'in a large group the least frequent speaker may get almost no chance to speak'.⁸ In a face to face verbal encounter situation, if the most powerful and those with high status monopolise conversation, then the large majority are bound to freeze and lapse into a culture of silence. Therefore, before even literacy is initiated, contextual need-based dialogue must be resorted to, in order to draw this silent majority out to, a stage of creative participation in the process of socio-economic changes.

A comment is in order about the culture of silence. The illiterate, if at all, suffer from this only in relation to the educated, the privileged and the powerful. This is not a deficiency in individual participants in this culture, but a symptom of exploitation of large majority of people by a small organised sector which has appropriated to itself the control of society. It is indicative of an asymmetry of communication between the two sectors rather than a relationship of developed

and deficient abilities in the use of language. Insisting on one standard to suit large scale printing and mass media, this minority ruling elite has entered into a conspiracy to create patches of silent cultures. By naming it 'silent culture' as different from a vocal or conscientised culture, an impression of a uniform whole is attributed to the vastly divided populace which also encourages a uniform solution and aids those who speak of mass culture and media. Blind adoption of such terms also indicates a poor understanding of the multilingual ethos.

The illiterates are neither always uneducated nor do they lack intelligence. Knowing the ways of the educated, whom they know to be casual visitors with a purpose, they have devised many verbal strategies to shield themselves from these chance encounters. Feigning ignorance, attributing greater intelligence to the visitor, pretending inability to express themselves are some such strategies. Adult educators unaware of such strategies often term their reticence to talk as the culture of silence. Such naivete only draws a derisive smile from the illiterate.

The long tradition of oral transmission of knowledge in the country emphasises one way delivery of discourse. There might have been occasional questioning to clarify difficulties but excepting among the pandits there was seldom an atmosphere where argumentation and refutation of a discourse by a commoner was permitted. In a socially stratified society where power was limited to the upper crust, it was only natural for people to look upwards for direction, leadership and knowledge. It is therefore important that if an egalitarian society in a democratic framework is to be

sustained, oral facility must be developed among the subjects with a view to enable them to represent, argue, refute and establish a point of view. Socially relevant topics should be chosen with a view to involve the people in dialogue. The following are a few examples :

- (a) Should we work for greater accessibility to doctors or building a healthy society which has no need of doctors ?
- (b) Should we establish banks which would siphon the life force of the villages and use it for urban development or set up cooperative finance and credit societies locally which would ensure spending the accumulated capital for local development ?
- (c) Why is it that in spite of increase in the production of food grains and surplus in some areas there is food deficit in different parts of the country ?
- (d) Why is it that in spite of talk about social equality the Harijan quarters are burnt down and the brahmin youngmen who try to help them are beaten up by other brahmins?
- (e) Why is it that although the total work force in the country is 240 millions, 40 millions in the organised sector get relatively more benefits and privileges ?

If such questions are discussed and debated and relevant news is read to them on the subjects of discussion, there would be a natural inclination to read. If participants in the programme are encouraged to read instructions relating to

the use of fertilisers, handouts regarding family care and family welfare, documents stating rules about bank loan, developmental subsidy etc., then the programme need be deemed to have been a success. The most important thing here is to ensure that the language spoken and the language read are compatible.

It is a tragedy that people having little understanding of the nature and function of verbal communication in society are campaigning to teach the mother tongue to people. The structure of face to face interaction, where the audience is real and present, dictate a variety and style of language use which is different from the spoken language used in Radio and Television where the audience is assumed. The written language, even the spoken language written up for specific purposes, is still farther removed from a dialogue situation. The verbal and communicational strategies in these three situation are different. Unless these are properly analysed and the idiom of the common man appropriate to a situation is captured, there may be a lot of talking but very little communication. Therefore, in some sense it is an education for the 'educated' who are alienated from the day to day realities of their own society and are 'outsiders' to their own culture. As things 'contemporary' can become 'modern' through the acceptance of a value base, the alienated outsiders of a society can truly belong to that society when through adult education and social action they identify themselves with the community interest and help them structurally incorporate in a multi-dimensional national community.

Adult education is not teaching the mother tongue, but teaching a philosophy

of social change and social development through the mother tongue. It is not teaching a new variety of language, but extending the known variety to newer domains, so that in the process the range of standard can be expanded and everybody participate in a communication network without necessarily losing his/her identity. When one takes such an approach, one can clearly perceive the important role of oracy before literacy and the need to link the immediacy of the spoken forms with its remote use before linking it to the standard and the deviant.

Use of literacy tends to reduce the range of acceptability. Marjoria S. Zengel observes in a foot note, "Alongside the expansion of reading and writing skills in the Anglo-American world in recent years, the freedom of variation honoured by Sam Waller has been on the wane. In contrast, random selection of written items in a language such as Yucatecan Maya, which still lacks a substantial literate tradition, exposes unconventionalised practice, for example uinic=winik."⁹

This raises some very important questions. Does literacy bring the written language closer to the spoken by incorporating elements of the spoken language into the written or does it destroy the spoken language by denigrating it and building a low self image in the speaker? In the latter case there is an imperfect attempt at emulating the standard and creation of an inter-language different from the written standard. In Tamil where at the present time there is conservatism at the phonological level, but convergence between the spoken and the written at the morphological and syntactic levels, it would appear that by tolera-

ting variations the written language is coming closer to the spoken. Thus vidu + ku yields two forms vittirku (remnant found in grammar books) and vittuku the spoken colloquial form. Both of them are now found in the written language. However, in the case of unwritten languages, loss of variation is rapid and languages are lost even within a generation.

The question whether language of literacy should be closer to the spoken or to the written language is not a static question. Language changes are taking place very rapidly and therefore a solution has to be sought in the dynamics of the language situation. In a multilingual context there cannot be one uniform answer to all questions. Small communication zones reflect social organisations different from dominant monolingual nation states. The concept of development is bound to be different in such cases. Any attempt at destroying mother tongues in the name of education is bound to affect the very cultural fabric of the country, which in turn will not only reject education but the development strategy which foists such education on them. There are symptoms of this already visible in different parts of the country. Unless this warning is heeded, adult education will go the same way as formal education, and become expensive and irrelevant.

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(Continued on page 32)

Communicating with Adults Through Drama In Mobile Creches

M. Swaminathan

Mobile Creche owes its origin to the stirring call that Meera Mahadevan heard in her sensitive soul, on watching the usual kind of spectacle at a construction-site—neglected children, destitute, cheerless adult lives. The author gives an account of the vigorous organisation whose work now ramifies into several awareness—oriented, entertaining and ameliorating activities. Keeping track of the unskilled labour force that pours into Delhi and Bombay from the states of Rajasthan, U.P. and Andhra, Karnataka and Maharashtra respectively, it provides on-the-spot schools for children and health care, during the day; while organising literacy classes, mothers' meetings, parents' meetings, individual interaction, youth programme, during the night. Through Lok Doot, a drama medium, it brings both education and entertainment to them. The statistical chart given by the author is indicative of the impressive work that the organisation is doing.

What is a Mobile Creche ?

In 1969, Meera Mahadevan reacted to the sight of children lying in the rubble and dust of construction sites in Delhi. In an impulsive gesture, she set up the first Creche on a worksite. Around this impulse a voluntary agency, Mobile Creches, came into being. Taking up the cause of migrant children, it set itself the task of developing a programme specially suited to their needs.

Construction workers are migrants who come into cities from drought-prone areas. Villagers from Rajasthan & U.P. come to Delhi and those from Andhra, Karnataka and Maharashtra to Bombay. Not having any skills suited to the needs of the city,

they offer their labour, wherever a building is being constructed. They camp in rough shelters devoid of the simplest amenities and move on when the work is over. Their children grow up amidst this constant movement. They are never able to go to school and must fend for themselves as best as they can. Civic authorities accept no responsibility for them and they do not interest the politicians. They seem to belong nowhere and to nobody.

The lifetime of each unit of Mobile Creches is the time it takes to complete a construction. The labour camp is dismantled and the workers move on. We share their nomadic existence and try to follow them wherever they go. Opening and closing centres, adjusting to the rough

and primitive conditions of a worksite, the Mobile Creche worker has become a familiar presence in this community.

What happens in a Mobile Creche ?

Mobile Creche workers move into any shed or unfinished part of a building that the contractor may offer. In a matter of hours it becomes a hive of activity, walls are brightened up and earth is levelled for play. From 8 a.m. to 4.30 p.m., six days a week, it becomes a home and school right at the child's doorstep. Such a unit could have anything from 50 to 150 children. A team of trained creche workers, teachers and supervisors move confidently into action. Babies are cleaned and fed, younger children organised for play and creative activities, older children are introduced to the disciplines of regular study and helped to enter local schools. Their learning activities are planned to enable them to catch up with the years of schooling they have missed.

Doctors visit regularly, leaving careful instructions. Health is a major problem and the children's resistance has to be built up. Trained for health follow up, the workers cope with endless demands. In this well-knit schedule there is time to talk and answer queries of mothers who come in to feed and check up their babies.

A Mobile Creche at night and frequently in the after-noon is for parents. It is a place where mothers are drawn into discussing child-care or nutrition. A whole range of programmes has been set up to reach the community surrounding the child. Mobile Creche workers draw their strength from this dialogue with the community.

Mobile Creches Today

Today Mobile Creches have a regular network of school/creche centres in Delhi and Bombay. The major part of the work remains on construction sites, but a small number of centres are run in the slums for families of the most economically hard-pressed group, where a mother must leave her children on the streets when she goes to work. Over, 16,000 children have been reached for varying periods of time through the 108 centres run over the last nine years.

A programme of in-service training has been specially developed to equip staff to work with an age group that spans infancy to adulthood, and to acquire skills that range from paramedical work to teaching.

Cumulative Figures

	Bombay (1972-78)	Delhi (1969-78)
1. Total number of children covered	4,000	12,000
2. Total number of Creche Schools	39	83
3. Total number of Literacy Centres	—	53

Current Figures

Number of Creche Schools	18	30
Average number of children	1,400	1,523
Number of Adult Education centres	—	18
Average Number of Adults	—	350
Total Number of Staff	102	200

Adult Education

The Adult Education Programme of Mobile Creches is an integral Part of our work. Its aim is not merely literacy, but also to create awareness and the possibility of action by parents to provide better conditions for the growth and development of children. Though the focus of our programme growing, as it did out of the need to communicate with and involve parents, is on fostering the development of the child, another important aim is to create understanding of ways in which health, nutrition and better living conditions can be created for the entire family, and of the social, economic, and cultural conditions pertinent to the migrant construction worker in the city. We attempt to work concurrently with all age groups in the temporary colonies of migrant construction labour and on all aspects of education in an integrated manner.

