

INDIAN JOURNAL OF
ADULT EDUCATION VOL. 44 JAN.-DEC.
1983

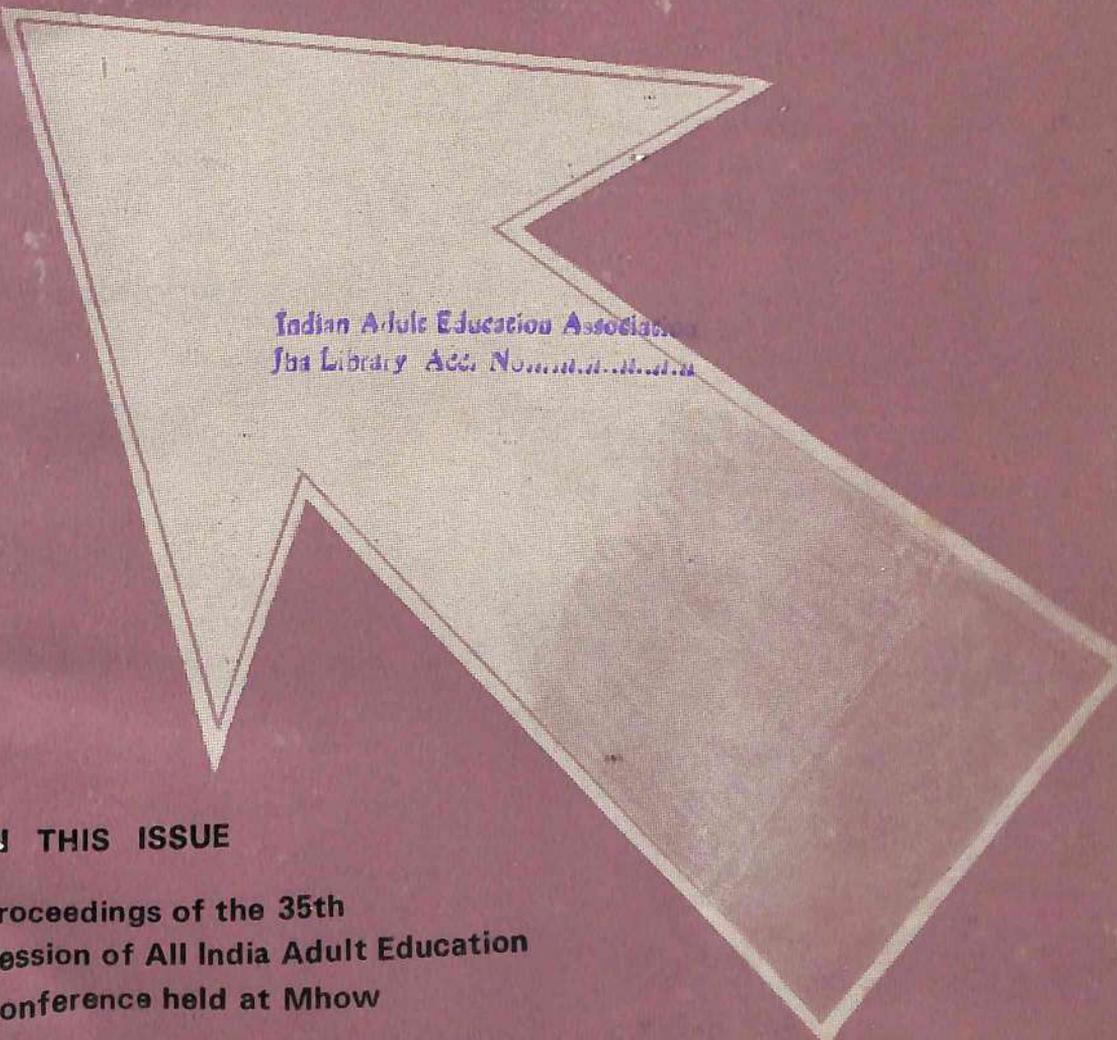
1983
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Indian Journal of ADULT EDUCATION

ANNUAL CONFERENCE NUMBER

Vol. 44 No. 1 and 2

January-February 1983



Indian Adult Education Association
Jha Library Acc. No. 111.11.11.11

IN THIS ISSUE

Proceedings of the 35th
Session of All India Adult Education
Conference held at Mhow

INDIAN ADULT EDUCATION ASSOCIATION



Indian Journal of Adult Education

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Association, 1939

The 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.

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Published every month by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002.

Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

Guide to Indian Periodical Literature/Gurgaon.

SUBSCRIPTION

Rs. 25.00 p.a. within India ; U.S. \$ 10.00 p.a. Overseas ; Single Copy Rs. 3.00

Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Everest Press, 4 Chamelian Road, Delhi-110006.

Indian Journal of Adult Education

Volume 44 No. 1-2

January-February 1983

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This issue reports in part the proceedings of the 35th All India Adult Education Conference on 'Authentic Development and Role of Adult Education' held in Mhow (M.P.) from December 19 to 22, 1982.

Adult Education and Development

The failure of the first development decade brought out many lessons for the planners, administrators, and educators. GNP was thrown overboard, human-beings became the central focus of developmental activities. Growth with social justice became the objective of socio-economic upliftment. Notions like "removal of poverty, inequality, exploitation", "improving the quality of life", "concern for the poor", began to gain currency.

The concept that adult education is an integral part of all developmental activities was not only accepted but began to be advocated by hard-boiled investors and bankers, because for economic development it was essential to promote and develop human resources. Human beings needed to be educated, provided with skill to increase productivity and thereby their income and made conscious of the realities of the situation.

Meeting basic human needs of all became the goal of development. No effort, however, was made to realise the implication of these concepts specially in relation to social, economic and administrative structures, educational systems, cultural traditions and moral values. Nor any step was taken to relate "participation in development" with "decision-making about the goals and patterns of development". Therefore some of those who realised the implications started talking about organising the poor to remove the impediments to development.

People have the potentiality to free themselves from oppressive and depressing situations. But it is difficult for individuals who have all along been victims of exploitation to act collectively. Adult Educators by organising and facilitating the building up of peoples' organisation, would enable the poor to stand on their own legs and give them courage to speak. Adult Educators must help individuals and communities to break the culture of silence and enable them to have self-reliance and self-confidence. In the process of organising the poor, Adult Educators must make them aware of social and economic realities of their lives and assist them to transform the situation, through education, training and development. Adult Educators must also bring about behavioural and attitudinal changes among the intellectuals, academics and the deprived, so that the new society of equals could emerge peacefully.

It may be worthwhile to note that half the population of the poor comprises women. Therefore, the theory for relating 'participation in development' with 'decision-making' must include women, who in a male-dominated society have been left out on the way-side. Their powerlessness needs to be brought into focus and development must mean total change in their lives. And this must become a part of the struggle of all those who are poor and powerless, because authentic development cannot take place when the talents and potentialities of half of our population are not properly recognised.

To have authentic development our 'psyche' and 'ethos' need to be changed. We must look inside and search our own conscience. Adult Educators must concern themselves to give the deprived, including women, voice to speak their tale of woe and assist them to stand on their own legs as free people holding their heads high. Then alone we would achieve authentic development.

A Brief Report

J.L. Sachdeva

The 35th All India Adult Education Conference on 'Authentic Development and the Role of Adult Education' concluded in Mhow(M.P.) on December 22, 1982.

The four-day Conference convened by the Indian Adult Education Association in collaboration with Asha Kala Kendra, Mhow was inaugurated by Shri Arjun Singh, Chief Minister of Madhya Pradesh. 260 delegates from 17 States and Union Territories took part in the Conference.

Inaugurating the Conference, Shri Arjun Singh said that those who become literate through adult education programme should not be allowed to relapse into illiteracy. He said that suitable, attractive and informative teaching-learning material in local dialects and language should be produced to enable neo-literates to stabilize their knowledge of reading and writing.

The Chief Minister said that adult education programme included in the new 20-point economic programme and minimum needs programme besides imparting knowledge of the 3 R's should also make the individual aware of his rights and duties towards the society.

Shri Tejlal Tembhere, Minister for Agriculture and Chairman of the Reception Committee in his welcome address said that adult educators should concentrate more on rural people as they need their attention the most.

Smt. Kamla Devi, State Minister for Social Welfare in her address as special guest said that Madhya Pradesh was the only State in India which had involved Panchayats in adult education work. She said that there were 450 development blocks in the State but so far only 100 blocks had been covered under adult education work. She hoped that the remaining blocks would also be covered in the next few years.

She said that the Government was willing to help the voluntary agencies to undertake adult education work, but at the same time she urged that they should not depend entirely on the Government for funds and should try to raise funds from other sources also.

Shri V.S. Mathur in his presidential address said that the absolute number of illiterates had increased and 42 million more illiterates had been added to the number of illiterates during the last 10 years. He said that development was measured earlier by the growth in GNP rate. But that had never been a true indicator of development. The goal of development these days should be the development of man, he said.

Shri Mathur said that 80% of the expenditure on education was benefiting the upper class and the poor people were not being helped by the present system of education. He said that literacy is a

means to an end, and its ultimate aim should be to provide opportunities to continue one's education.

Shri Mathur said that productive work should be linked with adult education, as emphasised by Gandhiji. He said that literacy of the whole personality should be the objective.

1981 Nehru Literacy Award for eradication of illiteracy and for promotion and development of adult education was presented to Shri C.R. Bhatt, Hony. Additional Secretary of Gujarat State Social Education Committee by Shri Arjun Singh. Mr. V.S. Mathur read out the citation for the award.

Shri Bhatt acknowledging the award said that adult education work should be entrusted to dedicated voluntary agencies, and religious leader should be approached for inspiring the masses.

Dr. T. A. Koshy, Hony. General Secretary of IAEA and Shri Suresh Khandelwal of Asha Kala Kendra proposed the vote of thanks.

The first plenary session of the Conference began with the presentation of the Annual Report of the Association by Dr. T.A. Koshy, Hony. General Secretary, IAEA. It was followed by the presentation of the working paper and formation of groups and sub topics. The delegates were divided into two groups to discuss the following questions:

What is development? What are its components? What is the process of development? What is the role of adult education in development? How can development be assessed? Quantitative and qualitative aspects? Who should be the beneficiaries of authentic development? How can they be involved in the

development programme? Is there a role for adult education in assuring the involvement of the beneficiaries in planning development programme?

At the I.A.E.A. Executive Committee Meeting held in the evening on the same day, it was decided to create Roby Kidd Foundation to promote Adult Education in the country. The trust which is to be registered under the Trust Registration Act will work under the Indian Adult Education Association. It was also decided to present the Nehru Literacy Award in the same year for which it is awarded from 1984 onwards.

Group discussions were held on December 20, 1982, after the IAEA Council Meeting in the morning and continued the whole day.

On December 21, 1982 the proceedings began with the presentation of Group Discussion Reports. The main conclusion and resolution reached at the Conference were summed up in the post-lunch session. The Declaration adopted at the Conference observed that development could become authentic only if it ensured a balanced all-round development of all sections of society, giving priority to the poor and backward sections so that they were not deprived of social justice.

At the session after tea break Dr. Hari Narain, Director, National Geophysical Research Institute and former Vice-Chancellor of Banaras Hindu University delivered the Zakir Husain Memorial Lecture on 'Science Technology and Integrated Development'. Col. Ajay Narayan Mushran, Minister for Sports, Youth Welfare and Forest, Madhya Pradesh, presided.

Stressing the need for planning at the grass-root level, Dr. Hari Narain sugges-

ted the formation of District Task Force teams involving all the State agencies in the district for health, family welfare, agriculture, education and cottage, small and medium scale industries.

Col. Mushran in his presidential address said that the programme had failed at the implementation stage because of the lack of a monitoring system. Stressing the need to launch small plans which, he felt, could generate greater amount of economic return with limited inputs, Col. Mushran said that planning should not be made from above but should involve the people of the concerned areas.

The General Body of the Association passed a condolence resolution on the passing away of Acharya Vinoba Bhave, Sarvshri A.R. Deshpande, Kalyanmal Jaisani and Dr. Roby Kidd. The meet-

ing observed a minute's silence and adjourned for five minutes as a mark of respect to the departed leaders.

The General Body called upon the Government to set up a statutory National Board of Adult Education with a full-time chairman to plan and implement adult education programme in the country and to give grants to organisations and agencies for the promotion and development of adult education in the country, on the line of the University Grants Commission.

The valedictory function of the Conference was held on December 22, 1982. Shri Bhagwat Saboo, former Minister for Agriculture, Government of Madhya Pradesh, was the chief guest on the occasion. ● ● ●

Authentic Development : The Role of Adult Education

S.R. Mohsini

Director, Indian Adult Education Association

Poverty and Industrial Development

Not before long, poverty was thought as inevitable. It was presumed that a large number of people would always remain poor and many of them would be condemned to survive as destitutes. Deserving poor, it was taken for granted, would always live on individual or collective charities while men of exceptional qualities or energy could get the major share in the income and wealth of the nation. It was generally believed that little or nothing could be done to eradicate poverty. This traditional view was, however, challenged by the spectacle of massive and widespread poverty in the midst of great display by a few, of luxurious life, wealth and riches created and produced with the help of science and technology in some Western countries. Poverty and the accompanying conditions it was then realised, were the result of paucity of material resources which could be multiplied and increased through application of modern scientific methods of production. The benefit of this increase would, it was expected, ultimately reach the poor and the destitute. The emergence of this new outlook on poverty coincided with the rise of national movements for independence in the countries under the subjugation of impe-

rialist and colonial powers. People's aspirations went up as independence accompanied by industrialisation and modernisation of agriculture was expected to raise the standard of living of the masses and bring about equitable distribution of income and property.

Development in the Indian Perspective

For Indian people, the attainment of independence meant successful culmination of their struggle against alien rule, which was thought to be mainly responsible for their multi-dimensional problems of backwardness, poverty, deprivation, disease and ignorance. The end of colonialism in India and the dawn of independence, it was hoped, would usher in a new era of prosperity and well-being for its people, and bring advancement and development in all sectors of their life—political, economic, social and cultural.

The ideological commitments made during the struggle for freedom are reflected in the Constitution which Indian people framed for their governance and future direction. The State, according to Constitutional provisions is committed to secure and protect effectively 'a social order in which justice, social, economic,

and political shall inform all the institutions of the national life'. It has to secure for its citizens, men and women, the right to an adequate means of livelihood, to see that the ownership and control of material resources are distributed as best to subserve the common good, and to carry out the operation of economic system in such a manner that does not result in the concentration of wealth and means of production to the common detriment.

The new social order, as envisaged by the great leaders of the Indian people, has to be based on fundamental values of democracy and socialism and must aim at securing total human welfare. The democratic ideals and values direct every one in the society to respect the dignity and worth of individuals, groups and communities, to have faith in their potentialities for change and development and to strive for securing equal opportunities necessary for their healthy growth and development. Below-the-poverty-line existence, low expectancy of life at birth, high birth and death rates, inadequate supplies of food, clothing, shelter and medical care, lack of recreational and cultural facilities, and punitive and restrictive social customs and policies, are against the dignity and worth of human beings and inherently dehumanising and pathological.

The new social order should not only provide enough to meet minimum needs but must also provide to all—men, women, children, youth and old alike—opportunities for achieving social and cultural enrichment, and for enjoying recreational and cultural activities. The welfare of the people, according to the Directive Principles of the Indian Constitution, has to be promoted through a variety of steps including the provision

of right to work, to education, and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved wants; right to an adequate means of livelihood; equal pay for equal work, protection of children, youth and women from exploitation and abuse; just and human conditions of work; maternity relief; living wages and a decent standard of living for workers, free compulsory education of all children upto the age of 14 years; promotion of the economic and educational interests of weaker sections of our society, particularly, those of scheduled castes and tribes, and improvement of public health.