There is now a range of activities meeting the needs and interests of adults, operating through a variety of methods with flexible timings, but the central focus is still on the child and the building of a supportive environment and attitudes and the parental role of the adult still receives greatest stress. In evaluating each activity as a tool of communication it must be remembered that they are mutually reinforcing in practice.

a. *Literacy classes* : At present, 20 centres are operating at any given time, with separate classes for men and women usually from 7 p.m., to 9 p.m., five nights a week. Over 1500 adults pass through our centres, in the course of a year. The average attendance every month is of the order of 400, about 250 men and about 150 women. Because of the shifting

nature of the population in temporary work sites, the problem of labour turn-over, over time etc., attendance is irregular and the rate of drop-out is high, though very often adults who drop out temporarily return to attend classes. For this reason only 300-400 persons are made literate, in the course of a year. The centres also function as library-cum-reading rooms.

The material used for teaching literacy is :—

i. *Apni Baten*—An illustrated primer in two parts including introduction of Hindi alphabet in an order determined by frequency of usage and relevance to subject matter : reading passages, drills, comprehension exercises and supplementary exercises. The subject matter content is based on building trades, work, health, nutrition, child-care and important social issues, using vocabulary and incidents culled from the community.

ii. *Charts*—A set of 20 pictures hand-stencilled on cloth for use as discussion material, and to evoke vocabulary leading to reading exercises. The order of introduction and subject matter content related to the text of the primer, centring on concepts like home, work, wages, nutrition, child care, health, sanitation cooperation and recreation. The pictures are not realistic illustrations of the text, however, but evocative impressions which are capable of generating wide-ranging discussions.

b. *Mothers' Meetings* : Regular sessions are held (afternoons, early or late evenings) for groups of mothers, at which topics connected with health, sanitation, nutrition, child development

child-care etc. are discussed. Demonstrations and hand made visual aids like charts, posters, flannelographs, flip charts, roll-ups puppets and plays by children are used to enliven and assist the meeting.

- c. *Parents' Meeting* : Community celebration of festivals, melas, film shows and other group events are held occasionally.
- d. *Individual Interaction*: Direct face-to-face interaction between staff and parents is considered by us to be a major communication medium and agency of motivation, especially on sensitive topics like supplementary feeding of infants, immunisation and family planning. Maximum interaction takes place with mothers of children aged 0-1, since they come in to breast-feed the children twice a day, but regular contact with every parent is also maintained by the staff through daily home visits.
- f. *Youth Programme* : A special sewing-cum-literacy programme is offered to teenage girls who are not sent to school because of the pressure of household chores, baby sitting and help to working mothers. Sewing/tailoring is the major motivating force but the programme includes literacy, practical arithmetic for daily use, basic nutrition and general knowledge.
- g. *Lok Doot* : Finally, the role of drama as a medium of communication, in this context.

Lok Doot, a mobile educational theatre unit, came into existence in February, 1976. Its function is to serve as a means of communication with the communities of migrant construction workers among whom Mobile Creches work. It is an amateur group consisting of talented members of the staff.

1. *Aims and Programme* : The programme of Lok Doot has both an entertainment as well as an educational aspect. Living on temporary work-sites, without even the barest minimum of facilities such as sanitation, water, drainage or electricity it is hardly necessary to state that rural migrant labour has no entertainment facilities on work sites. Rural migrants are cut off from the traditional sources of rural entertainment such as melas, community gatherings and itinerant entertainers. At the same time, they have no access to the sophisticated and expensive forms of urban entertainment such as cinema, TV, and sports events, and are forced into cultural isolation with no entertainment except that which they can create from their own resources. This environment of physical hardship and cultural isolation shapes both the content and form of the theatre which Lok Doot carries to the people. Performances have to be in the open air, of short duration since there are no seating arrangements, usually without benefit of electricity, and have to be cast in a format which will appeal to the taste of the community. Thus, Lok Doot makes extensive use of dance, music, masks and mime, and least

use of the spoken word; it speaks in folk idiom and dialect, plays in the round, tries to convey its message briefly, and uses the barest minimum of stage props, costumes and accessories.

2. *Repertoire* : The repertoire includes plays on religious and mythological themes, dramatised folktales and Panchatantra stories which are effective on several levels, and appeal both to adults and to children, since children form a large part of every audience. Humorous skits have been developed carrying specific educational messages. The themes, such as the value of literacy, better health and nutrition practices are implicit in simple stories and incidents, often true-life stories gathered from the community. The play is built up around these incidents through a process of creative group improvisation by the members of the troupe. No script exists for any of the plays and each performance is slightly different from the others, making use of new ideas, topical references and growing experience. The theme of literacy is a favourite one and is usually depicted by a story illustrating the problems and pitfalls that await an illiterate person in the city. Other themes tackled have been the dangers of superstition and blind belief, the consequences of malnutrition and the hazards to health of exposed latrines. Poking gentle fun at human foibles and making use of slapstick and the rich store of stock chara-

acters in folk literature to drive home its point, the play tries to coax people to take a different view of things. Didactic theme songs are frequently used to make the point, but the play itself is educational in the broadest possible sense.

3. *Performances* : So far, Lok Doot has been giving an average of two performances a month, wind and weather permitting, and has given a total of over 60 shows, in the last two and a half years. During the cold winter months, the troupe stops giving open-air shows at night in the bastis, but instead functions as a children's theatre group, and gives performances during the day at various day-care centres for the benefit of the children alone. This is yet another dimension of the work of the group.
4. *Response* : Usually an audience of 200 to 400 people sees a performance. In resettlement sites, the community has come forward to make the stage arrangements, while on work-sites, the contractor usually provides the electricity, and where possible, other facilities. No fee is ever charged but spontaneous collections are made. These five and ten paise coin collections have added up to amounts ranging from Rs. 5/- to Rs. 50/- and are an indication of appreciation. Wherever possible, staff at literacy classes follow up the programmes by engaging people in discussion of the themes presented in a performance.
5. *Staff* : The group consists of young talented members of the

staff, with some skill in music, dance, speech and drama. Their strength lies also in the knowledge and understanding of the community, borne of association as well as their skill in picking up the dialects commonly spoken in the various communities. A professional musician and drummer work with the group and the director has specialised in creative drama for children and drama as a tool in training. During practice sessions which take place only once a week on Sundays, new songs and dances are composed, new plays and skits developed through group improvisation, besides rehearsals of older items. This constant creative interaction has helped to build ideas. On the other hand, the limitations of the staff as amateurs as well as the limitations of time, space and finance, have placed severe constraints on the development of the programme.

6. *Future* : The work of Lok Doot as a medium of education and communication through the basic cultural media of music, dance and

drama can develop along several lines :

- (a) the development of a wider repertoire of plays, both didactic and other, and of children's plays, in order to expose children to good theatre
- (b) the development of special programmes for the creation of awareness by the use of 'problem-solving' plays involving a high degree of audience participation.
- (c) the development of members of the group to function as teachers of creative drama and theatre with both children and adults in day-care and literacy centres.

All of these involve more effort in developing the group as individuals and as members of a team, through (a) improvement of their own skills in acting, dancing, singing and direction (b) deeper study and use of folk theatre and other folk entertainment media, and (c) professional direction to achieve more polished presentations. With this support, Lok Doot can become a powerful medium of communication and an effective tool in our total programme.

Communication Technology for Adult Education

S. Rehman

Referring to the assumptions embedded in NAEP, the author, in this informative and tightly-argued article, draws attention to the quantitative and qualitative targets set for achievement by the Programme, recommending, in view of the widespread dispersal of the target and its massiveness, a thorough and extensive use of the media, particularly of INSAT broadcast television, not merely for motivational purposes, as envisaged by NAEP, but for raising awareness and training large numbers of instructors required to run the Programme. She draws on the ISRO's television experiment in 350 villages of Kheda district, Educational Technology Project, 1971, the Working Group that reviewed the Project, Report of the Working Group on Autonomy for Akashwani and Doordarshan, to add force to her point, concluding, with an 'unashamed plea' for raising our own 'level of awareness of the potential of communication technology for adult education'.

In India today one can think of Adult Education only in the context of the National Adult Education Programme. As is well known, this is a massive programme aimed at covering 100 million adults in the age-group 15-35, in five years. It was launched in 1978. The programme thus becomes operative in the last quarter of the twentieth century and two years after India's experience of a unique communications programme involving satellite broadcast television.

While Adult Education is a well-worn programme, albeit with changing facets, the NAEP is significant, not so much for the massiveness of the effort or the political will which was and, perhaps, still is at the back of it, but for the forth-right enunciation of the five assumptions* in the Policy Statement which imply the essentiality of literacy for both individual

development and social and economic progress of the country and seek to give a new set of directions to adult education so that "the illiterate and the poor can rise to their own liberation".

* The assumptions are :

- (a) that illiteracy is a serious impediment to an individual's growth and to country's socio-economic progress ;
- (b) that education is not coterminous with schooling, but takes place in most work and the life situations ;
- (c) that learning, working and living are inseparable and each acquires a meaning only when correlated with others ;
- (d) that the means by which people are involved in the process of development are at least as important as the ends ; and
- (e) that the illiterate and the poor can rise to their own liberation through literacy, dialogue and action.

The Policy Statement, read along with the outline of the NAEP is conceptually a fluid document. One cannot find a succinct, clear-cut description, much less a definition of what adult education is conceived to be. There is a lot of matter and thinking which can be put together to derive the fundamentals of the concept of the programme. Looked at in this way, it is clear that the programme is conceived as a relentless struggle against illiteracy and, therefore, the acquisition of literacy skills is its very essential part. The target audience is also defined—adults belonging to the economically and socially deprived sections of society. But the programme is aimed at change and liberation to be brought about by the people themselves through literacy, dialogue and action. Therefore the NAEP has other components which, for instance, seek to improve occupational skills and to bring about change in the denigrating conditions of poverty and want among which the people live, through knowledge, awareness and understanding. Thus literacy, functional upgradation and raising the level of awareness of the predicament of under-development are the three main facets of NAEP or the three avenues leading to one desired goal—change in a positive direction.

The national programme affects millions of people who speak different languages and dialects, who are culturally as different as there are communities within a village, whose occupations and moorings vary and who have in common only the ills and wants of poverty, backwardness and ignorance. It is intrinsic to such a programme that there should be flexibility in approaches, methods, content and action. All variety is open to us—we

could start with what is available, tried, tested, known; we could be bolder and try to use what has potential but may not exactly constitute familiar ground; we could visualize a future and try to plan and create with and for resources which are not too far away, are almost, even in India, just around the corner.

I have in mind the rich resources of communication technology, including satellite broadcast televisions which can and ought to be used for the adult education programme. The massive reach which characterises the mass media provides the counter point answer to the massiveness of the audience involved in the NAEP. Spectacular developments have taken place, almost all of them within this century, which enable man to multiply all the physical means by which any kind of education is imparted—the written or spoken word, the visual images, still or moving, two dimensional or multi-dimensional. These means can be brought together, juxtaposed and edited, to form messages which suit our specific need. Through in-built systems of distribution such as in radio and television it is also possible to disseminate these messages to an infinitely large audience, simultaneously, instantaneously. The potential is almost magical in its dimensions. There is almost nothing that communication technology cannot be fashioned to serve or to do. It is this technology, par excellence, which can be used for adult education, thereby severing finally the unwanted links, which have lain too heavily so far, with the formal system of education.

The NAEP document recognises the role of the mass media, but primarily for motivational purposes, for the creation of

a favourable environment which is a more or less accepted role for the media. But the media can also be used, and as well, for directly instructional purposes and for realization of the other aspects of the programme. For instance, it seems inconceivable today, when it is technologically possible for three communication satellites to provide total global communication and when an Indian satellite will be in orbit in 1981 that our literacy programmes should be conceived and carried out in the most traditional manner, as if no change had taken place in communication technology, since the first literacy class was held with primer and in the light of a lantern. It is to be seriously considered whether the emphasis placed by the NAEP on learning rather than teaching can be realised in the traditional classroom situation. On the other hand, literacy programmes through television can bring a kind of quality interest and clarity which may foster habits of self-learning and constitute a motivation in itself. Television lends itself to non-formal methods, it is a persuasive and readily understandable form of communication, its reach is tremendous. The quality of television programming can be limited only by limitations of our own imagination, ability and creativity. The medium itself is faultless.

There are other areas, for example, the training of large numbers of instructors and supervisors needed for NAEP, which could be effectively and expeditiously implemented through the use of television. The raising of the level of awareness leading to action, the all important third plank of the NAEP, can be achieved, perhaps, only through the medium of television, given the largeness of the effort and the constraint of time on the pro-

gramme. Here I would just briefly refer to the approaches developed by ISRO in their experiments with television in 350 villages of Kheda district. An effort is being made to give relevance and meaning to the process of communication through a kind of programming which seeks to guard the rights of the poor and helpless by creating an utterance for them. Some instances of programmes made have succeeded in forcing government action on a forgotten irrigation project, or galvanized the community against ritual murders or bonded labour or created the acceptance for health programmes or fostered self reliance among children. The technology of communication and development are looked at in an integrated manner, the most powerful techniques at our disposal alone being considered appropriate for deployment in a state of social and economic backwardness. For a more detailed account of this effort, the Seminar issue No. 232 December 1978 on *Another TV* ought to be perused.

There are some factual data which have a bearing on the observations made in the foregoing pages which may be mentioned here :

(i) At the Central Government level, the Ministry of Education started, in 1971, an Educational Technology Project aimed at improving the quality of education and widening access to education through the utilization of the media of mass communication and all instructional technology. The objective of the scheme was to create the infrastructure necessary for the utilization of television facilities which were to become available under the SITE and also under gradually expanding terrestrial television in the country. The programme,

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though centrally financed, was slow to take off, but it is a measure of some gratification that today 20 State Governments have taken advantage of the scheme and set up ET Cells in their States. One such ET Cell has been set up in Uttar Pradesh also.

(ii) Secondly, this project recently came under review of a Working Group set up under the chairmanship of the Education Secretary with which were associated a large number of educationists and media experts representing governmental and non-governmental organizations. The Working Group has recommended the continuation and development of the programme and its eventual integration with the educational system itself. It has made recommendations for creating a country-wide infrastructure for experimentation, research and utilisation of the mass media, notably radio and television for education. The priority areas identified are elementary education, adult education and secondary education. It has urged all institutions to undertake work in the development of educational technology programme in their own areas of competence and to provide the requisite funds in their own budgets. A block grant would also be available to each institution which sets up an Educational Technology Centre.*

(iii) Thirdly, it would be worth while to take note of the already available television facilities in the country. Television is broadcast from 14 stations in 12 main languages and a number of dialects. The main languages are : English, Hindi, Guja-

rati, Marathi, Bengali, Urdu, Oriya, Kannada Telegu, Tamil, Punjabi, Kashmiri, The network consisting of 14 Centres with Studio facilities and two Relay stations, covers an area of 188, 600 sq. km. (5.7% of the total area) and serves 14% of the population with a balance in favour of the rural sector. If we take into consideration the Sixth Plan proposals of the Ministry of Information and Broadcasting, terrestrial television alone will cover 12.6% of the total area and 23% of the total population of the country. These percentages converted into actual numbers would suggest the magnitude of the coverage already available. The availability of INSAT in March 1981 will provide tremendously increased radio and television facilities.

(iv) Fourthly, an important document in the area of communications has become available which deserves to be more widely studied by educationists. I refer to the *Report of the Working Group on Autonomy for Akashwani and Doordarshan* which has given a very important place to educational broadcasting. Radio and television are seen to have a great role in furthering non-formal education and open learning as also in development support communication. The most significant recommendation for education pertains to the grant of broadcast franchise to educational institutions e.g. universities & colleges, IITs, agricultural universities and research stations, medical colleges and other approved institutions which have an educational extension or cultural orientation. The Report notes that Vishwabharti University has a studio established 25 years ago by Akashwani which prepares two programmes per month for broadcast over Calcutta Station. The agriculture universities at Pantnagar and Jabalpur

* See Report of the Working Group on Educational Technology, Ministry of Education & Social Welfare, Government of India New Delhi, 1978.

have studios and will soon be able to make their own programmes. The University of Poona has a specific proposal to establish a low-power university radio station to provide independent access to its external students and faculty for a broadbased programme of non-formal and continuing education. The Mysore University has sought to develop the open university concept by preparing cassettes. The Space Applications Centre at Ahmedabad has production facilities.

It may be relevant to quote the paragraphs on the role of Universities with franchise stations visualized in the Report.

"Universities could take up a variety of continuing education, part time and vocational courses for adults and employed or un-employed youth with a strong rural bias. They could draw upon their mofussil colleges, politechnics, mobile laboratories and research faculties to develop a variety of open learning and distance learning systems maintaining close liaison with the appropriate national bodies on educational technology and encouraging the development of a national network of resource centres. Courses could include training of accountants, adult educators rural bankers, nurses, health visitors, educational administrators, librarians, health and social service managers, sports instructors, village and town planners, youth and community workers, and so on. Likewise courses could be offered on environmental studies, biogas plant operation and waste control, veterinary science, house design, contract law and soil chemistry. The University radio station would also be in a position to support the national adult literacy campaign.

"such a system of franchise stations would bring variety and innovation to programming ; give a powerful stimulus to educational and extension broadcasting; enhance participation of young people in broadcasting, in the development of hardware and software systems and in formulation of communication policy. These broadcast stations could be used as interenal teaching aids, as for example, by the departments of medicine and engineering, education, communication and journalism, and by the physics and electronics faculties. The cultural faculties of universities would also be able to use the broadcast facility to enhance the creative talents of the student community".

I would specially commend the perusal of Chapter 15, Extension and Distance Learning, Chapter 11, Franchise Stations and Chapter 20, Future Expansion.*

(v) Fifthly, the INSAT will be available in 1981 and with it will come tremendously increased, countrywide radio and television facilities. Regrettably the planning for the use of these facilities has yet to begin. However, there is urgency in the tasks ahead which will seek the involvement and participation of as many academics and educational institutions as possible in the formulation of plans, determination of educational aims, identification of themes and eventually in their actual implementation.

(vi) Sixthly, we already have the experience of the SITE and it behoves us

* Akash Bharati—National Broadcast Trust. Report of the Working Group on Autonomy for Akashwani and Doordarshan. Ministry of Information and Broadcasting, Government of India, New Delhi, February 1978. Reprint October 1978.

to study seriously the findings of the research studies undertaken to assess the impact of the one year experiment. It should be noted that the Experiment covered the most backward clusters in six States. The programmes were addressed to primary school children in the rural schools as well as to the adult population in general. The adult audiences were largely illiterate, came from the poorer sections of rural society and had little-exposure to radio, newspaper or cinema. The results of SITE have been favourable on several counts. The medium of television was accepted by the villages. There was evidence of statistically significant and unexpectedly large gains in information, awareness and knowledge in areas such as health and hygiene, political consciousness, overall modernity and family planning.*

Indeed there are many ways and approaches for resolving our educational problems, but it is a fact that the educational system in the country has not cared to study how the objectives of educational development can be served by modern communication technologies, specially the technology of satellites. It is this area, therefore, that needs to be highlighted and brought to the attention of educational and media institutions all over the country.

I, therefore, make an unashamed plea for raising a little our own level of awareness of the potential of communication technology for adult education. The new technology has to be accepted, tried,

experimented with and shaped to meet our specific needs. We have to develop new attitudes, new methods, new techniques. We have to gain experience not only in programming but also in the management of large scale operations involving the use of sophisticated, complex and capital intensive media. While the provision of radio and television sets is a function of finance which, given the will, can be provided overnight almost, the planning of the software aspects of these media is not so easily come by.

The mass media are often criticised by educationists and communication experts. It is fashionable to sound notes of caution and to play down the role or the contribution of the mass media and the basis is often the researches done elsewhere by methodologies which will suit the subject of investigation. Illiterate, under development and access to media—and I would add their quality and relevance as well—all form part of a pattern. We, the literate elites, the critics should take a moment off to visualize what our own awareness and understanding would be if we minus all the inputs of the media! The time will come when franchise stations will become a reality, the media will be managed and owned by the community itself, but till then we need not be deterred from using intensively whatever facilities are available, here and now. Far from under-rating the role of media, I would conclude by saying that we have not as yet touched the tip of the potential of the mass media for education and development, nor have we developed methodologies which can assess the impact of television on audiences such as women who watch television through veils on their faces.

* UN-UNESCO Panel Meeting on SITE Experiences. Satellite Instructional Television Experiment. Space Applications Centre, Indian Space Research Organisation.

Adult Education Programmes for Illiterate Women in the Age Group 15-35

A. Kaur

Wood's Despatch onwards (1854), referring to practically all the education Commissions and other authorities set up by the Government from time to time, the author points out how clearly and emphatically each Commission realised and stressed the need and priority of the removal of illiteracy of women in the country, and how vital and finally decisive it is for the true development and enfranchisement of our community. Although statistics show a gradually rising graph of female participation in the programme, the work-participation quota of 13.8% to a segment which constitutes 48.4% of our total population argues wonky and wobbly indications. Spelling out the questions that need to be discussed in connection with the female age range 15-35, she draws attention to areas which require a deeper understanding and offers suggestions on curriculum formation.

In the present age of science and technology each and every citizen of the world is expected to assume a dynamic role and participate actively in all spheres of human activity. In the wake of scientific and technological advancement, women have been provided with a vast number of opportunities whereby they can actualize their potential for work-participation and make a significant contribution towards the progress of society. The contribution of an individual toward the development of society depends, to a large extent, on the opportunities he is given to develop himself. In this context, on the one hand, to be fair to them who constitute approximately half of world's population, and on the other, to enhance their contribution to society at large,

women need to be provided with opportunities whereby they may develop to the fullest degree their potentialities. But in spite of many declarations by policy makers and administrators pledging to remove the gap between male and female education, females have continued to remain educationally deprived. The discrepancy between the literacy percentage of males and females is as serious as the discrepancy between males and females with respect to all other levels of education. In fact, the question of illiteracy among women is closely related to the question of educational deprivation among women in general.

In discussing the adult education programmes for illiterate women in the

age—group 15-35, the questions which need to be tackled are—what kind of approach is to be adopted to cover all the illiterate women in the age—group 13-35, which agencies are to be involved, what steps are to be taken to motivate the illiterate women to want to learn and participate in adult education programme, what content, materials and methods are to be used, and finally, how the adult education programmes for women are to be evaluated ?