The Constitutional provisions relating to the new social order based on social justice were the outcome of ideological commitments made by the national leaders during the long drawn struggle for independence. Jawaharlal Nehru, addressing himself to the National Planning Committee in 1939 said, 'The ideal of the Congress is the establishment of a free and democratic State in India. Such a full democratic State involves an egalitarian society in which equal opportunities are provided to every member for self-expression and self-fulfilment and an adequate minimum standard of life is assured to each member so as to make the attainment of this equal opportunity a reality.'

The All India Congress Committee, at its Bombay session held in May, 1929, adopted a resolution saying that the great poverty and misery of Indian people were due not only to foreign exploitation in India but also to the economic structure of society which the alien rulers supported so that their exploitation might continue. It further said that in order to remove this poverty and misery and to

ameliorate the conditions of the Indian masses it was essential to make revolutionary changes in the economic and social structure of society and to remove the gross inequalities.

In another resolution passed in March 1931 at the Karachi Congress, it was said that when India becomes free the State should own and control key industries and services, mineral resources, railways, waterways, shipping and other means of public transport. In yet another resolution passed in April 1936, the Congress said that most important and urgent problems of the country were appalling poverty, unemployment, and indebtedness of the peasantry, fundamentally due to the antiquated and repressive land tenure and revenue system. The final solution of this problem involved, the resolution concluded, the removal of British imperialistic exploitation, a thorough change of the land tenure and revenue systems and a recognition by the State of its duty to provide work for the rural unemployed masses.

It was believed that planned development based on the application of science and technology could bring radical changes in political, social and economic structure and remove the host of undesirable conditions, such as, poverty, lack of universal elementary education, illiteracy, ignorance, disease, inadequate health services, unhealthy housing conditions, disgusting sanitary arrangements, and poor social and cultural environment.

Efforts for Planned Economic Development in India

The undesirable conditions did exist in India before Independence, both in its rural areas and urban slums with none

or inadequate technical and material resources required to eliminate them. The Planning Commission, established in 1950 to initiate the process of development, worked out a plan of action for efficient exploitation of the resources, for providing necessary technical and material inputs, for securing greater opportunities for employment and for increasing production. The economic growth and the increase in production were expected to reduce the drudgery that common men and women have to undergo, to raise their living standard, and to provide them enough leisure for enjoyment and entertainment or for intellectual or spiritual pursuits. The common man, it was hoped, would gradually have his due share in social, cultural and educational life of the country and gain the chance of being a full human being, exercising his mind and potential talents in the same way as the privileged persons in the society do.

Due to ideological commitments made by the national leaders, as stated earlier, generally the welfare and well-being of the common man was accepted as the long-term goal of economic development. Efforts were made in every plan to have some provision for social and welfare services. But, while planning for economic development was goal oriented, the plans for social and welfare services were made on ad hoc basis. They lacked specific linkage to the social goals and were geared only to an expansion of existing services. It was expected that distributive justice would follow economic growth after the latter reaches a certain stage of development. But even after three-fold increase in production during the three decades of our planned development, poverty continued to increase as the powerful few, in return of recurrent investment of their surplus income, managed to get lion's share of the

development benefits. This resulted in unequal distribution of income and property, and further impoverished the common man who went on sinking deeper and deeper into greater misery, poverty and ignorance. Inequality produced further inequalities and the income disparities went on widening. Consequently, the conditions of the common man, who already lived in extreme poverty, were further deteriorated by the planned economic development.

Development Strategies under the Five Year Plans

Efforts for planned development in India, did cover, from the very beginning, both economic and social aspects of development but highest priority was, however, given to economic growth with particular emphasis on increasing production through industrialisation and modernisation of agriculture. India decided to struggle hard for higher level of production in a world where it neither could take to expanding frontiers, nor to securing colonies for supply of cheap raw material or cheap labour. Indian people and their government desired to accomplish in one or two generations what had been achieved in many generations by the advanced countries of the West.

In a world of rising aspirations and expectations it was neither possible to postpone welfare measures altogether and make the maximum investment in industrial and agricultural production, nor was it feasible to make maximum provision for social and welfare services which might impede the ultimate well being of the people. Opposing the proposal for nationalisation of existing industries in 1951, Jawaharlal Nehru said that he did not believe that nationalisation was necessarily the panacea for all our ills. He argued that the country had

to produce enough before it could think of distributing it in egalitarian manner and that distribution of poverty was not a virtue in itself.

The policy of 'Production before Distribution' had been at the centre of all strategies for development that were adopted in the Five-Year Plans. The programmes for speeding up production were given top priority. Second place was assigned to social services, and third to welfare services. There was widespread expectation that equitable distribution of income would eventually follow the economic growth accompanied by popular participation in political process. It was generally believed that the rate of growth of industrialisation, agricultural productivity, physical overhead capital investment and per capita GNP were closely associated with increase in the extent of political and economic participation. It was, therefore, anticipated that sustained economic growth and popular participation in political decision-making would lead to higher real income for even the poorest segment of the population. While no direct and specific programme was made for reducing inequalities of income and wealth and for raising the level of living of the common man, many policy instruments were created and introduced to help indirectly to achieve these objectives. These measures consisted of policies concerning taxation, expansion of public sector undertakings, encouragement of cottage and small scale industries, development of socio economic projects, community development programmes, schemes for the improvement of vocational skills, financial assistance programme for marginal farmers and other low income groups, and creation of more employment opportunities for the idle manpower.

The experience of organising programmes and projects of economic deve-

lopment during the last three decades has demonstrated that there was no automatic or even likely trickling down of the benefits of economic growth to the poor and the deprived. Moreover, this experience has also shown that the policy introduced to reduce the inequalities of income and wealth could not ameliorate the conditions of teeming millions who were living below the poverty line, though the benefits of these measures did reach those at the bottom of the lower middle classes or those who were a little above the poverty line.

For speeding up production, plans were made to develop basic and heavy industries under public sector and to induce private industrialists through incentives and concessions to expand their existing industrial establishment or to establish new industrial units. There is no doubt that the pace and direction of industrialization was more or less regulated by the Government but it all depended on the quantum of savings of industrial corporations and individual industrialists. The Government, therefore, had to protect their interests and fix prices at such a level that might leave sufficient margin for their savings. This strategy, consequently allowed concentration of ownership and means of production. It was presumed, however, that such a policy was transitional and could be reversed after the production reached a level where distributive process could be initiated with more confidence to facilitate the development benefits to reach the deprived and the underprivileged in the society. But it has now become very difficult to reverse this policy after allowing concentration of ownership of wealth and means of production for more than three decades of planned development. Those who have been able to acquire, during this long period, enormous economic power wield considerable influence

on agents of administration as well as on politicians. They have amassed enormous benefits from concessions under the discretionary decisions made by administration under political direction. They, in turn, oblige both the administrative and political authorities by offering more profitable and lucrative jobs to their sons or relatives or by providing finances to feed political apparatus. All three of them came to a silent agreement to forestall any policy which might disturb the existing arrangement leading to concentration of wealth and means of production.

Failure of Community Development

Popular participation in political and economic process was considered an essential part of the efforts for planned economic development. Community development programmes, organised in rural areas during the first decade of planned development, aimed at transforming the economic and social life of villagers through building up grass-roots democratic institutions bringing people together, developing them into harmonious and self-relying communities, mobilizing them for common endeavour and stimulating village-level initiative and action. But none of these objectives could be realised. Poverty instead of being reduced became more widespread as did the disparities of wealth and income between large farmers, marginal farmers and landless labourers.

The community development approach did not aim at changing the basic structural barriers to equity and growth. The development agents rather aligned themselves with traditional village elites and thus supported existing economic and social structure. The community development conceptually advocated participatory democracy, but in practice its approach was paternalistic and its

programmes were centrally sponsored and directed. The community development machinery, in fact, was a top-down bureaucratic empire which ignored the rural poor and failed to stimulate people's participation.

Community development approach remained ineffective because the basic conflicts embedded in the rural structure were too deep to be resolved simply by persuasive efforts of community development workers. Issues such as distribution of land ownership and exploitation of the poor and deprived could not be ignored and bypassed. The attempt of community development to proceed smoothly without conflict and friction was unrealistic. It was perhaps wrong to consider the residents of a village as a community. The privileged and the deprived persons with conflicting interests and needs cannot constitute a homogeneous community.

During the first few years of the community development programme there was greater emphasis on social welfare, public works and change in the villagers' attitude. Food production became the main focus of the programme in the late fifties. Introduction of improved techniques, new seeds and fertilisers by the community development machinery, benefited the middle class and rich farmers. The increased production in their farms reduced the prices, decreased the income of the small and marginal farmers and further undermined their economic conditions. The middle class and rich farmers, no doubt cooperated with the community development functionaries but the common villagers did not participate in the work they had started. It was considered to be due to the inherent fatalism of the rural people and their general apathy towards improving their own standard of living. The functionaries of community development and

the policy makers above them took time to realise that the common villager did not participate as he felt that the benefit of the programmes would not accrue to him.

A New Strategy for Development

Within ten years of its commencement, it was realised that the Community Development Programme had failed in extending its benefits to the rural poor. The efforts, then, started to devise special programmes for the persons specifically identified as belonging to the target group of small farmers, landless agricultural labourers, and artisans. Firstly, the two specific areas, that is, drought-prone and desert areas were identified where the rural folk were finding it difficult even to survive. The scheme for developing irrigation potential, afforestation and pasture or checking desertification were prepared and implemented. These programmes were combined with projects to facilitate development of productivity and productive resources in these areas and of their poor inhabitants.

Secondly, various programmes were prepared and implemented for persons specifically identified as rural poor. The Small Farmers' Development Programme was started in 1971 to assist small farmers in raising their income by adopting improved methods of agriculture, by acquiring minor irrigation sources, by diversifying their farm economy through subsidiary activities like animal husbandry, dairying, and horticulture, and by procuring the required inputs and credit from cooperative and commercial banks. Under the Minimum Needs Programme provisions of free subsidised services were made in 1975 for those living below the poverty line to improve the level of their 'Social consumption and to increase their productive

efficiency. Under this programme was provided a package of services including elementary education, rural water supply, rural roads, rural electrification, housing assistance, environmental improvement and nutrition. Integrated Rural Development Programme was introduced in 1976 to assist the rural poor to derive economic benefits from the developmental assets of their area. Besides the small and marginal farmers, this programme was also expected to cover landless agricultural workers, and rural artisans. It emphasised family rather than individual approach for the identification of beneficiaries. A Food for Work Programme was initiated in 1977 to create additional employment for the rural poor. The surplus food grain available in the buffer stock was utilised for payment as wages to the rural poor for constructing irrigation tanks, school or panchayat buildings, drinking water wells, and paving of village streets. These works were often executed through contractors.

There is no doubt that some benefits did reach the poor through all these programmes but the actual impact on the income of the beneficiaries has been marginal and in many cases of doubtful significance. There were many factors responsible for that, such as, the deficiency of the operating agencies, the lack of coordination among the concerned departments and the inability of beneficiaries to understand the network of these programmes and to safeguard their interests. Due to ignorance, a large portion of the benefits quietly went to the middlemen or to those who were above the poverty line. The lower ranks of the rural poor, in most cases, were left untouched.

Authentic Development

Indian efforts for development, good

as they are in terms of economic growth, have been dismal failure in terms of social justice. Poor people have been hurt rather than helped by the recent development. Its focus has been on machines or institutions and not on man. Authentic development has to concentrate on developing self-fulfilment and self-realisation of human potential, which cannot be achieved unless it leads to reduction and eventual eradication of poverty and to elimination of inequality in all its forms. Authentic development embraces all dimensions of improvements in the life of individuals, families and communities. It demands fundamental transformation of societies socially, culturally and politically. Seen in this perspective the sharp distinctions that are generally made between different sectors of development are forced to give way to a more integrated view of development.

The main purpose of development is liberation and development of Man and he cannot be liberated or developed by others. He alone can liberate or develop himself. Man is being oppressed in our society. He is denied access to resources necessary for his growth and development. He does not have the freedom to grow. Authentic development must cause both the rich and the poor to change their values, attitudes and behaviour, facilitate redistribution of wealth and provide to the poor access to resources. All the changes have to be brought about by man himself. As the Dar-es-Salaam Declaration (1976) asserts, "It is the process of deciding for himself what is development, and deciding in what direction it should take his society and in implementing those decisions that man develops himself. For man does not develop himself in a vacuum, in isolation from his society and his environment; and he certainly cannot be developed by others.

Man's consciousness is developed in the process of thinking and deciding and of acting. His capacity is developed in the process of doing things."

Human resource development is also necessary for economic growth. The concept of investment in human capital is at least as old as "The Wealth of Nations" in which we find many propositions to improve the efficiency of resource allocation within the educational system. We also come across therein a passage which compares the educated human material with the expensive machine. It maintains that while an expensive machine before it is worn out, replaces the capital laid out upon it, the educated and trained man also ordinarily replaces the whole expense of education and training during his uncertain duration of life. The classical economists, however, could not fully develop the idea that investment in human resources could be consciously used to stimulate economic growth. They devoted less attention to investment in human resources' relation with the economic growth and development. The rapid rehabilitation of post-War German and Japanese economies has demonstrated that more developed human resources can absorb large quantities of physical capital at higher levels of productivity, while the poor countries with comparative under-developed human resources have limited absorptive capacity. Well-developed human resources, therefore, contribute to economic growth in the same manner as the latter makes it possible to invest resources in educational development. "A good educational system may be the flower of economic development, but it is also the seed."

We should not measure the return on human resource development solely in terms of its contribution to productivity, nor should we consider education and

other means of human resource development as human rights irrespective of their contribution to economic growth. Increase in productivity cannot be regarded as the exclusive test of the effectiveness of human resource development. The enhancement of freedom, dignity and worth of man is certainly the ultimate goal of all development. But the idea that investment in man must be productive, also cannot be rejected. Otherwise, the goal of economic growth will have to be given up as it depends on the availability of efficient and capable personnel. The development of man for himself is certainly the ultimate objective but it cannot be attained without economic growth and development. In our world of today, we need all-round development—political, cultural and social as well as economic—and human resource development is essential for achieving all this.

The economic, social and psychological well-being of the entire population—the ultimate end of all development—cannot be achieved merely by providing an infrastructure and organisational machinery to provide services. Attention has also to be given to the development of ability among people to use and benefit from them as mere availability of services does not assure their acceptance or their effective use. The delivery system cannot do anything if the receiving system is out of order. The common man who is on the receiving end can use the services if he is associated with the plan of development at both planning and implementation stages. Ways and means will have to be found to start the development process from below. Underdevelopment is a human problem and planning for development means changing man. The real target of development, therefore, is human being who must remain the centre of all strategies for development. Helping the poor and his

community by delivering a package of services including material and financial assistance through a government machinery creates dependency syndrome. This approach can neither promote the development of a self-reliant community nor stimulate the poor man to have self-confidence and initiative, so necessary for total development. What is required is to develop self-reliant local organisation or institutions of the poor, by the poor and for the poor. Individuals living in oppressive situations and disheartening circumstances find it hard to change them. It is the collective strength which can rouse them. There is a need, therefore, to build up people's organisation without which neither awareness of social realities, nor action to change and transform them is possible. It is only people's organisation which can create a new society where social justice and improved quality of life are ensured and the dignity and self-respect of the poor and the oppressed are restored.