Education of Women : A Historical Perspective

As far back as 1854, the Wood's Despatch stressed the importance of female education. Later, the Indian Education Commission (1882) deplored the slow progress of women education and observed that female education was in an extremely backward condition. The University Education Commission (1948-49) pinpointed the importance of female education by observing that "There cannot be an educated people without educated women. If general education had to be limited to men or to women, that opportunity should be given to women, for then it would surely be passed on to the next generation" (Ministry of Education, Government of India, 1950). The Secondary Education, Commission (1952-53) reiterated the recommendations of the University Education Commission (1948-49). In 1958, realizing that a wide gap still existed between the education of males and females, the Government of India appointed a Committee known as the National Committee on Women's Education to recommend special measures to bridge the gap between the educational levels of boys and girls at the primary and secondary levels. The main recommenda-

tions made by this Committee included allocation of special funds in the various Plan periods for furthering and developing women's education, earmarking at least Rs. 10 crore, in addition to provision already made for the education of girls and women during the remaining period of the Second Five Year Plan, part of which was to be spent on organizing special educational facilities for adult women. The National Committee also urged for the establishment of a National Council for Women's Education with a special unit in the Ministry of Education. The Government of India generally accepted the recommendations made by the National Committee and decided to accord a very high priority to women education in the Third Five Year Plan and also set up the National Council for Women's Education in 1959 and subsequently a special unit was created in the Ministry of Education. The Education Commission (1964-66) gave special attention to women's education (Ministry of Education, Government of India, 1966).

The Educational strategy of Fifth Five Year Plan (1974-79) which was based on the assumption that formal and non-formal education should be correlated and integrated, was expected to benefit females more than the males. In addition, a programme of functional literacy for adult women was formulated by the Department of Social Welfare and the proposal was to establish 37,000 functional literacy centres to benefit 1,110,000 adult women in the age-group 15-45 (Department of Social Welfare, Government of India, 1975).

In spite of a keen interest on the part of educational planners and bright recom-

recommendations made by the various commissions and committees, by the end of the Fifth Plan period, the gap between male and female education continued to be very serious.

As Table 1 and 2 clearly reveal, in 1971 the discrepancy between males and females with regard to literacy percentage was as serious as the discrepancy between them with regard to different levels of school education.

As Table 2 shows, in spite of an increase in literacy percentage of women, the number of illiterate women has been increasing over the years. According to the 1971 census, literacy percentage among males was 39.45 (including age-group 0.4), the corresponding figure for females being 18.70. According to the 1971 census, the literacy percentage of urban and rural females was 42.26 and 13.17 respectively, which clearly shows that rural women have been neglected more than the urban women. While the

Table 1
Enrolment as Percentage of Population in the Age-groups

Year	Percentage of Population in the Age Group			
	Pri. School Classes (6-11)	Mid. School Classes (11-14)	Sec. School Classes (14-17)	
'61	M	82	33.2	—
	F	40	11.3	—
'71	M	96	47.3	31.1
	F	60	20.7	10.9
'74	M	100	48.0	31.0
	F	66.4	22.0	12.0
'75	M	102	50.5	31.0*
	F	70	24.0	12.0*
'76 (target)	M	100	53.0	N. A.
	F	72	26.0	N. A.

*Figures relate to 1973-74.

- Sources : 1. Department of Social Welfare, Ministry of Education & S.W. Government of India, 1974.
2. C.I.R.T.P.C., 1975.
3. Ministry of Information and Broadcasting, Government of India, 1976.

Table 2
Adult Illiteracy in the Age—group 15+

Year	Illiterate Population					
	Male		Female		Total	
	No.	%	No.	%	No.	%
1951	784.93	70.60	950.80	91.60	1735.73	80.74
1961	782.28	58.55	1087.74	86.85	1870.02	72.24
1971	863.80	52.31	1231.31	80.64	2095.11	65.92

Source : Ministry of Education and S.W., Government of India, 1978.

female literacy rate increased from 0.69 in 1901 to 18.72 in 1971 (see Table 3), the number of literate women per thousand males from 68 to 435, the number of illiterate women increased from 161.9 million in 1950-51 to 215.3 million in 1970-71. According to the 1971 census, based on one percent sample, the number of illiterate males and females in the age-group 15-25 was 19.94

Table 3
Literacy Rate 1901-71

Year	Literates Per 100 Persons	
	Male	Female
1901	9.83	0.69
1911	10.56	1.05
1921	12.21	1.81
1931	15.59	2.93
1951	24.95	7.93
1961	34.44	12.95
1971	39.45	18.72

Source : Department of Social Welfare, Ministry of Education and S.W., Government of India, 1974

million and 32.69 million respectively (Ministry of Education & S. W., Govt. of India, 1976). In 1974, in 15-24 age-group, 29.8 million or 67.5% of the women were illiterate, and in the age-group of 25 and above, the corresponding figure was 94.5 million or 88.6% (Department of Social Welfare, Ministry of Education & S. w., Govt. of India, 1974).

Adult Education Programmes for Women: Policies and Plans

Presently, in the national plans for education, the fact that women are educationally deprived has been brought to the forefront. In the National Policy on education formulated in 1979 (Government of India, 1979) it has been clearly stated that girls are among those sections of society which have continued to lag behind in education and that special efforts must be made to identify their problems and to bring them into the fold of education. In the National Policy on Adult Education (Ministry of Education and S.W., Government of India, 1978) women have been

included among special groups for whom special need-based programmes are to be provided.

According to the Policy Frame of Sixth Five Year Plan (Government of India, 1978) an attempt is to be made to organize very large, intensive and nation-wide programme of adult education, with special emphasis on illiterates, in the age-group 15-35, and as much as 10 per cent of the total educational outlay in the Plan is being earmarked for this programme. The main target group of the programme is the illiterate and unorganized people in rural and urban areas who are most exploited and weak and generally live below the poverty line. Even among them, special emphasis is being laid on those who are in the age-group 15-35. And the groups among whom literacy rate is very high, which include women, will naturally receive special attention. In this context, illiterate women in the age-group 15-35 are to be provided with educational opportunities to enable them to develop to the fullest their potentialities. It may be mentioned that the Working Group set up by the Ministry of Education and Social Welfare in August 1977 constituted a Committee on Adult Education Programmes for Women which has made many recommendations with regard to adult education for women (Ministry of Education and Social Welfare, Govt. of India, 1978).

Approach to the Problem

Women in India constitute 48.4% of the total population of the country. As per 1971 census, rate of work participation among women was only 13.18%. This means that a majority of women in India

are involved full time in their household duties. In reaching woman for adult education programmes, thus, the adult education worker has to approach her in her home.

During the Sixth Five Year Plan, educational opportunities are to be provided for 650 lakh illiterate adults in the age-group 15-35, meaning thereby that adult education programmes are to be organized for more than 325 lakh illiterate women in the age-group 15-35. To cover such a large number of illiterate women in such a short time, in terms of effort and coverage, the programme will have to be more in the nature of an extensive programme. But to ensure that the programme is oriented to the achievement of educational objectives as set forth under the NAEP, the elements of an intensive approach will have to be incorporated in the programme.

As proposed by the Govt. of India (Govt. of India, 1978) literacy no doubt will have a special place of its own in the adult education programme, but the principal objective of the programme is "to increase the awareness of illiterate people about themselves and about the social reality around them, to organise them, to assist them to understand and strive to solve the different problems in their day-to-day life and to involve them in meaningful and challenging tasks of social and national development. Besides literacy, the main elements of the programme will, therefore, include an appropriate 'mix' suited to the needs and interests of the individual, of such themes as general education including citizenship training, health education and family planning, upgrading of vocational skills, deeper understanding of science and technology in day-to-day life

and physical education and cultural activities". To achieve the aim of imparting literacy among the illiterate women in conjunction with promoting social awareness and developing an ability to solve the different problems faced by them in their day-to-day life, both formal and non-formal channels of education would have to be utilized. In imparting the necessary knowledge and skills and inculcating the desirable attitudes among illiterate women a multi-faceted approach needs to be adopted where due importance would have to be given to all kinds of media of mass communication.

To eradicate illiteracy on a permanent basis among women in the age-group 15-35, launching of the NAEP needs to be supplemented by concentrated efforts aimed at universalisation of elementary education among girls in the age-group 6-14.

Agencies

As per Policy Statement on Adult Education (Ministry of Education & S.W., Govt. of India, 1978), "A pre-requisite of an adult education movement is that all agencies, Governmental, voluntary, private and public sector industry, institutions of formal education etc. should lend strength to it." Under the NAEP, adult education is being looked upon as a means for an all round development of the individual. In view of this, Ministries/ Departments other than those of Education could be involved to provide the functional development component. The involvement of agencies other than the Governmental is also required because (a) the adult education programme envisaged under the NAEP is so colossal

in nature that no single agency can undertake its implementation on a single-handed basis and (b) adult education programmes to be undertaken under the NAEP, have to be relevant to the learners' needs, flexible regarding duration, timing, location, etc. and diversified with regard to curriculum. As observed by the participants of the Conference on "The Role of Voluntary Agencies in the National Adult Education Programme", held in 1977, (Directorate of Nonformal (Adult) Education Ministry of Education & said welfare, Govt. of India. 1977) governmental structures are not necessarily the most appropriate for organizing diversified and flexible learning opportunities which aim at enabling the people to take over the responsibility for their own development. In this context, the voluntary agencies shall have to play a significant role in the implementation of the NAEP. The role of Government would mainly be to coordinate the activities of various agencies which involve themselves in implementing this massive programme and to fill in the gaps. The CSWB can make a significant contribution toward the eradication of illiteracy among women. The Working Group appointed by the Department of Social Welfare to formulate its 6th Five Year Plan has suggested that CSWB in its programmes of women welfare should incorporate adult literacy as an essential component.

Mehta (1973) has suggested that autonomous organisations like the welfare boards having branches in districts and villages can play a significant role in the organisation of literacy programmes for women. The welfare boards have a large number of organizations such as Mahila Mandals which may help in the implimen-

tation of adult education programmes. A number of other local religious, social and cultural organizations such as Bhajan Mandals, youth clubs, Harijan Sewak Sanghs, sports clubs, dance, drama and other cultural groups may also be involved in providing adult education programmes for women. There is a large variety of institutions which cater to one or other aspect of womens' welfare. These agencies include Mahila Mandals, Nariniketans as well as womens' organizations like A.I.W.C. All these agencies should be encouraged to undertake adult education programmes for their illiterate beneficiaries.

It may, however, be added that the decisions regarding the involvement of a given agency will depend on a number of factors such as local conditions, structure of the community, expressed needs, interests and aspirations of the prospective learners.

Motivating Illiterate Women for Participation in Adult Education Programme

The main hurdles in the implementation of the National Adult Education Programme have been bringing the illiterate adult to the adult education class and then retaining him/her there. To cross the first hurdle, what is earnestly needed is a systematic analysis of the factors which motivated an illiterate adult to want to learn and consequently to come to the adult education class. By the same token it is necessary to find the factors which dissuade an illiterate adult from wanting to learn and joining an adult education class. The illiterate adult whether male or female is deeply engrossed in his own daily routine of life, has lived a significant part of his/her life without resorting to

any formal or nonformal learning, has his own set of preferences and prejudices, has a wide variety of complexes including complexes about his/her ability to learn, is subjected to a complexity of social, economic, political and cultural forces and in general is earning a livelihood through the same occupation as was followed by his parents and grandparents. The illiterate adult is deprived of many of the privileges which are granted to literate adults in society. In fact he/she is unaware of many rights provided to him/her constitutionally.

The illiterate female finds herself to be even more deprived socially, economically, politically, culturally and educationally than her male counterpart. Besides, all the other obstacles in the way of attaining education faced by the illiterate male, the illiterate female finds herself time and again being reminded that there is no need for her to attain education. Traditionally, the only role she is expected to play is that of a homemaker and her role in the society as a worker and as a public being is ignored. Even if she works and adds to the family income, she is not expected to claim any of the social, economic, cultural and educational privileges which are granted to her male counterpart. Regarding her claim on attainment of education, the prejudice of the Indian society is reflected in the very fact that right from primary classes the enrolment of girls is much lower than that for boys. The factors which cause the young girls to remain educationally deprived include, among others, social and parental apathy to girls' education, the help required of them at home by way of looking after their little sisters and brothers, holding a part-time job to

supplement the meagre family income. The illiterate woman in the age-group 15-35 to be brought under the fold of education under the NAEP is this same girl whom the society has kept deprived of education for the reasons mentioned above. Some of the factors which kept her out of the primary school or made her drop out of it are still having a strong influence on her life. How can we expect that now she would be allowed to attain education. It is quite obvious that old traditions and customs, social prejudices, apathetic attitude of the parents and grandparents, so on and so forth will still be working as deterrent forces in keeping her out of the adult education class. Further more, we expect that a girl who has been kept deprived of education for so many years would be interested in learning and that she would want to learn at the first opportunity that we give her.

It is the educational planner who has decided that illiterate women are to be made literate and are to be made socially aware. It is not the illiterate woman who has come to the adult educator with any demand for becoming literate or socially aware or has expressed any keenness to understand the social reality around her.

In this context, the first step should have been to find out whether or not illiterate women are willing to get what the policy makers want to give to them. It is necessary to explore that if they do want to learn what impels them to do so and what specifically they want to gain out of the adult education programme. Furthermore, if they do not want to participate in the programme what are the forces and factors which dissuade them from doing so. Moreover, the NAEP, on

the one hand aims at fulfilling the needs of the individual learners, and on the other at involving them in meaningful and challenging tasks of national reconstruction. The two may not always coincide. It has been found (Mysore State Adult Education Council) that there is a significant difference between the topics popular among the adults and the topics about which they want to learn more.

After the illiterate woman has joined the adult education class, some of the factors which initially dissuaded her from joining the class still continue to have an influence on her. In addition, some other factors like the un-suitability of time and place of study, uninteresting materials and methods may cause her to be irregular in her attendance and finally drop out of the class. As observed by the participants of the national seminar on "Adult Education of women in the Changing Pattern of Society", held in 1968, (Indian Adult Education Association 1973) a number of administrative factors such as lack of teaching material, low paid staff, lack of proper supervision may enhance the learners' chances of dropping out of the class.

Women in the age-group 15-35 have certain features unique to them which hinder them from joining adult education centres. In the context of organizing adult education programmes for them we may look at them as falling into three categories—unmarried, for a short period and having no children and married and having 3-4 children below the age of 6. Roughly speaking one-third of them are unmarried because of which their parents and elders in the family do not want them to step out of the house. These

girls are still surrounded by the same persons—parents and grandparents, who did not allow them to attend primary school. They are contributing to the functioning of their homes in a more significant manner than they did 10 years earlier. The adult educationists who have been involved in adult education programmes for women know from their experience that the parents of illiterate unmarried girls, who themselves are generally illiterate give an unending list of reasons for not allowing their young daughters to go to adult education classes. Out of the remaining, there are those who have been married for only a year or so and yet have no children. They are subjected to many restraints by the in-laws and are not allowed to move freely out of the house. They are getting adjusted to their new environment. In their case, the obstacles in the way of attending adult education classes relate to unfavourable attitude of husbands and of in-laws. Thus in the case of these two categories, there are a host of obstacles to be faced before the adult education worker comes face to face with the prospective learners and can use any techniques of motivating them. The third category of women who constitute the majority in the age-group 15-35 have 3-4 children below the age of six and generally have a child under the age of one year, are also subjected to many social prejudices. But in addition to that these women have young children who keep them occupied. So much so that to attend the adult education class, they have to bring one or two children with them. Out of these women those who are not really keen to learn are likely to be discouraged by the social prejudice as well as the burden of their small children.

Some of these women may also be lending a helping hand at the family farm or working somewhere else and will not be able to spare any time for attending the adult education class.

The foregoing discussion just gives a glimpse of the problems faced in motivating illiterate women in the age-group 15-35 to join adult education classes in the first instance and then to retain them there until they are able to attain literacy skills on a permanent basis.

Curriculum for Women in the age-group 15-35

Technically speaking, in constructing any curriculum, four basic questions to be faced by the curriculum planner are : What is its purpose? What subject matter is to be used? What learning experiences are to be provided? How are the results to be assessed? Regarding the formulation of curriculum for illiterate women in the age-group 15-35, the questions to be settled are—what approach is to be adopted—formal, non-formal or a combination of the two, who should construct the curriculum, what should be the content, what materials and methods should be used and how should the results be evaluated? Out of these questions, two, namely who should construct the curriculum and what content should be included are very crucial questions. There are different opinions as to who should be responsible for formulating the curriculum. Some adult educationists are in favour of giving the whole responsibility to the adult education worker. Some others are of the view that construction of curriculum is a technical exercise and should therefore be undertaken by a team comprising an adult educationist, a

psychologist, a sociologist, a linguist, a writer and a content specialist (Indian Adult Education Association, 1977). As has already been mentioned earlier, the main hurdle in the implementation of the NAEP is bringing the prospective learners to the adult education class. After they have joined such a class, it is, however, no less difficult to ensure their regular attendance. Some women may have joined the class in real earnestness but sooner or later may find themselves as not very keen any more. The reasons may include social prejudice, apathetic attitude on the part of family members, demands on their time, lack of interest in the programme offered in the adult education class etc. Out of such factors, the only factor which an adult education worker can control with some success relates to the curriculum. If curriculum is need and interest-based the chances of the learner to come to the class would be quite high.

In the NAEP it has been emphasized that the programme would be flexible and need-based. The term need-based has two connotations. The programmes may be based on the needs of the adults as perceived by the curriculum planner or on the needs as perceived by the learners themselves. It needs no explanation that the needs as perceived by the curriculum planner may not coincide with the needs felt by the learners themselves. The sentiments of the curriculum planner are likely to be dictated more by the needs he thinks the adult should feel and less by the felt—needs of the learner. The curriculum planner comes from a social milieu quite dissimilar to that of the learner and is, therefore, not very competent to understand the real needs of the learners.

It has been repeatedly emphasized by planners of adult education programmes that curriculum should be need-based but adequate efforts have not been made to identify the needs of the prospective learners. Since the launching of the NAEP or even earlier no systematic analysis has been done of the educational needs of different groups of illiterate women. Since the pioneering work done by Rajasthan University (1965) very few studies (Dixit, 1975, Council for Social Development, 1977; Mysore State Adult Education Council; Saini, 1978) have been conducted to identify the educational need patterns of illiterate adults, and still fewer to analyse the needs of illiterate/new literate females (Mysore State Adult Education Council; Saini 1978). Also, very few attempts have been made to identify the training needs of males (Roy and Prasad, 1974; Kulhari, Kaviya and Shrikhande, 1977) and females (Kumar and Mago, 1974) and the findings of these studies cannot provide the necessary background for planning programmes for all groups of illiterate women in the age-group 15-35.

It is common sense that different groups of illiterate women have different educational needs and within a given group the needs differ from individual to individual. The educational needs of an individual are a function of many background factors such as occupation, interests and aspiration. For planning curricular programmes for illiterate women in the age-group 15-35, it is thus necessary to stratify the group either on the basis of their educational need patterns or their interests. The success of the adult education programme will depend on the extent to which the needs assessed to by

the curriculum planner approximate to the felt needs of the learners. One happy solution would be to aim all components of the adult education programme including literacy at the fulfilment of basic needs. As rightly observed by Ahmed (1978), "Adult education, if it has any relevance to the life of the participants, must contribute to solving their crucial life problems which is meeting basic human needs for most of the people in the poor countries". In other words, adult education programme should be linked to opportunities for increased income and new income generation activities, since increased income is the means for meeting basic needs. In practice, in planning adult education programmes, the economic needs of participants are neglected. An important reason for doing so and well illustrated by Ahmed (1978) is that increasing income and productive work opportunities means involvement in much more than teaching certain skills. Skill training of various types can be given easily but the job of the adult education worker does not end there. The problems to be tackled include the capital, raw materials, market for products, management, equipment etc. Suppose a group of illiterate young women is motivated to attain literacy skills by involving them in basket making. After learning this skill, if these women cannot get capital for buying raw material, or if they get the capital but cannot find a market for their products, they will not find any use for learning this skill and hence their motivation will wane.

Adult educationists have some difference of opinion. Regarding the components of adult education programme under the NAEP this question of components has been settled to some extent and it

has been accepted that in addition to literacy which is to be given a high priority, functional development and social awareness are to be included. Under the NAEP, literacy is to be imparted in conjunction with functional development and social awareness. In a way thus the NAEP is a two-edged programme serving the purpose of the learners on the one hand and of society on the other. In determining the content for illiterate adult women an assessment should be made of the economic, social, political and other functions performed by them. An appraisal also needs to be made of their existing level of social awareness. The curriculum learners seemingly develop curriculum on the basis of what they think the illiterate women are already aware of and do not make any attempt to identify what these women are really aware of and what they are not aware of.

It may be added that during the 28th All India Adult Education Conference held at Jabalpur, in 1975, (Indian Adult Education Association, 1976) the group which discussed 'Non-formal Education for Women' expressed the view that for women "main emphasis will have to be on learning 3 R's, management of value and efficiency in work".

The content of curriculum for women according to Koshy (1977) should include (i) occupational improvement, (ii) increasing employment potential (iii) better home and family living, (iv) better health and sanitation, (v) effective participation in civic and community affairs and (vi) enrichment of life.

Some content could be common for all groups of illiterate women. For

example content related to the promotion of better health and sanitation and effective participation in civic and community life could be included for all categories of illiterate women. Similarly, content related to the promotion of better home and family living may be included for all categories of married illiterate women. But the content related to increasing employment potential and occupational improvement would have to be worked out in relation to the occupations held and occupational aspirations of women. As was rightly emphasized by the group which discussed 'Non-formal education for Women' during the 28th All India Adult Education Conference, there should be a core and a non-core curriculum. The core curriculum could be based on common social attitudes and skills and non-core or optional paper should include other role related competencies.