Role of Adult Education

The poor people's positive response towards development programmes is the necessary condition for achieving the objectives of authentic development. Their access to these programmes and proper utilization of services depend upon their ability to take initiative and to play an active and positive role in the process of development. They are not yet ready for that. Adult education has to prepare them. The preparation has to be made at two levels. The poor and the deprived must be enabled to take initiative for building up local organisation for development. This may be called Adult education for development. Secondly, educational inputs are also required before the commencement of or during the implementation of specific programmes of development. It is true that most of

the educational inputs have to be furnished by experts and specialists, such as, agricultural extension worker and other development functionaries. But it is the function of adult education to create awareness about the programmes of different departments and to prepare the target group for getting benefit from them. This part of educating the poor may be termed as Adult education in development.

Development means planned efforts towards change for the better. For this, people's dissatisfaction with the existing realities; their conviction that change is possible and that they have to have the ability to build up their own organization for planning the desired change, are necessary conditions. Adult education has to help them at all these stages through which every community has to pass when it decides to tread the path of development.

Nearly half the population of India is living below the poverty line. Being culturally deprived and engrossed in their life of toil and hardship, they remain unconscious of their misery and its causes. Most of them believe that the accident of birth has determined their status in life and it cannot be changed. They are victims of apathy, fatalism, superstitions, suppressed discontent and indignation and of all other elements of the culture of silence. It is the function of adult education to help them become aware of the realities of their existence, to make them dissatisfied with their miserable conditions, arouse in them the desire for change, create amongst them an understanding that change is possible and inspire them to have the conviction that they can change the existing conditions by their own individual and collective efforts.

The first task of the adult education

worker is to select the target group from among the categories of rural poor, such as, landless, near landless, small and marginal farmers. They exist in large numbers in many districts or sub-districts. The districts having these categories of people may be identified with the help of population census, agricultural statistics or available primary surveys. The target group can be located by hurriedly surveying these districts and sub-districts. Then comes the stage of working with the target group. The adult education worker has to do non-directive counselling by sitting and listening to the problems of poverty of individuals and groups, rather than telling them what has to be done.

Extremely poor and exploited people have an in-built defence mechanism and do not readily trust outsiders. Rapport with them has to be established on a much deeper level of interpersonal trust, and the worker can know when he is accepted by them. To reach this stage, adult education worker has to gain the confidence of the people by showing genuine respect for them, by accepting them as equal partners in development work and by establishing close and warm relationship with them. It is only after establishing such a relationship that he can understand them and their culture of poverty without which he cannot either awaken their critical consciousness or mobilise them to initiate the process of development or to participate in it. After gaining their acceptance and confidence adult education worker can profitably organise the programmes of dialogue; and discussion to achieve the objectives of adult education for Development. These objectives may be enumerated as follows :

- to arouse the desire, aspirations and will to improve their life situation;

- to create consciousness of their problems and of the need to voice their grievances against injustice and exploitation;
- to build self confidence which may make people believe that they can shape their own future through interlinking learning, dialogue, reflection and concrete action;
- to stimulate the desire and the will to attempt for optimum realization of their potentialities;
- to promote amongst them critical thinking and encourage scientific attitude and rational behaviour; and
- to help them liberate their thought and action from the forces of compulsion and coercion.

Dialogues and discussions to achieve the above objectives, must be organised on topics and themes closely related to the life of the target group, such as, issues related to legal literacy, fundamental rights, rights given under Directive Principles of State Policy, 20-Point and Minimum Needs Programmes, and other schemes for the uplift of the poor. These dialogues should also deal with the problems of health, hygiene, nutrition and disease, and must lead to the discussion of poverty, its nature, causes and remedies. These efforts must ultimately lead to action and to building up of people's organisation for development. Adult education worker, then, has to help the people's organisation to initiate programmes for development, which would require, both at the planning and implementation stages, certain educational inputs that need to be provided by him and by other concerned specialists and experts.

Adult Education in Development

To achieve all round development of the target community, diversified educational elements have to be diffused and disseminated through the varied activities of the people's organisation and throughout the social life of the community. The adult education worker has to stimulate among individuals and groups in the people's organisation a desire to study their individual and community problems and to make effective plans for their solution based on available resources in the community and outside.

People's organisation will need the help of specialists and experts at all the stages of study, planning and implementation. For improving the living conditions of their members, people's organisation will have to undertake projects related to health, sanitation, agriculture, small scale industries, nutrition, housing unemployment, etc. The help and guidance of experts and specialists will be of great significance to the people's organisation when it plans to launch a new project. The information provided by experts would certainly help the people and their organisation in taking right decisions at planning as well as implementation stages. The functionaries of various Government

departments are assigned to provide technical and financial assistance to the poor. Their assistance can be put to best use if it reaches them when they need it most and when they are ready to utilize it. The adult education worker has to serve as a liaison between the Government officials and the people. He has to keep them well-informed about the kind of assistance that is available with the various Government departments. He also has to inform the officials about the people's readiness to receive particular assistance and help. He has to attempt to arrive at an integrating point where the people's development plan and official assistance can meet.

The adult education worker has to prepare at every stage of development an educational plan with the co-operation of the people's organisation, according to the needs of a particular phase of development. These programmes can be organised through learning-cum-discussion groups for identifying problems, and for preparing plans for solving them. Educational programmes on ideological themes, such as, democracy, welfare state and the new social order should also be organised but at the stage when people are able to understand them and are ready to put these ideas into use.



Inaugural Address

Arjun Singh

Chief Minister, Madhya Pradesh

OUR country has been independent for 35 years now, and yet only 36% of the people in our country are literate. 64% of our population is still illiterate. A broad survey of the illiterate population has revealed that the percentage of illiteracy is more among women than men. Illiteracy is more widespread in rural areas as compared to urban areas, and it is much more among tribals, scheduled castes and low-income groups as compared to the general population. The 1981 Census figures show that we have to do a lot of work in this direction. In the backdrop of the present situation, Prime Minister Mrs. Indira Gandhi in the 16th point of her 20-Point Programme has urged to remove illiteracy from the country. It is the responsibility of all of us to see that every possible effort is made to solve this national problem. The success of this Conference would be judged in this context.

The Adult Education movement in our country is 34 years old and it has seen many ups and downs. In the beginning its very necessity was challenged. But now it is a matter of great satisfaction that the importance of this movement for the society is being recognised all round. Taking advantage of this wide public support, our first priority should be to ensure active participation of the masses. In the modern times, knowledge

is not limited to one's personal use or benefit. The ordinary level of knowledge or education has far-reaching consequences for the resurrection of the entire nation. It has been universally accepted that poverty and illiteracy are directly related. In this connection, the importance of the movement in the rebuilding of India has to be similarly accepted. For the upliftment of our society, it is very necessary that each one of its members realises his rights and responsibilities and for this literacy is a must.

According to the quarterly report of the Directorate of Adult Education, Govt. of India, issued in May 1982, our State has run the maximum number of literacy centres and has made the largest number of illiterates literate, excelling all other States. This indeed is a matter of great satisfaction for us.

Madhya Pradesh can rightly claim to be a pioneering State in the field of Adult Education, as the social education movement was launched here immediately after independence in 1948 when we also committed ourselves to the goal of eradication of illiteracy. Apart from running literacy classes, illiteracy was attacked through various other means like setting up of village libraries, distribution of literature for neo-literates, programmes for artisans/craftsmen,

community lectures and films. In the changed circumstances prevailing today, all these means are being used with necessary modifications. Besides these, 34 rural functional literacy projects, 51 civic education projects and 51 unified child development projects are being run under the National Adult Education Programme. Of these, 40 projects are being run in areas where tribals and harijans are greater in number. With regard to other projects also, care has been taken to locate them in areas where low-income groups are in majority.

Madhya Pradesh government has vowed to make all the 94 lakh illiterates falling in the age group 15-35, literate by the end of this decade. We, however, hope to achieve this goal even earlier.

I would like to put forward two issues for the consideration of this Conference.

The first is that those people who come out of literacy classes should not relapse into illiteracy. This problem should be given a serious thought, and practical suggestions should be made. Secondly, I would like to draw your attention to the need for appropriate reading material. All the States of this country have a number of dialects and tribal languages. The reading material prepared so far is in conversational Hindi. To make the Adult Education movement more meaningful, experts should think of ways and means to make educative and attractive reading material available in different dialects at the earliest.

I am convinced that the Conference will consider this issue of national importance from all possible viewpoints and the decisions and conclusions finally reached, will give a new direction and impetus to the adult literacy movement. ● ● ●

AFTER Independence, the aspirations of Indian people rose high. The nation's death rate was falling more rapidly than the birth rate, on the one hand, and the people's aspirations were growing faster than the production, on the other. The growing aspirations were reflected in the Constitution that they adopted to govern themselves: "The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life" and shall direct its policy, towards securing among other things "(a) that the citizens, men and women equally, have the right to an adequate means of livelihood; (b) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good; and (c) that the operation of economic system does not result in the concentration of wealth and means of production to the common detriment."

Authentic Development

The Planning Commission constituted in March 1950, was expected to help the Government in its effort to promote the welfare of the people by efficient exploitation of the resources, by increasing production and by offering opportunities to all for employment in the service of the community. The central objective of planning in India, as described in the first Five Year Plan, has been to "initiate the process of development which will raise living standard and open out to the people new opportunities for a

richer and more varied life". Our planning, however, has been production oriented. The economic growth and the increase in production, it was expected, could raise the standard of living of the common man, reduce the drudgery he has to undergo, and increase his leisure which he can utilise for enjoyment and entertainment or for intellectual and spiritual pursuits. The common man, it was expected, then, would have his due share in the cultural and educational life of the country and gain the chance to be a full human being, exercising his mind and potential talents in the same way as the privileged persons in the society do.

The Declaration of Dar-es-Salaam, rightly proclaims that "Man makes himself. It is his ability to act deliberately, for a self-determined purpose which distinguishes him from the other animals. The expansion of his own consciousness, and therefore of his power over himself, his environment, and his society must therefore ultimately be what we mean by development". This, indeed is the "Authentic Development" which all mankind should strive to achieve.

Are We on the Right Path?

About three-fold increase in our total production and about four per cent (3.5%) growth rate of national income, during the three decades of our planned development, is not an insignificant achievement. Our agricultural production has increased at the rate of more than two and a half per cent and the industrial production has grown at the rate of 6%. The production of food

grain, amounting to 5 crores and 50 lakh tonnes in the first year of the planning period, grew to the tune of 10 crores and 85 lakhs by 1979. The performance of food industries has also been remarkable. The production of sugar went up to more than 58 lakh tonnes from 10 lakh tonnes in 1950. The total product of Vanaspati which was less than two lakh tonnes in 1950 has risen to more than 13 lakh and 50 thousand tonnes. Other industrial sectors have also shown a reasonable rate of growth. Production of cotton cloth, for instance, has increased twofold from 400 crore metres in 1951.

While production increased manifold, poverty could not be reduced and the standard of life of the majority of our people did not rise. This could have been otherwise if employment opportunities were generated with a faster speed or assets were redistributed equitably. About 21 million persons were reported to be unemployed in 1978. Looking at the distribution of assets in rural areas, where the bulk of our people live, one may find the top 10% still holding more than 50% of the total assets while the lower 30% have a share of barely two per cent. Small and marginal farmers, constituting over 70% of the holders operate barely 24% of the land—the principal productive asset in the rural area. Similar conditions prevail in cities and towns. People below the poverty line constitute more than 48% (48.13%) of our total population. About 51% (50.82%) of the rural population and more than 38% (38.19%) of urban inhabitants belong to this lower section of our society. They continue to survive under inhuman conditions, with unsatisfactory supply of food and water. Deprived of human dignity and self-respect, and unaffected by the advances of science and technology, education and culture, they continue to live below

the subsistence level and devoid of all hope of personal growth and development.

One can conclude from the facts cited above that despite our magnificent performance in accelerating the rate of economic growth, we have miserably failed in achieving the goal of social justice and in providing to a vast majority of our people opportunities for their personal growth and development. There was something wrong in our approach and strategy as the benefits of development could not reach the common man who went on sinking deeper and deeper into greater misery, poverty and ignorance. Perhaps, we did not realise that unbridled economic growth enriches the powerful few and makes the powerless silent majority more poor. With a view to accelerating economic growth and development, those who were engaged in industrial pursuits were given some concessions. It helped them increase their economic power and control the operation of the economic system for their own benefits. They continued to get lion's share in production in return of recurrent investment of their surplus income and savings. This resulted in unequal distribution of income and property and impoverishment of the common man. Poverty, economic exploitation and deprivation, malnourishment and disease, illiteracy and ignorance became widespread.

Our experience in implementing the socio-economic programmes under the rural and urban community development projects has taught us similar lessons. Community approach in villages or in urban neighbourhood could not change the living conditions of the ordinary people—the silent majority. Most of the benefits of these projects also went to the articulate and well-to-do few. It was perhaps wrong to consider the residents of a

village or an urban neighbourhood as a community. The privileged and the deprived persons with conflicting interests and needs cannot constitute a homogeneous community. All of us are now aware of these hard facts and naked realities, but still, we find it difficult to chalk out a workable programme and a suitable strategy to change them. The provision of Minimum Needs Programme, which makes it necessary to identify people below the poverty line and provide them opportunities to fulfil their minimum needs "social economic, cultural and educational", is an evidence of our awareness. Adult Education Programme and socio-economic schemes included under the Minimum Needs Programme show our concern for the poorest sections of the society. Let us try to identify categories of people who fall below the poverty line, and visualise their needs and interests. It will help us to conceive the role that adult education can play in sowing the seeds of Authentic Development.

People below the Poverty Line

The people who are below the poverty line, are largely outside the organised sector or regular labour force. They are mostly either self-employed, or work for private employers. They belong to various categories, such as, household workers, small and marginal farmers, landless farm workers, traditional artisans and petty shop-keepers unskilled or semi-skilled labourers, mothers from poor families and destitute women. They are outside the organised sector of employment and are, therefore, not governed by any promotion system which works on the basis of specific standard and certificate. Their work situation is such that they do not find any benefit in becoming literate and therefore remain illiterate throughout their lives. There is little that functional literacy can do to help them improve their economic and

social conditions. Unskilled labourers do not require any vocational training for the work they do. Skilled labourers outside the organised sector need credit facilities more than further training to improve their skills. Farm workers and labourers with some skills, hired by private employers do not have the freedom to adopt new ways of doing things as they have to follow the instructions of their employers. They do not hope to get any reward for learning new skills or for getting training in improved methods of working. Economic projects for the disadvantaged and the education element in these need, therefore, to be focused on specific groups with homogeneous, socio-economic backgrounds, interests and aspirations. This cannot be done on the basis of geographical or sectoral approaches, such as, village project or cottage industry project. The new approach can be adopted only when people participate in identifying their priorities and in the planning and implementation of the new projects.

Majority of our people belong to the culturally deprived and economically exploited sections of the society. They have a lot of socio-economic problems but no knowledge of the steps that need to be taken to solve them. They badly need a change in their living conditions, and a raise in their level of income. Many of them accept their misery and distress as their lot. They believe that the accident of birth has determined their status in life and only a miracle can change it. Poverty does not have solitary existence. It has a host of accompaniments—apathy, fatalism, superstition, ignorance, suppressed discontent and indignation. All these elements conspire to create a culture of silence in which the deprived and the depressed are 'nurtured and nourished'. Their inherent talents and capacities are kept dormant and they are

restrained from becoming aware of the deplorable realities of their existence. Stripped of courage and boldness, they are unable to face and change them.