The foregoing discussion makes it clear that no concrete content could be specified for any particular group. Only a few broad guidelines could be provided :

1. The curriculum should be, on the one hand functionally relevant to the needs of the individual and, on the other, related to the needs of the society.

2. The content should be neither purely need-based nor interest-based.

3. The curriculum should be tailored to meet the immediate and specific needs of the learners.

4. It should promote an all round development of the individual.

The aim of adult education programme for illiterate women in the age-group 15-35 is to impart literacy, promote

functional development and social awareness. The achievement of this aim involves imparting knowledge, teaching skills and changing attitudes and values. To bring about the desired changes in the thinking and behaviour of illiterate women, suitable teachings learning materials have to be developed. As specified in the *National Adult Education Programme : An Outline* (Ministry of Education and S.W., Govt. of India, 1978) the initial exercise in developing teaching-learning materials "shall have to be about identification of learners' needs. Detailed curriculum, indicating among other things the expected learning outcomes, shall have to be spelt out on the basis of the identified learning needs. On the basis of the curriculum and after necessary testing, teaching aids and learning materials shall have to be prepared with the greatest care".

Regarding the preparation of teaching/learning materials, some adult educationists are of the view that whole responsibility should be entrusted to the field level worker. Their argument is that adult education programme is to be need-based and related to the life experiences of the learner, and the field worker is the only person well equipped to understand the background, abilities, needs, interests and aspirations of prospective learners. However, some other adult educationists believe that since no qualifications by way of age or academic qualifications have been set aside for the adult education instructor, he/she cannot be expected

to have the necessary technical knowledge for preparing instructional materials. It seems more logical to involve the field worker as well as the technical experts. The instructional materials developed jointly by the adult education worker and the technical experts will have the benefit of being both, academically sound and practically applicable. Finally a word about the evaluation of the programmes. For an adequate assessment of results a continuous, well-planned, comprehensive and broad-based appraisal of all aspects of the programme is called for. The evaluation should cover both quantitative and qualitative aspects with special reference to the integration and interpretation of behaviour changes.

In evaluating the impact of the programmes, the learners as well as adult education functionaries of all levels should be involved and both objective and subjective measures should be resorted to. Some such behavioural changes may have taken place among the women of which they themselves would be the best judge and there may be no opportunity for the adult education worker or the researcher to observe them. For instance, the attitude of a woman toward dowry may have undergone some change, she may have adopted some new health promoting practice or she may have stopped believing in a certain omen—in all these cases, the woman herself would be in the best position to assess the impact of the learning experiences provided for her.

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Programmes of Non-formal Education for Women

S. Jayaweera

Slight of the world community is want of sufficient appreciation of women's needs and problems, but there is no gain saying that formal and non-formal education are crucial factors regarding women's participation in the development process of world communities. A stultifying cultural demarcation segregates work and training opportunities sexwisely into masculine and feminine areas, consigning women into low income jobs and employment structures. Taking note of this phenomena, the author discusses non-formal educational programmes for women along 4 organizational categories together with non-formal non-vocational educational programmes, constraints, problems, directions and strategies.

In traditional societies men and women formed part of the learning society of which formal and non-formal education were integral components. The rapid development of the formal education system based on stereotyped and often alien models in recent times and the disintegration of traditional societies led to a lack of congruence between societal needs and education. Policy-makers are currently turning to non-formal education to fill the gaps created by the inadequacies of the formal system. Non-formal education strategies are utilizing alternative structures and resources to meet the needs of particular socio-economic groups in the context of over-all development.

Both formal and non-formal education have been found to be crucial factors in promoting or hindering the participation of women in the development process in

many countries. Despite the UN Declaration on the Elimination of Discrimination against Women (1967) and the consciousness of women's role in development engendered by International Women's Year (1975) and its World Plan and activities, development policies have not taken sufficient cognizance of women's needs and problems.

Among the potential beneficiaries of non-formal education programmes are obviously those who have been by-passed by the formal education system or who have "dropped out" of it at some stage and, therefore, need continuing education facilities. There are also those who wish to improve their knowledge and skills and develop their talents. Since women are an educationally disadvantaged group in many countries, they constitute a considerable proportion of the groups to

whom non-formal programmes must necessarily be directed.

In 1970, 60 per cent of the world's illiterates are said to have been women. The majority of women in the developing countries of Asia and Africa are illiterate, with the exception of a few countries such as the Philippines and Sri Lanka where the female literacy rate is 85 per cent and 70 per cent respectively. Tables 1 and 2 indicate that a large proportion of girls in developing countries do not complete their primary and secondary education. At the tertiary level this is the situation in most developing and developed countries. Table 2 also offers evidence of sex disparities in enrolment in the formal education system.

Since papers are being presented on adult literacy programmes and on non-formal education for school drop-outs at this Conference, this paper will be confined to non-formal education programmes for :

- (a) The vocational education of those seeking to enter the labour force or those already employed,
- (b) Family and community-oriented general education programmes for women.

Table 1 : Percentage of girls of the total enrolment in First, Second and Third Level educational institutions in 1975.

Region	First Level	Second Level	Third Level
Development countries in Asia and Oceania	41	33	30
Africa	41	34	26
Latin America	49	48	40

Source : UNESCO Office of Statistics, Paris.

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Table 2 : Proportion of students of different age groups enrolled in educational institutions in developing countries in Asia—1976.

Age group	Male	Female	Total
6-11 years	72.4	51.4	62.2
11-17 years	38.0	22.9	30.7
17-23 years	10.1	7.3	7.3
6-23 years	44.4	29.1	36.8

Source : UNESCO Office of Statistics, Paris.

Vocational Training Needs of Women

The position of women in the labour force is generally a useful indicator of access to vocational education facilities as well as of needs. While there is disparity between male and female labour force participation rates in practically every country, women form one-third of the world's economically active population. Statistics indicate that 28 per cent of the female population is in the labour force, 34 per cent in developed countries and 25 per cent in developing countries. These figures conceal considerable variation in participation rates in different countries. For instance, the activity rate is 51 per cent in USSR and 34 per cent in USA, and again 57.7 per cent in Nepal and 6 per cent in Pakistan. One-third to one-half of these women are married.

However, statistics are misleading and do not reflect the actual number of women involved in economic activities. In developing countries they do not include the large number of women in unpaid family labour and agricultural activities revolving around peasant households.

In all countries they exclude the considerable proportion of women in agricultural, industrial and service occupations in the informal sector and the housewives who are engaged in some form of Part-time employment.

The relative distribution of women workers in the different sectors of the economy reflects the potential demand for non-formal vocational education. In many countries over fifty per cent of women are engaged in agricultural activities. The proportion is miniscule in UK and USA (between one and two per cent) and over seventy per cent in some Asian and African countries. A large proportion of women are working in the industrial sector in countries such as the USSR, the corresponding proportion in developed countries is about one-third. In some developing countries women tend to be the majority of those engaged in traditional rural industries, while an increasing number of women are seeking employment in the relatively small modern industrial sector. Urban women from higher income groups in all countries are employed chiefly in the service or tertiary sector.

Characteristics of Women's Employment

While the occupational patterns of women may differ from country to country, two distinctive features of their employment situation are common to practically all countries and are of particular relevance to the future development of non-formal education. These are:

- (a) The cultural demarcation of the labour market into 'masculine' and

'feminine' jobs and sex-role stereotyping of jobs.

- (b) The concentration of women in low income jobs at the lower level of the employment structure.

The majority of women in all countries are found in a limited range of unremunerative jobs. They are engaged in family farm work or in agricultural labour in peasant and plantation sectors, and their work is characterized by primitive methods and consequently low productivity and income. In industry, women are virtually excluded from technical and skilled employment and are concentrated in 'feminine' areas such as the textile, garment and food industries and in traditional rural crafts. While they are employed in increasingly large numbers in light industries such as the electronics, pharmaceutical and chemical industries, they are confined to repetitive operations in mass production, semi-skilled employment such as wrapping, packing and labelling and other assembly-line work. In the large multinational companies they are easily dispensable, cheap, casual labour units exploited for profit-oriented production.

In the service sector approximately ten per cent of women workers form an elite group engaged in an increasing range of professions. A substantial group predominates in clerical and related work such as telephone services but the majority are illiterate or less educated, ill-paid and unskilled workers in domestic service, in retail trade and in the construction industry, in both organized and informal sectors. The number of women in executive and managerial positions is negligible even in the most developed and affluent economies. In the USA, for instance, half the

women are employed in twelve service sector occupational areas and are by and large over-presented at lower levels. (1) In Sri Lanka nearly 80 per cent of women are employed as semi-skilled and unskilled labour in all sectors of the economy.

Compounding all these disadvantages is the marginal character of women's employment. Women are not viewed as human resources vital for development but as an amorphous labour reserve to be used when there is a shortage of labour. In many countries such as Sri Lanka with high unemployment, the unemployment rate of women is twice that of men. The development process with its modern technology and mechanization has tended to by-pass women and to replace them with men and machines.

This dismal picture of unequal employment opportunities accompanies a paucity of training facilities which operates to confine women to the lower levels of the employment structure. It also indicates the priority areas for non-formal vocational education programmes.

Women are more disadvantaged than men with respect to vocational training as their participation in vocational education in formal educational institutions is limited by the same cultural prejudices and economic inequities. In most countries more women are enrolled in arts, social sciences, law and medical courses in universities. Except in countries such as the USSR, women rarely constitute more than twenty per cent of enrolment in technical education institutions and the chief attraction in these institutions has invariably been the elementary commercial courses. Similarly agricultural courses for women have tended to focus on home

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economics. Educational disadvantages have therefore reinforced barriers created by cultural constraints.

Non-Formal Vocational Educational Programmes For Women

Non-formal vocational education programmes have a long history, although their association with the concept of continuing and recurrent education has enhanced their importance in recent years. Programmes fall into four organizational categories :

- (a) Part-time facilities in formal educational institutions.
- (b) In-plant training or apprenticeship.
- (c) On-the-job training by employers
- (d) Courses offered by public, private, sector and voluntary organizations to employed and un-employed to meet specific needs.

The methods used are face-to-face instruction at permanent or mobile centres; and distance learning through correspondence courses and mass media. All countries offer such programmes and overt sex discrimination is rare, but the experience of most countries is that these programmes have had a limited impact on training and employment opportunities for women.

Part-Time Formal Education

Places for part-time students in formal education systems are frequently offered to those already employed, and the utilization of facilities is therefore dependent on the availability of employment. Enrolment patterns in part-time and

short-term courses in universities and technical education institutions follow those of full-time students, with a concentration of women in 'feminine' areas such as education, home economics, commerce and crafts. The open university is a recent innovation in the provision of education at tertiary level, and while these institutions are still in their infancy, there has been little evidence yet of any deviation from traditional enrolment patterns. In the United Kingdom, for instance, the proportion of women enrolled in the courses offered by the Open University has increased from 30 per cent in 1970 to 41.6 per cent in 1975, but such courses largely provide second chances to those who have missed out on university education. They do, however, have considerable potential for sponsoring non-traditional programmes.