Need for People's Organisation

People have inherent potential to liberate themselves from their oppressive situations and disheartening circumstances. But the process of liberation is a difficult experience for those who have all along been in bondage and without hope. Individuals under such situations find it hard to remain upright. It is the collective strength which can rouse them. There is a need, therefore, to tone up their social life and help them discover their cultural identity and build up relations of solidarity with others in the community. This may facilitate the process of development of people's organisation without which neither the awareness of social realities nor the action to change and transform them, is possible. It is the people's own organisation that can make the depressed and the deprived realise the realities of life, and help them give expression to their needs and aspirations, and become effective instrument of building a new society, which would ensure distributive justice and improved quality of life, and restoring their dignity and self-respect, lead gradually towards the development of full humanity.

Adult Education for Development

The education required for initiating the process of building people's organisation cannot be imparted in a classroom. It has to be built in human relation experienced in face-to-face situations, group interactions and community environment. It is in the community action that real learning takes place. People acquire better insight when they explore the causes of their poverty, identify the potentialities and

constraints working for and against their betterment, and formulate and implement specific socio-economic projects. Learning needs are best met when the learners participate in action projects organised by them to solve their day-to-day problems related to health and hygiene, water supply and nutrition, low level of income and existence below the subsistence level. Educational inputs divorced from action projects are generally of no consequence so far as their impact on the life of the common man is concerned.

People's organisations which are necessary to perform the function of initiating and directing action projects can be built up on the widely shared feelings of discontent with the existing conditions. It requires a great understanding of man and society, and skills in social engineering to enable the people, brought up in a culture of silence, to bring to surface the discontents which have been lying dormant for long. It is only when the feelings of discontent are verbalized and discussed and when community agrees on common issues, will the people's organisation spring to life and make it possible for the ordinary people and the silent majority to work cooperatively to resolve some of their common problems. Friendly discussions on the causes of poverty, provocation to give expression to the feelings of exploitation and deprivation, stimulating exchanges of experiences, and the encouragement of hope, however faint, are some educative steps that need to be taken by an adult education worker for bringing to the surface discontent and for awakening the desire for action. For building up people's organisation and working with it, which may be called adult education for development, one has to identify different groups and indigenous leaders of the deprived comm.

unity and to establish rapport with them. It is only through them that communication can be maintained with the people. After the process of development is initiated by the people's organisation, educational inputs are required at every step to direct it on the right path. This part of adult education may be identified as education in development.

Adult Education in Development

To achieve the objectives of development, adult education will have to be diffused and disseminated, through all the varied activities of the people's organisation, and throughout the social life of the community. Drawing upon his understanding of the process of human relations, his knowledge of the available resources and his acquaintance and working relations with specialists and resource persons, the adult educator can stimulate among individuals and groups in the people's organisation a desire to participate in the study of social realities and specific situations, in making plans for solutions to problems, in using available resources, and in widening the living experiences of the organisation and its members. Adult education worker must develop an understanding of the total developmental process and the place of education in it. He should view adult education as "a vital flow of nourishment" through all development activities rather than as a separate service activity.

For making the process of human relations creative and educative, and for organising the development programme as a consciously controlled process of socially desirable change, adult education has to operate at three levels. It has to work with the individuals and formal and informal groups of the community. It has to enter into a relationship with people who have the necessary material and technical resources required for the programmes of the people's organisation.

It is also required to work, with subject specialists and experts so that their knowledge can be made available when needed. These three processes may be started separately but their activities will have to be coordinated as integral parts of the whole process of education and social change. The most important task would be to develop convenient avenues where all the three processes can converge and make the educational process a meaningful experience for all the three groups of participants.

An adult education worker will have to work with the people's organisation, rather than for it. He can help initiate the process of community action by taking three steps. First of all, specific needs or problems will have to be brought to the realm of social consciousness. Then, emotional desire to meet them will have to be developed, and lastly a plan of action based on group thinking and interaction will have to be prepared and implemented. Full advantage has to be taken of compelling circumstances and situations of conflicts. Adult education workers must not prevent people from using these circumstances and situations for launching the action programme. Adult education worker, while working with people's organisation, should at no stage forget that he is there to facilitate the process of community action, that his job is more to listen than talk, more to learn than teach and that he should facilitate rather than lead. All the three steps for community action as well as the pace of movement shall have to be determined by the people themselves. People's organisation must remain as people's organisation if results are to be achieved. The adult educator may work with those who can provide material resources or with others who can make their knowledge and expertise available to the organisation. But the decision

regarding the acceptance of the outside assistance and expertise must rest with the people's organisation.

Content and Media for Adult Education

The projects of the people's organisation require specific educational inputs at different stages of their development. Adult education worker with the help of specialists and experts, must organise educational programmes on areas of knowledge required at different stages. People need to be made aware of socio-political issues and of such matters as problems concerning concentration of wealth and means of production, land reform, urban ceiling, cooperatives and trade unions. They need to learn how to improve their productivity and earning power and about the systems of training, credit and support available in the society. They can improve their living conditions if they have knowledge in the areas of health and disease, nutrition, child-care, family planning, etc. Programmes for leadership development are also necessary as people must undertake more leadership roles in the people's organisation. They may also be taught literacy skills whenever they need them.

Conventional teaching media centred around classroom teaching do not appeal to the poor illiterate adults, adult education workers and subject specialists, therefore, should make use of media like dialogue and discussion; dramatic performance and street-corner plays; film and puppet shows; song and dance; reading out printed material or showing exhibition of illustrated posters and other exhibits, followed by group discussion; social and religious events and festivals. The programmes presented through these media must be linked up with some specific development activities so that it may satisfy both the learning and the recreational needs.

Spare Humanity from Convulsions

The theme of adult education and development seems to be fascinating, convincing, and workable when presented on paper. At the implementation stage it is confronted with many obstacles and difficulties, which are not so easily surmountable. It is hard to find the right type of persons to work with the poor. All of us, adult educators and social workers, are much above the poor people in social and economic status. We are, therefore, the beneficiaries of the existing dehumanizing system which discriminates while distributing its privileges and creates problems of poverty and deprivation. How many of us can have identification with the poor people, get their confidence and establish comradeship with them? A few of us might succeed in these efforts. But even they would be puzzled and perplexed if people's organisation comes into conflict with the establishment, or if those in power try to absorb and take over the people's projects by bestowing rewards and privileges on their leaders and winning them over to their side—thus depriving the people's organisation of its power to fight back, rendering it harmless.

Many groups in various parts of India are engaged in working with the poor. Some of them are operating independently and some others are financed by the international agencies which are termed as "Poverty Industry" by Prof. P.C. Joshi for their tremendous investment in this twentieth century enterprise. Nobody can solve the problems of the poor people. It is only they who can find the solution and they will find it one day. Adult educators and social workers should function as catalysts and help them to find it earlier, so that humanity may be spared from catastrophic convulsions which it will otherwise have to face.



Group Discussion Reports

Group A

Chairman : Dr. T.A. Koshy

Rapporteur : Shri K.G. Balakrishna Pillai

AFTER detailed discussions the Group came to the following conclusions :

Authentic Development

Development becomes authentic only if it ensures a balanced all round development of all sections of the society, giving priority to weaker and the backward sections so that they are not deprived of social justice.

Development Process

Goals of authentic development can be achieved by :

- Creating awareness about the realities regarding problems and also about the potentialities which can be explored by individual and collective effort for solving the problems.
- Providing relevant knowledge and skills required for economic growth and for improving quality of life.
- By bringing about attitudinal changes conducive to development through social change.
- By motivating the people for planning and implementing individual and collective action programme.

- By creating an environment conducive to people's participation in planning for development and in implementation of the plans.

Role of Adult Education

Adult education has a significant role to play in building up strong local leadership among the weaker sections so that the beneficiaries are able to get due benefits out of the programmes implemented by the various developmental agencies.

In order to play this role, adult educators should be committed to the cause of authentic development.

It is only through action-generating adult education that authentic development can be materialised.

Assessment

Authentic development can be measured quantitatively and qualitatively using proper yardsticks for assessment. A few indicators are mentioned below:

- increased employment opportunities and increased income level, sufficient to provide at least the minimum basic needs for those who are below the poverty line;

- better re-arrangement of consumption priorities;
- increased individual and collective action so as to derive the benefits of the programme implemented by the development agencies;
- increased participation in civic and community welfare activities;
- change in attitude conducive to development;
- distributive social justice;
- increased sense of achievement;
- increased urge to share one's experience with others;
- desire to acquire more useful knowledge;
- increased level of literacy;
- increased ability to function in

pressure groups so as to get due assistance from government, etc.

Involvement of Beneficiaries in Planning and Implementation of Development Programmes

By adopting participatory research approach, the beneficiaries can be involved in needs assessment and resource survey based on which micro-level development plans can be formulated. These micro-level plans can form the base of macro-level planning so that the process of planning can begin from the bottom. This process will ensure timely provision of appropriate supplies and services required for implementing the plans.

There should be an in-built monitoring and evaluation system for proper implementation of the Adult Education Programmes.

Group B

Chairman : Dr Om Shrivastava

Rapporteur : Shri M.K. George

THE 26 participants of the Group under the chairmanship of Dr Om Shrivastava had a stimulating three-and-a-half-hour discussion. The discussion was amply interspersed with insightful case studies which could not be included in the report for the sake of brevity.

The discussion began with the participants' reaction to the working paper which most of them agreed was an excellent piece of work. The consideration of the main thrust of the paper led to the first and major question—what is development?

What is Development ?

By development we understand the

organisation of the people especially the most disadvantaged (the 48 per cent below the poverty line) based on a critical awareness of their socio-economic and political situation, and an ability to design, execute and evaluate action programmes for the satisfaction of their needs as individuals and as a community, without undue fear and surrender to repressive and exploitative forces.

In our way of understanding development there is no place for attitudes like "they should do something", "they should be so", etc. Our approach to people won't be that of a potter to clay. It would be characterised by a readiness to accept the inherent capabilities of people and patience to help them to trans-

fer this on to other areas of their life. A case in point is that of Rajasthan villagers who have such organising capacity that they can feed up to 10,000 people.

Development would mean provision of basic needs. Development would also mean an 'achieving society' motivated and guided not by consumeristic values, but by genuine human values. Development is not achieved through charity, or relief work, or programming but through conscientization and liberation and action programmes taken up by people on their own behalf. Development would not be a purely individual phenomenon. It would be a communitarian process, where the individual is respected. Development means achievement of distributive and social justice.

Development will be an all round process touching social, economic, political, cultural and spiritual aspects of a person and community. Development also would mean new social structures where healthy changes can be stabilised.

Components of Development

Commitment

Basic to authentic development is a commitment to the people, to be with them, to listen to them and to work with them even to the point of and through confrontation with vested interests.*

Skills of Analysis

It is only when a community has achieved reasonably good analytical skills that authentic development can happen. This analytical skill will help the people to penetrate the socio-economic, political and cultural aspects of their life.

Formation of People's Organisation

The formation of people's organisa-

tion through which people take power into their hands will be another key component of development.

Leadership

For authentic development contrary to the 'politics of connection' a new type of leadership should emerge. This leadership may not be of one person. It might be a collective one; also situational in the sense of different needs and priorities giving birth to new leaderships. A 'spearhead' team approach would be relevant, too. In all these, accountability of the leadership will be a major characteristic.

Development Workers—Catalysts

Development workers will not be 'experts'. They will be facilitators, resource linkers and catalysts.

Beneficiaries of Development

Who will be the beneficiaries of development? Every human being. But, on the basis of certain historical facts we will have to make a preferential option for the most disadvantaged. Our hope is that these disadvantaged will not in their turn become the oppressors, instead herald a new just society. As professional adult educators we will also have to be open to the possible beneficiary groups of professionals and other groups in need of continuing education.

Role of Adult Education in Development

Adult education can no more stop at delivering information and remain uninvolved. Adult education will be a spiral process of acquiring knowledge that leads to the organisation of people, a plan of action, analysis, further knowledge and further organisation of people. Hence, it will take the form of popular education enabling people to regain their lost power. Adult education centres thus

will become centres of people's organisation where the real learning will take place through action. The learning needs will then be met through active participation of the learners in action programmes organised by themselves.

As the working paper points out adult education will have to operate at three levels. "It has to work with the individuals and formal and informal groups of the community. It has to enter into a relationship with people who have the necessary material and technical resources required for the programmes of the people's organisation", as also with subject specialists and experts.

Adult educators will be facilitators, resource linkers and creators of an environment for learning. Adult educators in effect also become development workers.

This way of understanding development and adult education will have radical effects on training programmes,

research and evaluation. *Participation* will become the key word. Research will become a learning process by the people, for the people and among the people along with the so-called researchers.

Measurement of Development

The key question in assessing development would be—"Have our people become more self-reliant?" "Do they make their own decisions?" "Do they, assert themselves?" "Have social and distributive justice been achieved?" Or more specifically, "Have Indian Constitutional objectives been reached?" Other ways of looking at the same would be in terms of achievement of basic needs, reduction in the gap between poor and rich, amelioration of social problems, attitudinal changes, etc.

Who would assess and how would they assess? Ultimately, once again, we believe that the final word will be that of the people. ● ● ●

The Declaration

OVER 250 adult educators and practitioners in the field coming from 16 States and Union Territories of India assembled at the 35th All India Adult Education Conference held in Mhow from December 19 to 22, 1982, emphatically declare that the sole purpose of development is development of man and not merely of things. While growth may be necessary and even desirable, we reject the idea of growth first and justice in the distribution of benefits later. While satisfaction of basic needs is essential there are other goals and values which must at all times be adhered to. Only in conditions of freedom and liberty human personality has the chance to flower and develop. Therefore, like the freedom of expression, the right to give and receive ideas is fundamental. Development should mean achieving a society motivated and guided not by mere consumerism but by genuine human values. Development is not achieved through charity, relief work or welfare programmes but through conscientization, liberation and action. However, development should not be purely an individual phenomenon but should be a communitarian process, where the individual is respected and where the value of cooperative effort is appreciated. Development should mean distributive social justice. It will, therefore, be an all round process touching social, economic, political, cultural and spiritual aspects of a person and a community. Development would also inevitably generate a new social structure and healthy changes in society.

Development becomes authentic only

if it ensures balanced, all round development of all sections of society giving priority to the poor and backward sections so that they are not deprived of social justice. Authentic development is achieved when social change is generated and new social structure is created by people's organisations which fight oppressive forces that keep them down.

Development Process

Goals of authentic development can be achieved by:

- i) creating awareness about the realities regarding problems and also about the potentialities which can be explored by individual and collective efforts for solving the problems;
- ii) providing relevant knowledge and skills required for economic growth and for improving the quality of life;
- iii) developing people's capabilities to critically analyse social reality, to identify causes of their poverty, to bring to the surface dormant discontents and to give expression to the feeling of exploitation and deprivation;
- iv) helping people to discover their cultural identity, build up relations of solidarity with others in the community, and develop their own organisations for securing liberation from oppressive situations and disheartening circumstances;

- v) bringing about attitudinal changes conducive to development through social change;
- vi) motivating people for planning and implementing individual and collective action programmes; and
- vii) creating an environment conducive to people's participation in planning for development and in the implementation of the plan.

Role of Adult Education

The developing countries attempting the task of industrialization and modernization are doing so, often in societies steeped in traditions and inertia of medievalism. In advanced countries the adaptation to the latest technology and scientific advance has required the people to adjust themselves to the conditions which have been leisurely spread over centuries. However, in developing countries the exposure to modernity has been more sudden. It is, therefore, not at all surprising that people in developing countries have often been unable either to comprehend its requirement or its promise. Adult education, therefore, has the task of engineering a social transformation which should be equal to the Western evolutionary process spanning over centuries.

While the importance of educated working class for increased efficiency and productivity in industries is obvious it must also be appreciated that the need for educated rural masses is even greater. In the case of technological changes in industry, illiterate and unskilled labour, who form the base, are progressively replaced by machines. But they have hardly any responsibility for decision-making. In the case of agriculture the decision-making has to be exercised by a much larger number of owners of small units,

particularly small and marginal farmers. For, the experience of the Green Revolution has demonstrated that if economic and social needs are to be achieved, the highest productivity per unit of land could only be possible by intensive cultivation of small but economic units. The decision-making function will, therefore, have to be much more dispersed and the success of any endeavour in the field of rural development will greatly depend on the education and initiative of small and marginal farmers or small artisans or self-employed workers.

The experience of development in the Western countries has also brought to light the role of human resources in development. It has been established that the investment which paid the highest dividends in the West was in human beings rather than in "sticks, stones and metals". Agencies in the family of the United Nations have accepted the role of human resources. The World Bank has now declared that the qualities of a nation's people have an important influence on its prosperity and growth. Human beings are the sources of ideas, decisions, actions and innovations. Technological, scientific and professional skills are essential factors for entrepreneurial and administrative abilities. But these are not like adding more fertilizers or better machinery. Equally fundamental are the skills, knowledge and the attitude of the masses. Small farmers and artisans make a tremendous contribution to development. Researches have established that in most countries more educated people tend to earn more to a degree and that makes spending on education in developing countries, certainly the most attractive investment.

There is every evidence that education does contribute to a nation's growth.

While this is so it is disturbing to note that education which is mainly financed from taxation is benefiting mostly the richer sections in developing countries. Even private schools and colleges, which are the preserve of the children from rich families, are financed, according to some estimates, upto 70%, through public subsidies or tax evasion. This is a situation which must be of concern to all people of conscience, and demands urgent and immediate action.

Therefore, it is suggested that adult educators must undertake the following *plan of action* in order to achieve the goals of authentic development:

Plan of Action

(1) The Adult Education Programme as recommended by the Kothari Review Committee should be run for 3 years and a number of courses of short duration be prepared in literacy and general education, functional development, and awareness. The adult education functionaries should be helped to select suitable courses according to the needs and environment of the learners. This can be done by organising Resource or Feeding Centres at district level.

(2) Efforts should be made to help the learners achieve the standard of literacy as equivalent to Vth standard of the formal school system through selected courses organised during the span of three years. It will help them to pursue their education further.

(3) Voluntary agencies, village panchayats, cooperatives, trade unions, other types of people's organisations should be encouraged to take up the responsibility of running Adult Education Programmes and the role of the Government machinery should be confined to helping them with

materials and means. The Resource Centres should provide technical help, training and learning material, and expertise.

(4) Arrangements should be made to organise short-term bridge courses for adults which might enable them to join the formal system of education at any given point. This may provide recurrent education to the adults whose education had been interrupted earlier for a variety of reasons and who want to resume their education on full-time basis.

(5) Special efforts must be made to set up community schools to meet the needs of the vast number of poor people. The community schools should organise programmes for initiating interaction between the community and the school and develop the school as the focal centre in the community affairs. These should remain open in the evenings and during holidays and adults in the community should be encouraged to make use of the school facilities whenever they can. Such programmes will also help school students and teachers to be aware of the realities of community life.

(6) A short-term campaign for reducing illiteracy be conducted during summer vacation or on other holidays with the help of students and teachers, educated youth and housewives, ex-servicemen and Government servants. The campaign should follow effective publicity and mass contact programme to create a climate for collective efforts to reduce illiteracy from the local communities.

(7) Efforts should also be made to organise diversified programmes for continuing education which provide education to the adults whether full-time, vocational or non-vocational, residential

or non-residential. There is a need to organize these educational programmes at different levels and for people having different educational standards.

(8) Efforts should be made to organise adult education programmes on a permanent basis having comprehensive programme so that educational opportu-

nities may be provided for all and conditions may be created to progressively develop a learning society.

(9) The poor should be helped to form their own organisations, so that they can ensure that the benefits of development reach them, ensuring growth with social justice. ● ● ●

Education, Science, Technology and Integrated Development

Hari Narain

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I AM grateful to the President and Executive Committee of Indian Adult Education Association for doing me the honour of asking me to deliver the Zakir Husain Memorial Lecture this year. It is very befitting for the Indian Adult Education Association, to institute an annual memorial lecture to remember Zakir Saheb who was among our foremost educational philosophers and statesmen, and while doing so, to sit together and ponder over problems of education with regard to the development of our countrymen as a whole—a cause which was so dear to him. Such a periodic reevaluation, redefining and sharing of our common concern, our efforts and perspectives is indeed a true way of paying tribute to such a great personality.

It was in 1964 that Dr. Zakir Husain had appealed to the universities to enter the field of adult education. In all humility, I take this opportunity to appeal to you to extend the scope of education to include the role of science and technology in the rural development programmes of the country, and I have chosen to speak on 'Education, Science, Technology, and Integrated Rural Development'.

I have specifically chosen this topic to share some of my views and convictions

that have born out of my own experience. I have had the privilege of being intimately associated with (a) teaching and management of university education, (b) scientific research and its institutional growth, (c) planning, exploration and management of natural resources and (d) nation's first and perhaps a pioneering experiment of adopting a district for a multi-pronged application of science and technology towards its development. The experiment provided me with the insight and first hand knowledge of the complexities and their dimensions, their interwovenness and the obstacles at various levels in achieving the required results. While deliberating on these issues one also feels at home here, as Mhow—located in the middle of the traditionally rich Malwa region of our nation's heartland Madhya Pradesh—offers quite a symbolic setting where our city and village cultures overlap.

Facts of Our Lives

In order to initiate the discussion on this topic, which I propose to take wholly and in an organic fashion, we should begin from the facts of life, that is, the conditions in the rural and urban scenes which are the two facets—perhaps two different cultures of our national set-up.

Urban Areas

About 28% of our population stays in urban areas and 55% of the national income and wealth also lies there. In fact, 50% of the national wealth and income is concentrated in the hands of only 10% of the population. The urban areas also form the base of our higher learning, intelligentsia, power, industry and decision-making process. It is here that most of the modern facilities are available, and they in turn provide the infrastructure for more and more modernization, unlike rural areas where—because they lack even the basic amenities and infrastructure—new developments and technological gains cannot be implanted. Urban areas, however, have their own problems like :

- . unemployment
- . insufficient ratio of welfare, service and other civic facilities with respect to population
- . exodus from rural areas
- . industrial and other pollution
- . unawareness, illiteracy and lack of desired skills among the labour class
- . wide gap between the quality of life of the elite and the middle and lower class.

Rural Area

It consists of approximately 72% of the population with less than 45% input of the country's income and wealth. It acts as the base for our agricultural production, dairy and vegetable outputs and other cottage industries. At the same time it is here that one faces the severest of challenges posed by poverty and ignorance. The major problems are population growth and lack of (i) awareness, (ii) service and welfare facilities, (iii) land reforms, (iv) irrigation and drinking

water (v) health and hygiene, (vi) unemployment, and (vii) judicious distribution of the economic gains. In addition to this, there is also an almost inhuman exploitation of the weaker and backward sections, including women, by the middle and higher class for vested interests.

A Vicious Circle

The contemplated benefits meant for average people and particularly for the poverty-stricken, backward and weaker sections are not reaching them to the degree and extent these have been planned and for which the provision has been made. The problem lies in the machinery of executing and distributing agencies for these schemes which seem to fall prey to the individual or group interests and corruption. Hence, benefits of such programmes for the poor, not only do not reach them but leave them poorer. The greater the poverty, the more will be the ignorance and backwardness for obvious reasons. And it is the poverty and ignorance which not only sustain but accentuate the biggest hurdle in the nation's growth, namely, the rate of increase of population as against the rate of the economic growth. In fact, all that is achieved during a plan period is nearly wiped out, in cumulative terms, by this 'crippling effect' of population growth. This ratio of economic growth and population is directly linked to poverty and ignorance, putting us back into a vicious circle.

A recent analysis by Mr. J.D. Shukla (retired ICS)—while speaking on the occasion of Dr. Rajendraprasad Memorial Lecture—has identified the following four hindrances to our development :

- . population growth
- . corruption
- . indiscipline
- . casteism

Further, he points out, there is (a) an unhealthy alliance of the urban upper middle class and the *middle-level* farmers who enjoy power and patronage while exploiting the lowermost section of the population, and (b) 50% of the national income and wealth is concentrated within only 10% of the population.

Our foremost objectives are, therefore, to remove the hindrances to development and find ways to break unhealthy alliances and unequal distribution. Worldwide experiences have shown that

- a positive correlation exists between knowledge and skill (education) of people and their prosperity, and
- it is indisputable that judicious investments in technology and science will lead to production of goods, and thus higher levels of economy.

It is, therefore, clear that one of our heaviest investments not only in terms of finances but also in terms of manpower and political commitment will have to be made for the overall growth of *education*—in the broadest sense of the word—which imaginatively imbibes science and technology in all of its three channels, namely, Formal, Non-formal and Incidental.

Our Social Ideals and Objectives

We are committed—as a society—to establish a socialist democracy which imbibes the best in our cultural heritage with the Western concepts of use of science and technology for development. The society aspires not only to provide the basic amenities of food, shelter, clothing, health-hygiene, communications, etc., but even time for leisure and entertainment. We also envisage sufficient opportunities and environment

for allowing one to explore his total potentialities towards the multi-dimensional fulfilment of his aspirations.

Unfortunately, all the above idealistic and Utopian concepts sound hollow, if one looks at the actual facts of life. This gulf between 'objectives' and 'reality' makes one ponder as to why we are failing in spite of planning and investments, and a large number of educationists, scientists and technologists, economists and social scientists available in the country.

Value System : Existing and Desired

The question raised above is linked with the general degradation of our value system and our moral fabric. It is this which gives rise to hindrances like corruption, unhealthy social dynamics, indiscipline, indifferences, apathy, which in turn, result in a lack of sense of duty, dedication and commitment.

In addition to these factors, there is another dimension to the value system. It is a dilemma or uncertainty as to what kind of developed society and social structure is envisaged for India against the background and experiences of industrially and technologically advanced countries practising either capitalist or socialist philosophies. While these two have their own history, economic philosophies, geography and other environmental factors they also have their own larger interests like dominance of world market and expansion of ideologies.

It can be argued that all that is Western is not necessarily noble and lofty, and good for mankind as a whole. For example, the nuclear armaments, environmental pollution, reckless energy consuming life styles and attendant consumerism and commercialism, grossly

materialistic and self-centred attitude to life, are aspects which are being criticised in many parts of the world, including Western countries which are indulging in them.

For the third group of recently emancipated countries like India, the value system of Western or communist countries due to their affluence, and scientific and technological power gives rise to a crisis of identifying the goals. For example, even our concept like 'quality of life' has to import a large number of parameters and indices belonging to the Western scenario. We have, therefore, to give a very serious thought as to what are our own indigenous concepts and dreams of the society we envisage, based on our culture and heritage, history and geography, skills and resources. It is important to understand this because once we put the total effort for development—without clearly identifying the blueprint of our social dream—we may land ourselves in painful and constrained situations from where it may be difficult to retreat.

Quality of Life and Basic Framework

Even the elitist, intellectual and the neo-rich classes do not seem to be conscious of the dilemma, and if they are, they hardly give any heed to it, because of their short term self interests.

Debates and discussions among the intellectuals, the planners, the politicians and the bureaucracy on these vital aspects of national development are essential in identifying the broad framework—even though, admittedly, the process is dynamic and the concepts will keep on evolving.

Concept of Integrated Development

While the policies and broad framework remain to be debated, there is

certainly a general agreement that we need an integrated development of an individual and by implication, that of the society and the country. By 'integrated' one means all the aspects of modern human existence (economic, social and metaphysical) and their inter-relationships. Here we look forward to :

- . providing proper environment and opportunities, and
- . inculcating proper attitudes for the masses to attain both *Manpower and Manhood*.

By 'manpower' one implies the skill and training required to increase one's efficiency and economic status, while by manhood is meant the 'self-reliant, self-generating thinking individual' who is fully conscious of his social rights and duties.

There is hardly any denying that in order to generate manpower and manhood for an integrated development of an individual (which is an index for a holistic growth of the society) the most crucial parameter is education.

Education

Any activity of human life has to be related with man's existence. The latter we can broadly categorise as

- . Economic (sustenance level)
- . Social (relationship with other men, groups and surroundings)
- . Philosophical (psychological)

Attainment of a reasonable degree of economic level is essential for human existence. So, while we think of education we should be able to correlate its gains and usefulness to the above mentioned aspects of human existence.

The twentieth century has seen revolutionary changes in education all

over the world. But in India, we have continued with the old British pattern without any relevance to the needs of our society. We have to give foremost place to education in its widest sense and which has to permeate all walks of life from the cradle to the grave.

But in order to comprehend its role for a specific purpose and a specific section of society, one has to use the system of education best suited to the needs and aspirations of the people, their beliefs and traditions, economic conditions and intellectual needs.

One can, of course, derive lessons from the experience and experiments of America, Europe, U.S.S.R., China, Japan and Latin American countries, but we have to translate those and metamorphose them with the heritage, necessities and the constraints of our national set-up.

Why and What Type of Education ?

Questions such as why and what type of education for a certain social set-up have to be answered with respect to the specific needs. The goals and purpose of the non-formal or continuing adult education in America, for example, are bound to be different from those in the different parts of India. Whereas in the former case, it is generally towards a fuller development of 'manhood' that is, self-reliant, self-generating, thinking individual, in the case of a developing country like ours, it has to be primarily directed for the economic growth and eradication of poverty and illiteracy. Thus, in present circumstances, we may have to choose 'Manpower' as the educational priority for the rural masses and illiterate urban labour class.

It is only for a small percentage of our people, consisting of the elite and

the intellectuals centred invariably in urban areas, that we have to strike a harmonious balance between educations for developing 'manpower' and 'manhood'.

Such a deliberate choice of educational objectives may be criticised to some extent justifiably but (imagine where 48% of the population still subsists below the poverty line) what should be our immediate purpose and task in education ?

We, therefore, divide education in three categories which generate

- . Information and knowledge (to fight against ignorance);
- . Training and skill (to increase production and efficiency); and
- . Understanding (to build self-generating thinking individuals).

We should assign priorities to the first two above for creating 'marketable skills', increasing the production and hence the wages. It is only in this way, though rather restricted, that education will be able to make a first order dent in the poverty. An optimum or critical level of sustenance has to be provided before one can go to the higher levels of understanding and awareness. Academically speaking, it may be a delicate preference but our present circumstances and the urgency for change do call for a judicious choice of our priorities and purpose.

From such a point of view, while on-the-job training (on the farms, in factories, workshops and other places of labour utilization) and relevant education will provide the much needed manpower for overall efficiency, a further symbiotic package of information and knowledge can cut across the darkness of ignorance. Ignorance as an antithesis to education is also multi-dimensional,

affecting all aspects of an individual's life and his relationship with family and society. Further, ignorance is responsible for their unawareness about (a) family planning, (b) health-hygiene, (c) communication, (d) benefits that can accrue with a proper utilization of the existing maze of schemes and programmes for the uplift of the lowermost strata, and (e) social rights and ways to acquire them.