Apprenticeship

Apprenticeship is an age-old system of skill development through a well-organized long-term programme with specific outcomes and under the supervision of skilled personnel. In theory there is equal access for both sexes to such programmes but in practice few women are enrolled in apprenticeship programmes, and even for this small number opportunities are restricted to culturally demarcated areas. The two-way relationship between apprenticeship and employment creates a vicious circle for women in that they are at the mercy of cultural as well as employers' prejudices.

A few examples will suffice to illustrate the minimal participation of women in apprenticeship programmes. In the United Kingdom (2) in 1972 38.7 per

cent of boys and 7.9 per cent of girls in employment were enrolled in such programmes. Girls constitute 2.5 per cent of apprentices in the manufacturing industries, 12.1 per cent in distributive occupations and 47.9 per cent in service sector occupations while 80 per cent of all female apprentices were recruited to hairdressing and manicure courses. In Brazil (3) 56.2 per cent of those in the National Commercial Apprenticeship Service were women following courses in commerce, small and large business, tourism, the hotel trade, health and beauty care and hospital work. On the other hand, women formed only 2.7 per cent of those in the National Industrial Apprenticeship Service which organizes training programmes in graphic arts, engineering and fisheries.

In the Philippines 34.8 per cent of those who were trained by the Bureau of Apprentices from 1966-76 were women, and 78.5 per cent of those were spinners, weavers, knitters, dyers, sewers and sales and service workers. Under the 1961 Apprenticeship Act in India (4) 52,500 were placed in the 161 trades and only 104 of these were women who were enrolled in training programmes in book-binding, printing, draughtsmanship and clerical work, sales and hotel service. In Sri Lanka the National Apprenticeship Board has operated programmes since 1973. 2.6 per cent of the apprentices in 1973 and 5.7 per cent in 1978 were women. Employers' selections are largely sex-based and in the first year only weaving apprentices found placement. In 1975 and 1976 the Board pioneered a few new areas—radio mechanics, printing and typewriter repairs—but currently export oriented garment and textile print-

ing industries offer the widest scope for women applicants.

It is apparent, therefore, that apprenticeship training has not made a significant contribution to non-formal education opportunities for women. Its national-level organizational structure and liaison with employers, however, make it a convenient channel for initiating new training programmes for women.

On-the-Job Training

As an adjunct of employment, programmes on-the-job training by the public and private sectors also reflects existing sex disparities. Apart from a few high-income professional areas such as accountancy, these programmes are generally a feature of large-scale industry. Where women are concerned expanding industries train large numbers of semi-skilled workers in short programmes in routine skills for assembly line operations. Garment and electronic industries are examples of such organizations. These training programmes serve industry well but offer few opportunities for women to improve their vocational qualifications and thereby achieve upward socio-economic mobility.

Training Programmes Sponsored by Private, Public and Voluntary Agencies

A more flexible channel of non-formal education exists in training programmes offered by state departments such as education, labour, agriculture, industry and rural development, national youth organizations and voluntary organizations. However, their vocational orientation has tended to be sex-based and innovations

have been relatively few. Since the majority of women live in rural areas in conditions of mass poverty the review of programmes in this paper will be limited to their impact on the rural sector.

Programmes for Rural Women

The extensive participation and low productivity of many women engaged in agricultural activities have already been referred to. Nevertheless policy-makers have continued to give preference to men in agricultural education and extension programmes, while women are seldom seriously considered, for such programmes. Therefore they are unaware of modern techniques and technological innovations and are not trained to use even small machines such as hulling and milking machines and small tractors. Sex stereotypes prevail in this area too and it is not uncommon to see agricultural extension programmes organized for men and home economics programmes for women in the same locality. Similarly, women's programmes in agricultural communities tend to be oriented to handicraft and cottage crafts rather than to agriculture. Even where agricultural extension programmes are organized specifically for women they fail to play a dynamic role in revitalizing the rural economy.

The Farm Workers' Agricultural Extension Programme in Sri Lanka which was introduced with FAO assistance in 1974 and is now part of the extension division of the Department of Agriculture is an example of a recent effort to integrate rural women in development and improve the standard of living of farm families. The programme has a multiplier effect in

that agricultural instructresses work with agricultural productivity centres and other agencies in selected colonization schemes and rural development areas to train local extension workers and village leaders. Its objective is the promotion of income-generating activities among rural women such as the cultivation of subsidiary crops, co-operative gardening, floriculture, animal husbandry and local crafts, and the dissemination of home management and family health programmes. Problems relating to marketing facilities, the quality of the local crafts produced and the dearth of trained personnel have affected the income generation aspect of the programme leading to a high drop-out rate.

The Women's Development Centres of the Department of Rural Development in Sri Lanka were another innovation of the seventies directed towards mobilizing rural women to improve the standards of living of rural families. Introduced originally with 147 mobile centres scattered through the island and imparting instruction largely in needlework, the programme was expanded in 1975 to convert those centres into permanent training-cum-production centres offering courses to village trainees in home gardening, food production and preparation, appropriate technology, crafts, needlework, nutrition and health. A recent evaluation of this programme⁽⁵⁾ has revealed that the objectives of the programme have not been achieved. The Centres suffered from a lack of capital resources and skilled personnel, facilities with regard to buildings and equipment were incredibly poor, the training programme was still largely limited to needlework instruction and there had been little instruction in modern agricultural methods, food processing,

economically viable crafts, or nutrition and health. Income generation was very low since the output had not reached competitive marketable standards, 90 per cent of past trainees were unemployed and 85 per cent of the self-employed had had no income.

Programmes such as these abound in many developing countries and it would be interesting to ascertain their impact on the position of rural women.

Programmes in Small-Scale Industry

Another area in which non-formal education programmes have been operating is in small-scale industry. In developing countries small rural industries or cottage industries have always had extensive female participation. In Sri Lanka, for instance, the proportion of women engaged in rural industries (33.8 per cent) was higher than that in urban industries (15.3 per cent) in 1971. A brief review of the training programmes of the Department of Small Industries in Sri Lanka may offer some evidence of efficacy of such non-formal education programmes.

The Department of Small Industries has a network of over three hundred training centres in all districts in the island, a Vocational Training Centre in Colombo and a series of retail shops in large urban centres. Women constitute 72.8 per cent of these trainees, and while centres are not sex-differentiated there is a concentration of women in training programmes in traditional 'feminine' crafts such as hand-woven textiles, coir products and rush and palm ware. There is substantial enrolment in pottery and cane industries but a virtual exclusion of women

from traditional 'male' industries, such as wood-based and metal-based crafts. A sample survey of ten centres revealed that :

- (a) Trainees came from low income families and the majority had dropped out of school.
- (b) Attendance was irregular and the level of efficiency and productivity and quality of output very low.
- (c) Monthly income from the sale of articles was very poor, ranging from fifty to one hundred rupees.
- (a) The training programme did not lead to paid employment as there was no certification based on assessment, and trainees were reluctant to venture into self-employment in view of the lack of credit and marketing facilities.

The information leads to the inescapable conclusion that these rural industries were 'poor relations' of the Industrial sector and were both educationally sterile and economically unproductive.

Lack of space precludes a discussion of the non-formal education programmes of voluntary organizations and especially of women's organizations in rural and urban sectors. They sponsor programmes chiefly in traditional employment areas or in response to the demands of the labour market in the modern sector of the economy.

In the seventies and particularly as a result of International Women's Year and the fillip it gave to programmes directed towards involving women in develop-

ment, measures have been taken in some countries and programmes introduced to ensure a more equitable representation of women in non-formal programmes.

A few examples are :

- (a) In the United Kingdom (6) the positive discrimination training clause in Sex Discrimination Act of 1975, the Engineering Industries Training Board Scheme to encourage girls to choose engineering, and the Training Opportunities Scheme which, it is hoped, offers a wider range of courses to women.
- (b) In the USA (7) the Comprehensive Employment and Training Act of 1973 prohibited sex discrimination in employment and training programmes, and the Women's Educational Equity Act of 1974 included provision for vocational and adult education.
- (c) The Swedish National Labour Market Board (8) (1974/75 which proposed to grant funds (over an experimental period of three years) to employers who trained men for women's jobs and vice versa.
- (d) The programmes initiated by national commissions and women's bureaux in several countries such as the Philippines, India, Malaysia and Indonesia.

It is, of course, too early to evaluate the impact of these policies and measures on the development of non-formal vocational educational opportunities for women.

Non-Vocational Non-Formal Educational Programmes for Women

While economic factors loom large in the life of every individual and nation, the quality of life is also dependent on other factors such as health and nutrition, civic participation, general standards of living and the creative use of leisure. In more affluent countries welfare services are so extensive and well developed that the major problem confronting women is the constructive use of leisure resulting from the reduction of family size and the availability of labour saving devices in the home and work place. Such countries have a wide range of non-formal programmes ranging from language courses to courses in hobbies and new skills, organized by the State, the private sector or by women's organizations.

Socio-economic conditions in less developed countries and the inadequacy of welfare services have made it imperative that non-formal programmes focus on the satisfaction of basic needs. Poor environmental sanitation and health standards, maternal and infant mortality, malnutrition and short life expectancy are problems that beset the lives of rural and poor urban women. All these countries have non-formal programmes for women in family health education (which includes health, sanitation, nutrition, maternity and child care and family planning) and in consumer education and home management which disseminate information and inculcate positive attitudes. Efforts are also made to promote participation in civic education programmes among both young and older women.

These programmes are usually sponsored by government departments such

as departments of rural development and welfare services, national commissions on women and women's bureaux, community development agencies and voluntary organizations, especially women's organizations. Recent trends have been in the direction of integrated programmes based on family and community needs. In the rural areas, in particular, integrated rural development is a current strategy, although such development policies at international, regional or local level have often ignored the crucial role of women in the total development process in the community. Integrated programmes generally include a package of courses in agriculture and home gardening, agriculture-based and traditional industries and family health.

Some randomly selected programmes of this type are the multidisciplinary integrated rural development programmes in the highlands of Chiapas, Mexico; the Brazilian Legion of Assistance programme to integrate women children and young people in the community; the thirty pilot centres for village education Senegal; the programmes of the National Committee of Women and Central Social Welfare Board in India; the "rural houses of culture" of the Ministry of Agriculture in Iran and the Family Welfare Centres of the Women's Organizations of Iran; the adult education courses for women in the integrated rural development programmes of the Bangladesh Academy of Rural Development and the Bangladesh Rural Advancement Committee; the programme of the New Community Education Centres in the Korean Republic; the programme of the Women's Affairs Training Centre in Nepal; the Mobile Multi-service Centres of the Philippines; the Women's Development

Project and Child Development Project in the Community Development Department in Thailand; the Women's Development Centres in Sri Lanka; and many other similar programmes in these and other countries. International agencies particularly the UN agencies are also focussing attention on integrated development and non-formal education.

Despite all this activity and the stress on "basic needs" strategies, the impact of these educational programmes on the living standards of the masses of women seems to be almost as negative as the effect of incomes-generating projects. Programmes have not reached the poorest and most educationally disadvantaged women whose need is greatest. A multiplicity of organizations have participated in the provision of these non-formal programmes but the absence of central planning or co-ordination has militated against the maximum mobilization of available resources.