The 'information-knowledge' and the 'training' part of education, therefore, have to make a very crucial contribution. With an effective use of these channels of education, we may be able to address meaningfully the first two most dominating and depressing problems—'poverty' and 'population growth'.

It need not be emphasized that on-the-job training and imparting of appropriate knowledge-information are at the very heart of adult education and concepts like 'learning society' and 'continuing non-formal' education.

The 'understanding and self-generating thinking' part of education becomes important as soon as one breaks the 'poverty-barrier'. Therefore, for the middle and upper class, it is essential that the emphasis is laid on in-depth understanding, so that education could serve its ultimate purpose of liberating a man from visible as well as invisible bondages. Understanding alone allows one to think, question and search for answers independently without any oppression, whatsoever.

Besides striving for such noble objectives, education will do great service by providing an understanding to an individual of 'his social-context'. That is, the comprehension of the urgency, the necessity and benefits of one's contribution (in terms of duty and responsibility)

to social uplift. Such an understanding alone can attack the evils like vested interest, self-centredness, corruption, indifference and apathy to fellow humans' suffering and exploitation of weaker sections. My belief is that from such a comprehension alone can emerge the idealism, dedication and commitment that all of us are looking for, and without which we cannot succeed, whatever may be the other inputs.

How to go about it

Examples of 'green revolution', of Pokhran nuclear explosion, of Aryabhata and Bhaskara, and the latest one of ASIAD confirm that given the 'political will and commitment' we are capable of achieving outstanding time targeted results. The goal of education for human development has also to be pursued in a similar vigorous and intense manner, if any worthwhile outcome is to be expected.

The commitment has to be not only at the highest political level but should also flow down through the whole chain of execution of plans and programmes right upto the grass-root level where the 'agent of plan' meets the 'weakest representative of the society'. Unless such a spirit of idealism is kindled and also jealously guarded, there is always scope that efforts get wasted, and energies and inputs are diffused.

Some monitoring and checking system has to be built in to fight the fissiparous tendencies and to see that the well meaning plans are pursued in all sincerity right till their logical ends.

Appropriate Education

Owing to the prominence contemplated for the productive and wage-earning work—while learning continuously—one comes here very close to the Gandhian

ideals. Accordingly, village has to be taken as the basic entity and one has to see how best to evolve the villages and adjacent areas or a cluster of villages or a block—to the extent possible—into a self-sustaining and a viable economic unit.

For this, suitable curriculum, syllabus, methodology and team of instructors/teachers have to be evolved. The aim is how best to impart the education *in situ*. The instructors/assistants/teachers have to identify (should also have the feel for) the day-to-day problems at various levels of our village life and try to sort them out efficiently and effectively. For sociologists, social workers, educationists, cultural-pundits, psychologists, lawyers, scientists and technologists here lies a great challenge in designing appropriate methodologies which are realistic and feasible even in the downtrodden conditions of our village set-up. An optimum and harmonious blend between the 'traditional' and 'new outlook' has to be arrived at, which can be imbibed by them without any mental reluctance or apprehensions. Thus, it has to be motivating enough and should be given in an attractive and comprehensible format so that the villagers (or illiterates, in general) find it interesting and get sufficiently inspired to adopt it. These 'educators' will have to win their confidence.

Indoctrination and Gandhi's Message

Though this word is usually used to express the lack of freedom and is much abused, still I would like to draw your attention to one fact, that is, in capitalist (here, the method is subtle) as well as socialist camps there exists a deliberate policy to make the student aware of the society's objectives and his role in it. In fact, when we prepare somebody for any job we have to train him sufficiently for delivering the expected goods. Is it not,

then, strange that while we expect everybody to do his 'bit' for national uplift, identify his role and be dedicated to it sincerely, in our educational curriculum, there is no explicit emphasis on it? We, perhaps, presume that our education is capable of bringing them to the level or stage where they themselves become conscious of their responsibilities towards society. But let us ponder over this—is it true? Does not the experience speak the other way? Do the products of our 'knowledge industry', that is, university and other higher learning organisations have this understanding? In my opinion except their own specialization and preparation, to attack the problems in their narrow areas of interest and to earn their bread and butter on its basis, there is hardly any trace of social purpose. In fact, in most cases, they are indifferent to it. It is here, that one likes to remember persons like Mahatma Gandhi and Zakir Husain, and feel that their guidelines and ideas are embedded forthwith in our educational syllabi as an integral part of our higher education.

Versatile and Flexible Information and Training

While emphasizing the need for information and training for efficiency, jobs and productivity it can be argued that by this procedure we may not produce an 'intelligent man' but a 'robot' or a 'product' which is fit to do a specific job only. Such a doubt is not totally unfounded. Because a high degree of specialization can certainly result into this. Hence, there is a need to keep the information and training packages 'sufficiently versatile and flexible'. This is because once a given environment and its pressures change (as is most likely owing to the rapid development in technology) the requirements will also change and at that time the people should be able to

adapt themselves to the challenge of the new situations. In other words, the need for generation of a symbiotic capacity has to be kept in mind.

Use of Technological Appliances

The radio, TV and computer can play a great role in increasing the efficiency and coverage of the programmes and their variety. Imagine, we have about 560,000 villages with more than 16 languages and associated dialects, and more than 20 broad cultural settings. The TV lessons and programmes can be moulded into an interesting and effective mode of 'training' and 'knowledge-information' parts of education along with the use of a regional computer. The role of computer comes in as a data bank and data retrieval system for programme development and translation to cater to the multi-dimensional activities of an area. SITE experiment and new satellite series planned for the 80's are steps in this direction.

Integration with Folklore and Tradition

Acceptability and proper assimilation of an educational programme is vital for it to be meaningful. This can be achieved to a great extent provided it is given in a manner that is most easily comprehended by the receptor. Teachers and educationists will have to evolve courses that make an imaginative and enlightened use of our tradition and the fabric of folk life. The mode of teaching or presentation could also be selected from among the various media of folk expression in the region.

The Dichotomy of Rural and Urban Areas

An overall perspective is an important factor in attaining the understanding of an issue. The youth (rural and urban)

of the country (here I am addressing to the formal part of the education and institutes of higher learning) has to be made aware and appreciative of :

- . basic structure and dynamics of our society (its historical development in comparison to other societies like European, American, and Japanese);
- . the problems and difficulties being faced on the two sides;
- . the advantages, disadvantages and complementarity of the two sets; and
- . the challenges of converting the disadvantages to advantages, using scientific and technological methods.

Such a preparation can go a long way to check one-way traffic from the rural to the urban areas. It will also generate a healthy circulation and creative feedbacks.

Awareness of 'Population' and 'Environment'

As already noted these two form the major and first order problems. While one is related with our economy, illiteracy and welfare, the other can be a challenge to our very existence. Even the developed countries with far greater literacy rate and powerful media are facing acute problems of environmental pollution and ecological imbalances, because of industrialization and other demands of modern ways of life. In view of this, the developing countries which have far inferior literacy rate, awareness and often unplanned, reckless mushroom growth of industry, deforestation, etc., are likely to face, in coming decades, a difficult situation of far greater degree and extent with regard to the environment immediate attention and also blank areas

and ecology. Education has a large responsibility to shoulder here. It is welcome that the Government has recently recognised it by proposing suitable educational courses and establishing a full-fledged department in the Government of India. But the other channels of education like adult and non-formal will also have to keep a vigilant eye as to how best a 'responsible attitude' towards 'the environment' or 'mother earth' could be generated.

Similarly, the obstacles posed by the population growth on wages, welfare, employment, other gains of planned growth and quality-of-life need to be explained if the requisite dent in arresting the poverty has to be made.

Quality of Education

Since Independence, at least in urban areas and among the upper and middle class the extent of education has grown at a rapid rate. Along with the professionals we have a large number of so-called degree and diploma holders. But as has been pressingly realised in recent years that somewhere in this type of 'education-expansion' programmes we have lost control over the quality of output. It cannot be overemphasised that at each level a minimum quality of comprehension, sensitivity, awareness and actual expertise has to be generated, otherwise the effort will be a total waste. Thus, while striving for quantitative aspect, a close monitoring of the quality is a must. I have already stressed and enlisted the other benefits that accrue from a higher level in-depth understanding.

Science and Technology

Why?

Aristotle had said that upto the age of 14 education should consist of disci-

plines whose foundations are 'relatively certain'. Basic sciences and mathematics top in this category in contrast to other disciplines like sociology, economics, etc., wherein the concepts are in a constant state of redefining and refinement. And hence these subjects will require a certain degree of maturity from pupils. The above reasoning does form the basis for introducing more science and mathematics in primary and middle-level curriculum. In addition, the following advantages are also clearly linked with science and technology:

- Our age can, indisputably, be called the age of science and technology because every facet of our civilization is being significantly moulded by it. Hence, individuals have to be prepared to understand and exploit this tool for both their betterment and that of the society.
- In economic terms the development and growth can receive faster, larger coverage along with the addition of newer dimensions by scientific and technological inputs.
- It allows an evaluation and judgement of tradition, beliefs, superstitions, pettiness and other activities, on the basis of its certain-and-objective framework which is founded on well-understood forces and processes of nature.
- Makes us less self-centred by correlating us with the earth, planetary system, universe and their evolution. It, thus, generates a universal humanist orientation into philosophies of our lives.
- Provides us an attitude, temperament, methodology and above all courage which is so essential to attack various problems in a systematic and logical way.

It proves the universal commonness of the Homosapiens and hence gives an unrelentable argument against any thought or idea which divides men into rival and unhealthy competing groups or societies.

Thus, from all the three points of view of educational requirements, namely, economic, social and philosophical, science and technology provides inputs whose usefulness and significance are greatest. It is, therefore, no wonder that the whole fabric of formal education is leaning so heavily nowadays on the science and technological aspects.

Indian Science and Technology

To appreciate the above points in concrete terms let us have a look at our own achievements in the field of science and technology and their consequences on society. A recent note prepared by various science and technological organisations of the country enlists the following:

- Scientific and technical manpower in the country is now estimated at 2.5 million. About 160,000 qualified scientists and technicians are produced every year.
- Since Independence, major strides have been achieved in the development of a strong industrial base for the country, which has been supported by a policy of planned investment. Rapid progress has been made in the production of steel, non-ferrous metals, cement, paper, chemicals, fertilizers, as well as heavy engineering and manufactured goods. These include shipbuilding (India is among the world's top ten ship-

builders), the construction of offshore oil drilling platforms and equipment, locomotives, earth-moving machinery, tractors, buses, and other commercial vehicles. India has also developed its own technology for petrochemicals and plastics.

- Steel production from six major steelworks has more than doubled in the last 20 years to 7 million tonnes a year.
- Thirty years ago, it is estimated, only some 3,000 villages received electricity. Today the number has risen to 300,000. The total installed generating capacity has increased from 2,300 MW in 1950 to approximately 33,000 MW.
- Science and engineering have been instrumental in developing the energy programme, where considerable efforts have been made to improve both generation and transmission by building new dams for both hydroelectric powers and for irrigation purposes. Hydroelectric generating capacity now totals nearly 12,791 MW compared to only 560 MW in 1950.
- Following a lead from Jawaharlal Nehru, who once said, "Make watches and you can do any precision work", Hindustan Machine Tools has diversified into watchmaking and has one of the largest and most sophisticated automatic watchmaking production lines in the world.
- Applied rural technology, of which the bullock cart modification is typical, is one of the most important areas of research in the country.

In the last 30 years rice production has increased from nearly 23 million tonnes to 54 million tonnes a year, wheat from 6.6 million tonnes to 36 million tonnes, and sugar-cane from 56 million tonnes to 176 million tonnes, which makes India one of the largest cane producers in the world.

The breakthrough in crop production and better yields is the result of systematic efforts by scientists working at the many research institutes and universities. They have developed new methods of plant protection, breeding resistant varieties of crops, and producing more efficient insecticides.

The substantial expansion of medical services and improvements in infant nutrition and major reductions in communicable diseases have already increased the average life span by about 20 years over the last quarter century.

The fight against malaria (once there were 75 million cases a year, now there are less than 100,000), the eradication of smallpox, and the virtual elimination of cholera, have all contributed to greater life expectancy. Half a million people still die annually of TB, an age-old scourge, but new methods of domiciliary treatment and chemotherapy have been particularly effective. There is also a new sense of hope for treating the three million cases of leprosy in the country, about one fifth of which are infectious, and much fieldwork is being done on anti-leprosy vaccines.

Space programme, which began

only 18 years ago, is the most advanced of any developing country and aims at bringing the maximum benefit to the maximum number of people in the shortest time. But one of the major aspects will be an almost immediate improvement in communications, particularly by telephone.

Apart from television and radio transmissions it is expected to broadcast early warnings of monsoons and floods to rural areas. By the end of the decade India hopes to replace all foreign built INSAT spacecrafts with indigenously designed and constructed satellites.

Efficient communications are essential not only for disaster warnings but also for educational purposes, generally in rural areas. A working rural community television network would be a considerable breakthrough which would have immediate benefits from an educational point of view for both children and farmers, as well as for spreading information about family planning. (It may be remembered that unless more people take to family planning the present population of 660 million will double in the next 37 years).

India has reached a stage where it has a sound infrastructure of industry and know-how to support and sustain all the activities in the nuclear field. India is amongst a handful of countries in the world and the only developing country, to operate the complete fuel cycle right from uranium exploration and mining to its conversion to nuclear fuel, its reprocessing and

the final management of waste. Today, there are four research reactors in operation with the fifth one under construction at the Bhabha Atomic Research Centre, Trombay. There are also three power reactors in operation, one is being readied for operation, and four are under construction. The above attainments should be seen in the light that the total expenditure on science and technology represents about 0.6 per cent of the gross national product. ●

ROLE OF SCIENCE & TECHNOLOGY IN ADULT EDUCATION AND CONTINUING NON-FORMAL EDUCATION

For precisely the same reasons, as given above, we have to imbibe science and technology in these two channels of education as well. And this point has to be looked into a little carefully while programming the courses and methodologies. In this regard, the following could be some useful concepts and experiments:

- . Kutir Vigyan and Takniki (Cottage Science & Technology)
- . Vijyan Yatra (Jatra)
- . Hoshangabad experiment (of Dr. Anil Sadagopal) for rural science and technology.
- . Equivalence of workshop with place of workings for handicrafts as Thomas Huxley has pointed out.
- . Full exploitation (by identifying the scientific basis) of the existing folk wisdom (indigenous medicine, housing, etc.,)

However, from my point of view the items listed previously will remain mere

words without a proof. Therefore, I give below, a brief account of how the scientific and technological inputs have been focused and shaped for development purposes.

The Karimnagar Experiment

The Council of Scientific and Industrial Research (CSIR) selected Karimnagar, which is one of the backward districts of Andhra Pradesh, to usher in economic development through application of science and technology. The project was to be based on the human and natural resources available, following an integrated approach so as to cover land, soil, water management, agricultural practices, public utility services like roads, buildings, health care, nutrition, family planning, agro, forest and mineral-based industries, utilisation of waste materials, formal and non-formal education which pervade all the human activities of the community.

Karimnagar district has an area of 11,800 sq.km. and a population of 1.96 million people (1971 census). The gross value of agricultural output per hectare (1967-68) was Rs. 706. The 1971 literacy figures were 15.3%. The per-capita domestic product for 1968-69 was Rs. 450 per year.

During the first phase in 1972, the CSIR prepared a plan of action in three sectors:

- . Civil Engineering;
- . Industries; and
- . Natural resources.

The project report envisaged construction of roads, housing, sanitation, water supply and gobar-gas plants in the civil engineering sector. The industries

plan included a large spectrum of projects based on raw-materials available in the district, including chemicals, oils, pesticides, food, leather, metallurgy, post-harvest technology and medicinal plants.

In both these sectors it was envisaged to construct cheaper and durable roads, rural housing, plants and projects to establish technologies and processes for rural development as a first step to demonstrate their viability and acceptance to the community.

Natural Resources Sector

The project on natural resources was undertaken by the National Geophysical Research Institute (NGRI) of Hyderabad and the Indian Photo-Interpretation Institute (IPI) of Dehradun. Even though a river-basin or a sub-basin is a natural unit for land, soil, water studies, the district was taken up for CSIR experimentation and administrative conveniences. The assistance of the Geography Department of Osmania University was obtained through a CSIR project for preparation of the present land use map of the district. The aerial photographs obtained by the Survey of India during their normal process of updating of topographical maps were used by the Osmania University as well as IPI. The photo-interpretation techniques with limited ground checks are extremely valuable for geological, hydromorphological, forestry and soil surveys and these tasks were carried out by the IPI. Financial assistance was provided by Andhra Pradesh Government. The mapping and surveys were undertaken roughly on a scale of 2 inches to a mile which is normally the scale on which aerial photography is carried out. The maps have been subsequently reduced to 1:250,000 scale for convenient presentation by the IPI and printed by the

Survey of India, Dehradun. The studies carried out through different disciplines consist of preparation of geological, hydromorphological, forest and soil maps. The multidisciplinary approach has been subsequently applied by combining the various studies resulting in a final map of land resources of the district.

Briefly, the basic approach consisted of preparing the present land use map of the district and the land resources map based on interdisciplinary studies, and optimization of indicated and inferred resources.

Land use map of Karimnagar indicates the present status of cultivated areas, cultivable waste and pasture land, hilly and barren land, forest areas, deforested areas and also coal mining and limestone quarry areas. The map also shows the roads and village tracks, towns, villages, river streams water tanks, etc.

Geological map shows the various geological formations, lithology, and mineral occurrences of the district.

Hydromorphological map indicates the areas covered with weathered/buried pediment which may be good to very good areas for ground water. They also indicate paleodrainage channel fills for good ground-water potentialities. The map also shows pediment areas which may have poor to occasionally fair ground-water potentialities. Other areas indicated by mesa, structural and residual hills indicate poor to practically zero ground-water potentialities.

Forest map indicates areas with teak forests, dense mixed forests, open mixed forests and plantations. The map also shows degraded forests which need

which could be considered suitable for agriculture/forestry purposes.

Soil map indicates physiographic units and soil composition. The information included is extremely valuable for agriculture, forestry and pasture lands.

Land Resources map indicates an integrated approach and depicts the various land units, their aerial extent in hectares, relief and slope, nature of erosion, soil classification with general characteristics, present land use and the suitability with respect to irrigated or unirrigated cultivation, orchards, pastures, forests together with remarks about special utilization and ground-water potentiality in the different regions. Based on the soil characteristics and availability of surface and ground-water recommendations have been made for different types of agriculture practices and exploitation of ground-water, minerals and limestone quarry, etc. The need for detailed ground geological, geophysical and geo-chemical investigations are indicated in the Geological map to explore and establish the resources of coal, copper, iron, molybdenite and amethyst.

District level approach

The Karimnagar project for natural resources has established an approach for district level planning. It gives the present land use patterns of the district and the optimal land utilization, which need to be attempted in the shortest possible time, depending upon the financial and manpower resources. The Land Resources map indicates not only the agriculture potentialities and their optimisation but also shows areas where different types of forests need be cultivated including social forestry for firewood; pastures could be established to provide grazing land for cattle and to arrest soil erosion. It indicates areas where immediate atten-

tion needs to be given in respect of degraded forests as well as in areas subject to fast erosion. Areas which are getting slowly eroded would need long-term planning to stop erosion. The natural drainage pattern of the district will provide guidance for waste disposal and sanitation. The map also indicates areas where ground water needs to be exploited and the extent of withdrawal will depend on scientific studies to establish water balance and water management practices.

Depending upon the potentialities of agriculture, timber and other raw materials and waste products, appropriate technologies including post-harvest technologies, grain storage and transportation, food processing, small and medium scale industries suited to the district could be harnessed.

Depending again upon the optimisation of land use and the distribution of present population appropriate growth centres, roads, transportation and marketing facilities could be established. Scientific agriculture together with industries to produce basic necessities of life would provide gainful employment to a large section of the population.

One formal conclusion at which we arrive from this experience is that instead of a piece-wise, isolated, compartmentalized approach one has to look into the whole problem of rural development in an integrated way. The task is certainly complex with interdependent and interwoven evolving aspects, and unless there is a holistic approach to it, I am afraid we may end up blaming each other for insufficient support. The rural development concept should be considered as a single entity and our contributions are all part of it. Hence, naturally, it is the duty of all of us to see that the final results are 'really' achieved in time.

This outlook is essential and reduces the burden of too much expense and effort given to monitoring and coordinating of the maze or jungle of programmes launched for rural uplift.

Integrated Planning and Development

In spite of 30 years of experience of planning processes and development in various fields of economy, the disturbing features of the present situation of the country are :

- . population of 650 million people likely to approach 1,000 million by 2000 A.D.; over 75% depending on agriculture in rural areas; 50% of the population living below the poverty line;
- . third country with largest number of scientists and technologists with inadequate employment potentialities;
- . recurring droughts and floods; agriculture largely depending upon the monsoons; 200,000 villages still without drinking water within a radius of 1 mile.
- . nearly 20 million people are unemployed and 200 million partially or seasonally employed.

Rough projections of our essential demands by 2000 A.D. indicate that

- . food requirements will be nearly doubled,
- . requirements of all types of minerals for essential industrial production will be about 3 to 4 times, and
- . energy requirements will be about 6 to 8 times of the present production.

Taking the district as an appropriate administrative unit, the grass-root plann-

ing and execution in an integrated manner can be carried out only through the process of optimisation of the land use.

In a recent address to the scientists, technologists and educators of the country, Prime Minister Indira Gandhi stressed that priority needs to be given to :

- . removal of poverty;
- . national security;
- . self-reliance; and
- . removal of unemployment.

These are pressing problems of large magnitude and need immediate attention. The tasks can be undertaken with the natural resources and the manpower available within the country. It is necessary to apply the known and proven technologies on a massive scale to the basic needs programmes to remove poverty and unemployment. Specific targets will have to be laid down on a five-year plan programme for :

- . agriculture, storage and transportation, of food grains, post-harvest technology, food processing, etc ;
- . health, hygiene, sanitation, nutrition, preventive and social medicine;
- . roads, housing, appropriate technology for small and medium scale industries based on available raw materials including gohar-gas plants and social forestry to provide energy resources; and
- . all aspects of relevant formal and non-formal education.

The concept of Task Force teams at district level will have to be developed to plan and execute the district, block and village level programmes.

Task-Force Strategy and Action-Plan

The concept of grass-root planning and execution at village, block and district level must involve a number of central agencies and research institutions of the country in taking science and technology to the people primarily in the areas of health care and family planning, nutrition, hygiene, sanitation, clean drinking water, land, soil, water management, agriculture, post-harvest technology, storage and transportation of food grains, agricultural economics and marketing and appropriate technologies for small and medium scale industries suited to the natural resources of the region. The plan will provide gainful employment to a large number of persons of various categories including highly qualified people from central agencies as members of the Task Force teams to arts and science graduates, intermediate and high school pass students, skilled and semi-skilled workers. The concept will have a multiplier effect and will generate greater production, both agricultural and industrial, which in turn will further generate gainful employment potentialities.

Out of 400 districts in the country the experiment can be tried in 20 districts (possibly one district in each State). The district Task Force team should consist of :

- . One Surveyor from Survey of India ;
- . One Geologist from Geological Survey of India ;
- . One Water Expert from Central Ground Water Board or Central Water Commission ;
- . Two Soil/Agricultural Scientists from ICAR

- . A Forester from F.R.I;
- . Two Primary Health Care and Family Planning Doctors from ICMR
- . Two Technologists from CSIR;
- . One Economist ;
- . One Social Scientist ; and
- . One Educationist.

The team should consist of young, dynamic persons with at least 8 to 10 years' experience in their respective fields. One of the senior persons of the team could act as team-coordinator. The team will have to work in co-operation with the district authorities and the Central and State level planning committees/groups.

Each of the 13 members of the Task Force team will require about two M. Sc., and 10 B.Sc./B.A. level workers who should normally come from within the district. Each of these B.Sc./B.A., level workers will require about 50 intermediate/high school level persons each of whom in turn will require about 100 skilled workers and unskilled workers. The Task Force team in one district will thus generate an employment potential for 13 highly qualified persons on an all India basis coming from the main central agencies/organizations/research institutions and employment of over 2900 persons, possibly all from within the district. The Task Force will involve all the State agencies in the district, increased with the various aspects of health and family welfare, agriculture, cottage and small scale/medium scale industries and education.

The Task Force approach will generate agricultural production, supply of essential goods and services through cottage and small/medium scale industries,

and provide many social benefits which would considerably outweigh the financial inputs.

The aspects of primary and secondary education, mass communication and extension programmes in education will have to be essential components of mass enlightenment and development of scientific temper which will have to cater to the needs of the various sub-sectors with which the district Task Force team will be concerned and which will have to ensure bringing relevance to all types of education including formal, non-formal, adult and incidental to meet the needs of the people. The extension work, education and training in relevant fields, practical demonstrations and involvement of the entire village and block-level people in the integrated development of the district will be the main focus of the team and its workers.

The Task Force team will need orientation in integrated planning and execution to ensure healthy growth of all sectors. The National Institute of Community Development in Hyderabad and other Central and State level agencies could organise such training programmes for the Task Force members who in turn will train and generate their own team of workers.

Summary and Conclusion

Before concluding first I wish to briefly give the salient features of this discussion:

- Education should be regarded as basic input for economic growth, and raising the basic and functional literacy. In the words of Shri J.P. Naik "the central issue is education and standard of living" or as Mrs. Rajammal Devadass has put

it, "the adult education is not an end in itself, but it is a means to an end. That is development of men—to which goal the social education is directed".

- To bridge the gap between work-development and education.
- We have to have the science and technological inputs in the curriculum and methodologies in all the three channels of education (Formal, non-formal and incidental.)
- The inculcation of scientific temper and attitude.
- Clear identification of the role of science and technology in an integrated perspective for development, and inputs of suitable science and technology in all facets of village and rural activity.
- Enough attention needs to be given to the decentralisation of planning with concepts like micro-level and grass-root planning in view.
- Task Force strategy with an active plan has to be employed.

For the execution of the programmes and strategies envisaged above, let me also outline the factors which are essential and without which such a viewpoint is bound to fail:

- Deep political commitment and will.
- Sense of idealism and associated value system among the teams of workers, planners and other decision makers.

- . Time targeted plans.
- . Clear recognition of the severity and dimension of the problem.
- . Feeling for the urgency of the task and a now-and-here approach of attack.

As Zakir Saheb, following Mahatma Gandhi's ideals, had so often stressed in his speeches, there is an imminent need for all of us to rededicate ourselves to the integrated development of man through education, science and technology and work. Let us remember Mahatma Gokhale's observation that educated people of the country would be on trial when freedom would be won. In these moments of trial we may derive some comfort from the following thoughts:

"I have hope", said Leibnitz "that society may be reformed when I see how much education may be reformed;"

and according to Voltair,

"Nothing enfranchises like education, when once a nation begins to think it is impossible to stop it."

I wish to thank the Indian Adult Education Association again for the opportunity it has provided me to put my thoughts before this august audience. But before I close, let me bring your attention to a profound insight from our own scriptures

"There is no Religion Greater than Man"

for further reflection in view of all that has been said above. ● ● ●

Report of the Honorary General Secretary—1981-82

IT gives me great pleasure in presenting the Annual Report of the Indian Adult Education Association for the year, 1981-82. The Association carried out the following activities during the period under report.

SEMINAR ON RESEARCH IN ADULT EDUCATION

The Association organised a National Seminar on 'Research in Adult Education' in collaboration with Department of Non-formal/Adult/Continuing Education, Osmania University, Hyderabad and with the financial assistance from Friedrich Ebert Stiftung, Bonn (West Germany) from February 28 to March 3, 1982. The topics for discussion were : (a) profiles of target groups in terms of their source, status and needs; (b) training methodologies; (c) motivation and mobilization of techniques in adult education; (d) linkage and participation with development agencies; and (e) evaluation of unique cases, etc.

Forty-eight delegates from Universities, State Resource Centres, UGC, Research Institutions and voluntary organisations and State Governments attended the Seminar. The report of the Seminar is under print.

SEMINAR ON ADULT EDUCATION AND NATIONAL INTEGRATION

The Association, in collaboration

with Karnataka State Adult Education Council, organised a three-day National Seminar on Adult Education and National Integration from February 22 to 24, 1982 at Mysore. It was inaugurated by the State Education Minister, Shri G.B. Shankar Rao. Shri V.S. Mathur, President, IAEA, presided.

The Seminar considered the concept, dimensions, causes and consequences of integration, remedial/curative measures and mechanism and programmes of action.

WORKSHOP ON ENVIRONMENTAL EDUCATION IN ADULT EDUCATION PROGRAMME

The Association, in collaboration with the Directorate of Adult Education, Govt. of India, organised a workshop on 'Environmental Education in Adult Education' in New Delhi from June 25 to 28, 1982. It identified areas of environmental education which can be integrated with adult education programme with particular reference to rural areas; elements of the programme which can be reflected in the training of adult education functionaries. It also developed guidelines on various aspects of environment specially for producing material for neo-literates.

Tewenty-five persons comprising writers, experts in the field of environment

and adult education developed guidelines on man and water, man and air, man and earth, and trees in the life of man.

NATIONAL CONFERENCE ON ERADICATION OF ILLITERACY

The Association organised a national Conference on the 'Role of Voluntary Agencies in Eradication of Illiteracy' in New Delhi on July 26, 1982. It was inaugurated by Shri Bhagwan Sahay, Chairman, India Literacy Board.

The Conference discussed the level and duration of literacy; follow-up programmes; non-formal education for school drop-outs and adults; and strategy for literacy campaigns.

Over 100 delegates representing voluntary agencies, and Central and State Governments participated in this one-day Conference.

SEMINAR ON THE ROLE OF SCHOOLS AND SCHOOL TEACHERS

The Association organised a Seminar on 'The Role of Schools and School Teachers in Adult Education' in New Delhi on August 25, 1982. The Collaborators in this Seminar were Central Board of Secondary Education and Directorate of Education, Delhi. It was inaugurated by Shri Anil Baijal, Director of Education, Delhi and Fr. T.V. Kunnankal, Chairman, CBSE, delivered the keynote address.

The Seminar discussed the organisational and structural changes needed in schools for promoting community education; the priority programmes in adult and continuing education which the school can undertake; the utilization of human resources of the school for adult education work, and the benefits and difficulties of the schools pursuing community education work.

POPULATION EDUCATION RELATED ADULT EDUCATION PROJECT

The Population Education linked Adult Education Project launched last year by the Association in collaboration with three institutional members at Ajmer (Rajasthan), Angul (Orissa) and Rewari (Haryana) continued during the period under report. The first cycle of eight months has been completed at all the three places. At Ajmer and Rewari, the Project has entered the second cycle of eight months.