Non-formal education is currently considered the panacea for all socio-economic problems but rural women and urban poor women continue to be socially and economically underprivileged.

Constraints and Problems

This survey of non-formal educational programmes for women has shown that constraints and problems relate to: (a) access; (b) utilization; and (c) organization. As a relatively unstructured area of activity non-formal education has the additional task of traversing new paths and opening up new opportunities.

The constraints that are specific to non-formal vocational education programmes are a natural concomitant of barriers

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to the participation of women in employment. Societal attitudes reflected in the prejudices of employers, parents and male members of families stem from the image of women exclusively as home-makers and from consequent role expectations which militate against the active involvement of women in employment outside the home.

In some societies girls are relegated to routine household duties, early marriage is a common practice and employment after marriage is not favoured. In such circumstances vocational education is alien to woman's world. In most countries the reluctance of parents and employers to invest resources in programmes of long duration is due to their belief that women are only interested in short-term employment. In practically all countries vocational education opportunities are circumscribed by sex role stereotypes leading to assumptions that women should be restricted to 'feminine' jobs and are incapable of handling even light machines and minor managerial responsibilities. In addition, many employers tend to resent labour legislation and their predilection for employing women as cheap casual labour limits the provision of long-term educational facilities.

Women themselves lack adequate motivation to utilize even the limited facilities available to them. The socialization process has conditioned them to accept sex roles and to lower their career aspirations. A survey of vocational aspirations of secondary schoolgirls in Sri Lanka indicated that nearly 90 per cent wished to be employed after marriage but that 50 to 60 per cent accepted the view that there were women's jobs and men's jobs. It has been noted also that many women

tend to prefer the shortest and the easiest vocational education courses. Interest in further education often diminishes perceptibly after marriage. The conflict in women's minds regarding their dual roles in the home and workplace precludes them from joining courses which would eventually lead to more involvement and increased responsibilities.

The educational background of women raises further barriers. Often a higher standard of achievement is expected from women for entry to further education programmes, sometimes even quotas are enforced. In most countries sex-based curriculum diversification and selection of traditional courses in schools, universities and vocational institutions limit the range of vocational skills and choices available to women.

Low priority for non-formal educational programmes has restricted opportunities for both sexes but women are more adversely affected with regard to access to these programmes. Many of the programmes which are not tied to large-scale industry or higher education institutions have organizational weaknesses. Meagre facilities, antiquated methods, absence of qualitative and quantitative norms of production and inadequate infrastructural services have rendered many non-formal education courses unproductive and futile.

In less developed countries economic constraints have imposed limits on the development of non-formal programmes. Lack of resources has affected the quality and quantum of programmes; poor transport facilities in rural areas have restricted access and poverty has compelled parents to give priority to sons in their vocational

orientation. Lastly, training and employment opportunities are of marginal importance in view of the massive unemployment situation in many countries.

Constraints that affect non-formal education programmes in family health, home management and civic participation arise from lethargy and resource limitations which have an adverse effect on the organization and quality of such programmes. There is ambivalence in a situation in which women's contribution as house-makers is eulogized, while little interest is manifested in equipping them to perform this role effectively. Home management and home economics programmes are often stereotyped, textbook oriented and based on irrelevant models. At policy level there is the implicit assumption that a modest outlay of funds will suffice for home economics programmes and there is little concern about evaluating the behavioural outcomes of such programmes. At the same time social apathy leads to resignation and acceptance of poor environmental conditions and living standards on the part of women.

Time-consuming household tasks where no household help and labour-saving devices are available and relative immobility are major obstacles to the utilization of non-formal education facilities by both non-working and working women. This is especially true of women from rural low income families whose household drudgery extends from dawn to midnight and includes walking miles to fetch water and firewood. Their living conditions exclude them from participating in useful programmes and thereby help to perpetrate their social and economic deprivation.

Directions

While non-formal education programmes can never be a substitute for long-term development policies directed towards attacking poverty and inequalities, they are useful instruments in effecting structural and attitudinal change by promoting educational opportunities and eliminating discrimination. In the light of the experience of the last decade decision-makers at the national level and those involved in national commissions and women's bureaux need to be concerned that :

- (a) Non-formal education programmes for women are integral components of development policies and not ad hoc programmes.
- (b) Such programmes permit women to play a positive role as 'development agents'.
- (c) National development policies are examined for negative impact on the participation of women in different sectors of national life.

Target Groups

Formal and non-formal education programmes are part of an interlocking process of continuing education or 'life-long' education. The successful implementation of these programmes requires the support of programmes in educational and vocational guidance as well as planning, to meet the needs of women in different situations. Where non-formal programmes are concerned, the diversity of potential target groups calls for flexibility and innovative approaches. Among such target groups are :

- (a) The illiterates and early school leavers who have the least income

and suffer the most hardship and who need assistance in improving their living standards.

- (b) Women in the unskilled and semi-skilled labour force—rural women who have insufficient income-generating activities, urban exploited casual factory workers and self-employed women in the informal sector—who need access to programmes that will enable them to participate in more remunerative and stimulating economic activities.
- (c) Employed and unemployed school leavers and higher education graduates who need professional and technical training in traditional as well as non-traditional areas, such as management courses and precision skills in technical work.
- (d) Housewives and married women who wish to :
 - (i) supplement their family income; and
 - (ii) discharge their domestic responsibilities as effectively as possible.
- (e) Creative women who wish to develop their talents.
- (f) The handicapped, destitute and most under-privileged in the community.

Strategies

Flexibility in organization and the adoption of alternative strategies are necessary to meet the needs of women whose domes-

tic responsibilities limit their mobility. Such programmes include :

- (a) Part-time employment and re-training facilities for those returning to work after a lapse of years.
- (b) Home-based activities, such as :
 - (i) home gardening and animal husbandary;
 - (ii) on-the job training in dispersed piece-rate industries which will counter the problems and disadvantages of women in large industries; and
 - (iii) local training-cum-production centres for training in crafts and small industries located within a reasonable distance from home and geared to the production of useful articles or of specialised articles of excellent quality, with the added provisos of quality control, work norms, and training in marketing and managerial skills to ensure standards and productivity.
- (c) Training in entrepreneurship for women in self-employment.
- (d) Organized programmes in areas such as agricultural extension and primary health care for women who can function as agents of socio-economic development.
- (e) Locally-based rather than metropolitan-centred multi-purpose centres, particularly in rural areas, to ensure co-ordination of non-formal education programmes for women. These could be strengthened and integrated in national development plans by inputs from public and private agencies working in the area.

Non-formal education has so far benefitted largely those women whose circumstances have facilitated their participation. A time allocation study of the majority of less privileged women will indicate that their participation would be facilitated by:

- (a) Special programmes in home management and in simplifying household tasks.
- (b) The provision of ancillary services in the form of child care and health facilities and labour-saving devices.

Finally, if there is to be optimum participation in present and future programmes women themselves must be more strongly motivated to seek ways of improving their quality of life, to take a pride in professionalism and career commitment and to participate in the exercise of civic responsibilities at the decision-making level. The enthusiasm generated by International Women's Year has to be sustained by creating consciousness and a positive image of women as partners in the process of national development.

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Communication and the NAEP

S. B. Mohanty

The word 'Communication' is derived from the Latin word 'Communis' which means to share or give and take or togetherness. Communication process consists of two ways—giving and receiving. In this process a source sends a message through a channel. An encoder receives the message and interprets that in the light of its experiences. There are barriers like technical defect in the channel, defect in the technique of conveying the message, disturbance in the environment in which either the source or the receiver or the channel is situated etc, which are instrumental in altering the meaning of the message. The science of communication is involved in reducing the effect of these adverse forces so that there is no ambiguity in the process.

Adult Education aims at transformation of the conditions of the people. It tries to develop awareness amongst the masses, so that they can educate themselves for a better life. The increase in potentiality of the masses will lead to increase in the national prosperity. The change agents work for developing awareness among people. Success of their work depends upon the degree of their communication with people. An ideal change agent is the friend, philosopher and guide of the people. In order that the message being communicated is not blurred or deformed or received inappropriately or conveyed wrongly or

transmitted ineffectively, the functionaries of adult education have to be aware of the process of ideal communication system.

The process of communication is involved in sharing of information from the source to the receiver and feed-back from the receiver to the source. Therefore, the feed-back received from the target audience is as important as the message conveyed from the source. The feed-back received will make the source aware of the extent to which the message has been effective in achieving its objective. This will make the functionary realise the extent to which the programme is based on the felt needs and aspirations of the beneficiaries. In order to work effectively, one has to know the needs, existing communication structure and life pattern of the target population. This will help in deciding the message and the means of communication, suitable for a particular audience.

Effective communication also demands that the communicator has the knowledge of the psychological profile of the audience. May be very difficult to know. Since adults are experienced persons and are engaged in various social and other activities, it is very difficult to assess their psychological states and design the message and select an appropriate channel for transmitting the message. However, adults, once properly motivated will work

consciously for an efficient communication system. The communicator has to take note of the environment in which his target audience lives, so that his peers and advisors (opinion leaders operating in a group) do not put any obstacle in the way of effective communication. An efficient monitoring and evaluation system makes the adult educator aware of the limitations so that there can be midcourse correction in the on-going programme and appropriate change in the future programmes. The change agent has thus to be a researcher also. The tangible case studies and successful demonstration of ideas and theories makes the programmes acceptable.

Effective communication in NAEP will depend on (i) analysis of the environment and assessment of the needs of the target population, (ii) formulation of the objectives of the campaign and planning of the strategies to be followed in the programme, (iii) implementation of the programme and (iv) analysis of the feedback in terms of the objectives and making mid-course correction, if necessary.

The broad guidelines will include the following :

1. The change agent has a background knowledge of the target population.
2. The group norms of the target audience are kept in view in preparing the appeal or message.
3. The appeal or message is conveyed in the language of the people.
4. The beneficiary knows, understands and realises the usefulness of the programme from his viewpoint.
5. Motivation is linked with self-gratification.

6. The beneficiaries are made to feel that they are organising the programme for their own welfare and the change agent is only a help.
7. Opinion leaders among the larger population, who can play a vital role in motivating people are taken into confidence.
8. Small group discussions or demonstrations are more useful than mass media.

A successful change agent

- (a) is sensitive to the feelings, needs, fears, doubts, sufferings etc. of his target population.
- (b) is able to establish rapport and gain the trust of the people;
- (c) is able to perceive social situations and take appropriate on-the-spot decision resulting in group approval;
- (d) is able to transfer himself to the level of the target audience so that he identifies with the programme as well as the beneficiary;
- (e) is able to grasp the feed-back and make mid-course correction, wherever necessary;
- (f) is a persuasive motivator.

I would like to conclude with an old Chinese Poem:

Go to the people	Build on what they have:
Live among them	But of the best leaders
Learn from them	When their task is accomplished
Love them	Their work is done
Start with what they know	The people all remark "We have done it ourselves"

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