A Workshop to produce literature for the learners and the animators was held in Ajmer in January this year. It was continued in Jaipur in which materials like slogans, stories/anecdotes were prepared.

RESEARCH PROJECTS

The Association has launched two Research Projects with financial assistance from the Friedrich Ebert Stiftung, Bonn (West Germany). The first project is on 'Research on Research in Adult Education'. It intends to promote research and studies in Adult Education in Indian Universities with a view to providing academic support to the movement of adult education in India. The second Project 'Reading Needs and Interests of Neo-literates', will provide a scientific base for those engaged in the production of follow-up literature.

TRAINING PROGRAMME FOR ADULT EDUCATION FUNCTIONARIES

The Association, in collaboration with the State Resource Centre, Haryana organised a week-long Training Programme of State-level adult education functionaries of Haryana on the component of Population Education in Adult Education from December 8 to 16, 1981

in Gurgaon. The topics covered during the programme were: concept and objectives of population education. Integration of population education with strategies and planning in population education as a component of adult education; training of functionaries; role of traditional and local media; material preparation and communicating the messages of population education, etc.

WORKERS' EDUCATION PROGRAMMES

The Association organised three one-day schools on various aspects of workers' education in New Delhi from May 26 to 28, 1982. Over 100 workers participated in these schools.

DISSEMINATION OF INFORMATION

(a) **English and Hindi Journals** The Association continued to publish its two monthlies: *Indian Journal of Adult Education* (English) and *Proudh Shiksha* (Hindi) during the period under report.

(b) **Newsletter** The Association continued to publish its monthly Newsletter (for members), which provided information on adult education in India and other developing countries. The Newsletter also covered documentation of books and articles on adult education published in India and abroad.

(c) **Information Service** The Association also continued to play a useful role in providing information on various aspects of adult education in India and abroad. A number of enquiries were received during the year from various quarters and the Association rendered service by sup-

plying the necessary information. This helped many organisations in planning and organising their programmes.

(d) **Jago Aur Jagao (Monthly for Neo-literates)**

The Association, with financial assistance from UNESCO has started publishing from July 1982 a monthly magazine in Hindi for the use of neo-literates. The magazine entitled *Jago Aur Jagao* helps them to stabilise their reading and writing skills and provides information on various development projects, health, child-care, nutrition, agriculture, horticulture, etc. It also contains short stories and news for adults and children so as to serve as a family magazine. Five thousand copies are being circulated to the neo-literates in Delhi, Haryana and some parts of Uttar Pradesh.

PUBLICATIONS

During the year, the following publications in English were brought out:

1. *Role of Adult Education in Promoting and Effective Functioning of Rural Institutions and Organisation* (Report of Patna Conference)
2. *Education for Human Needs—NFE Field Experience* by C. Bonnani
3. *Towards a Dynamic Adult Education Programme*

It reprinted the following eight books in Hindi for neo-literates during the period under report:

1. *Radhia Laut Aayee*
2. *Mere Khet Main Gaye Kisne Hanki*
3. *Samaj Ka Abhishaap*
4. *Bitia Ka Geet*
5. *Kalyan Ji Badal Gaye*
6. *Aag Aur Pani*
7. *Jeevan Ki Shiksha*
8. *Barhte Kadam Aur Shahar Ka Patra Gaon Ke Naam*

The following books are under print : *Research in Adult Education* (Report of Hyderabad Seminar); *Adult Education and National Integration* (Report of Mysore Seminar); *Comprehensive Programme of Adult Education for Eradication of Illiteracy* (Report of the National Conference on Eradication of Illiteracy).

34th Annual Conference in Patna

The 34th Annual Conference of the Association was held in Patna from October 20 to 23, 1981. The theme of the Conference was 'Role of Adult Education in Promoting and Effective Functioning of Rural Institutions and Organisations'. It was inaugurated by Dr. A.R. Kidwai, Governor of Bihar. Over 400 delegates from 23 States and Union Territories attended the four-day Conference.

Participation in ICAE Conference in Paris

The Association participated in the International Conference on Adult Education organised by the International Council for Adult Education, Canada held in Paris and Havelte, Netherlands from October 25 to 31, 1982. The Honorary General Secretary and the Treasurer represented the Association.

Nehru Literacy Award

The Nehru Literacy Award for 1980 was presented to Shri J.R. Nagar on October 20, 1981 in Patna. The 1981 Award has been presented to Shri C.R. Bhatt. The 1982 Award has been awarded to Shri N. Bhadrach, former President of Karnataka State Adult Education Council. It was announced on September 4, 1982.

Zakir Husain Memorial Lecture

The 1981 Zakir Husain Memorial Lecture was delivered by Dr. (Mrs) Madhuri R. Shah, Chairman, University Grants Commission on October 21, 1981 in Patna.

The 1982 Zakir Husain Memorial Lecture was delivered by Prof. Hari Narain, Director, National Geophysical Research Institute, Hyderabad and former Vice-Chancellor of Banaras Hindu University on October 21, 1982.

Membership

During the period under report, the Association had the following number of members:

I. Individual Members

| | |
|------------------------|-----|
| (a) Life Members | 300 |
| (b) Individual Members | 302 |

II. Institutional Members 201

66 new members joined the Association during the period under report.

Visitors to IAEA

The Association received the following visitors during the period under report :

(1) Dr. W.M.K. Wijetunga, Secretary, ASPBAE Region I, Colombo, Sri Lanka

(2) Dr. Budd L. Hall and Mrs. Margaret Gayfer, ICAE, Toronto, Canada

(3) Mr. George Balidino, President, World Education Inc., New York

(4) A three-member delegation from Vietnam

(5) A three-member delegation from Ethiopia

(6) A five-member delegation from Afghanistan

(7) A five-member delegation from Bangladesh

Literature and Training of Migrant Workers from Nepal

The Association with financial assistance from UNESCO and in collaboration with Bengal Social Service League has undertaken a project on the Production of Literature and Training of Migrant Workers from Nepal. The primer is under print.

I am grateful to the President, members of the Executive Committee of the Association and others concerned for their help and cooperation during the year.

T. A. Koshy

Nehru Literacy Award (1981) Citation

in honour of

SHRI CHUNIBHAI R. BHATT

THE Nehru Literacy Award has been instituted by the Indian Adult Education Association to honour individuals and institutions for outstanding service to the nation in the eradication of illiteracy and for promotion and development of adult education.

Shri Chunibhai R. Bhatt, adult educator, social worker, has a long and distinguished career of service to the country in general and Gujarat in particular. His dedication to the cause of social education extends over a period of nearly four decades. His spirit and service have been a great source of inspiration to workers in the field.

Born on 21st December, 1917 in Jaambala, a small village in Junagadh District in Saurashtra, Shri Bhatt has Masters Degrees in Arts and Education.

Shri Bhatt joined service in the Education Department as Inspector and became Chief Social Education Officer of Saurashtra State.

Under his able leadership, the radio

and newspapers took active interest in adult education and thus helped in the spread of adult education in the State. Shri Bhatt has been instrumental in spreading literacy by organising about 4,500 adult literacy classes in Gujarat in which over six lakh adults have been made literate.

As Social Education Officer and Secretary, Gujarat State Social Education Committee, Shri Bhatt published over 300 books for adult learners.

Shri Bhatt is a prolific writer and has written a number of books for neoliterates. He has edited a fortnightly magazine *Ghar Deevadi*. He has been editing a monthly Journal for neoliterates *Jeevandeep* published by the Gujarat State Social Education Committee for the last 18 years.

This is a distinguished record of service for which the Indian Adult Education Association feels privileged to present him the Nehru Literacy Award for 1981.

*Mhow (M.P.)
December 19, 1982*

V.S. MATHUR
President
Indian Adult
Education Association

Shri Chunibhai's

Acknowledgement of the Nehru Literacy Award

I AM extremely grateful to you all, for the great honour done to me, by conferring the prestigious Nehru Literacy Award on me. I am equally grateful to all those, who considered me worthy of this great honour. Even so, I cannot help feeling that the honour is only symbolically conferred on me, for I could not have done, what little I could do, without the unstinted co-operation of scores of worthy colleagues who had co-operated in this Herculean task of adult education, in a variety of ways. I humbly accept this award on their behalf.

I am especially indebted to the Gujarat State Social Education Committee, Kanjibhai Desai Social Education Bhavan Trust, the then Governments of Saurashtra, Bombay and Gujarat; for, without their support, nothing positive could have been achieved.

On this occasion, I should feel ungrateful, if I did not refer to the great help I received in my work from late Shri Kalyanjibhai Mehta, the right hand-man of Sardar Patel, during the Bardoli Satyagrah and after Independence who had dedicated his entire life to the service of the poor. To be associated with him, was to be educated in many respects. He remained a

great source of inspiration to all of us. He and his co-workers had once eradicated illiteracy from the whole of Surat District during pre-Independence days. However, for want of a follow-up programme, the entire effort had gone in vain.

He was the Honorary Secretary of the Gujarat State Social Education Committee till he breathed his last. I proudly recall a full decade of vigorous work in social education under the inspiring leadership of this great pioneer.

When I look back upon my humble life, I realise, how small acts of charity can rekindle great aspirations. A son of a poor Brahmin, residing in the Gir region of Saurashtra, I was sent to Anand-ashram at Bikha for studying the *Vedas*. I had also got myself admitted in a school there, where a night school for illiterate adults was conducted.

The head master of the school had assigned me the task of collecting illiterate Wagharies (a nomadic tribe in Gujarat) for the night school. This was my initiation into adult education. A Brahmin boy associating himself with low caste Wagharies was looked upon as something highly abominable then, but I do not know what instilled courage in me then. Perhaps, I was marked out

by the Time spirit to be its instrument. I looked upon the Wagharies as my brothers, which helped me in casting aside all discriminations of high and low from my mind.

During my childhood in Gir forests, I had noticed that the food crops cultivated by the poor farmers in my village were shared by all the occupational castes. Even the venerated landlord of the place freely distributed mangoes brought from his farm to children, very much to the annoyance of his kinsmen. I also remember that my small village had taken care of a child whose parents were lost, till he got married and settled in life. These acts of generosity might have left their blissful impressions on my child mind.

The struggle for Independence was in full swing during my formative days and Mahatma Gandhi's name was on the lips of all of us. He attached great importance to constructive work and considered it an integral part of independence. He, thus, persuaded Gijubhai, the pioneer of child education on modern lines in Gujarat, to devote himself to the task of educating the illiterates. Gijubhai prepared a *Praudh-pothi* as part of his mission and with the help of this reader I educated one illiterate member of the royal family in my night school at Bikha. This informal direct experience taught me all that is integral to this mission.

I have adored the term 'Social Education' that has replaced the former term 'Adult Education', for, I strongly believe that social education is an offshoot of the ideal of 'Vasudhaiva Kutumbkam' (the whole world is a family) which has suddenly become a global need for survival in an age of technological revolution. It is social

education which, apart from dealing with the traditional three R's, instills self-confidence in the learner, inspires him to take up the challenges of his environment and makes him an effective agent of the cultural and productive processes.

Not teaching but learning ourselves is the secret of this mission, which is in tune with the language, culture and social ethics of our people. While trying to bring about change in their situation, we ourselves get changed. A silent and deeper understanding of our cultural roots and oneness with the people, are the two great rewards of this work, if we look upon it as a mission and not as a mere job.

During my career as a social educator I have been able to organise successfully literacy work which has made approximately 4,00,000 illiterates of Gujarat, literate. We have organised 21 writers' camps for preparing appropriate reading material for the neo-literates and have brought out about 300 small illustrated books on a variety of subjects. In my brief career, I had an opportunity to associate myself with Vyayam-shalas, youth camps, women workers' camps, relief camps, propagation of 'Rashtra Bhasha' and N.S.S. students. Thus, I had the good fortune of being a member of a large family of social workers in Gujarat. I have contributed scores of books in adult education and have been editing a monthly called *Jeevan deep* for the last 18 years. It has a fairly large circulation in Gujarat.

Though I have a sense of fulfilment, I cannot say that I am happy with what little has been achieved. Much still needs to be done. As a result of my life-long work, I have arrived at certain clarifications with myself, which I note

below for what they are worth :

- (i) The work of social education should be carried out by dedicated voluntary agencies.
- (ii) Leaders of the religious field should be approached for inspiring the illiterate masses to take advantage of this socially ameliorative work.
- (iii) With the aid of local writers, reading material for the adults should be brought out in the local language or dialect.
- (iv) Co-operation of mass media, such as, newspapers, radio and television should be sought in propagating not only the messages but also the work itself. It was successfully carried out by me in the State of Saurashtra during 1956-58 when all the leading daily newspapers were publishing lessons of primers and All India Radio Station, Rajkot was not only broadcasting the same but also inspiring the facts of the said literacy drive.
- (v) Youths should be exhorted to take up this uphill task by launching a mass campaign for eradicating illiteracy. This can be done by our universities and voluntary agencies in selected compact areas step by step.
- (vi) Training should be given at the field level and it should be based on the needs of the local people and enough room should be provided for experimentation at the orientation level.

I take this opportunity to thank you all for giving me time to express my humble views on this occasion, and for the honour conferred on me.



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INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, 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 Husain 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 several 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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Indian Journal of ADULT EDUCATION

Vol. 44 No. 3

March 1983



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- Workers' Education Today —V. S. Mathur
- Programme Planning for New Immigrants and Refugees —Anthony B. Chan
- A Critical Look at a Micro-level Adult Education Project —Om Shrivastava

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The 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.

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Published every month by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002.

Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

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Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Everest Press, 4 Chamelian Road, Delhi-110006.

Indian Journal of Adult Education

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Relating Knowledge with Life

One of the critical needs for evolving a wholesome, purposive and a happier world would be to create consciously conditions which are not divisive and contradictory at any level, be they at the level of organisation or work or relationships, in fact in matters of life and living itself. It is because of this basic need that "relating knowledge with life", the underlying and persistent theme of Mr V. S. Mathur's article appearing elsewhere in this issue, assumes considerable importance at this time, when there is a search for renewal of our society and the means that are needed for the same.

Mr Mathur's plea for consciously evolving towards an integrated system of education, breaking away from the artificial and unrewarding dichotomy of formal education and non-formal education is welcome. So is the need for removing the antithetical positions taken up by target-oriented education and general education. His plea for productive education in a responsible social framework, particularly for workers as part of a life-long educational process is a self-evident proposition but unfortunately not taken seriously. Self-education by self-effort within a creative ethos is a crying need. Working towards literacy of the total personality is no less welcome. His further plea for creatively adapting the most successful experiments elsewhere like the Community Schools and Danish Folk High Schools to the conditions extant in India is a challenging possibility with considerable promise.

His strong advocacy of trade union education based on the right to work and the right to education on fundamental grounds deserves greater attention. This has to be visualised in broad historical terms as workers' struggle for dignity and meaning in their lives. The sum total of the ideas woven around workers' education has a gap-filling value.

Mr. Mathur, in an otherwise forward looking analysis, however, does not sufficiently question the adequacy or relevance of the existing systems where innovations could be introduced or attitudes could be changed or relevant values inculcated. The fact of the matter is that there is no assured permanency and regulative constancy of the organisations and the systems of which they are a part, in which educational components of a creative kind can be imbedded. Today's formal education, especially at the higher level is elitist in character and tends to be promotive of isolating the educated from the masses. Non-formal education has yet to strike firm roots in the educational ethos of the country. Besides, it has yet to grow as a felt need. There is also the further need to recognise the dynamic character of our changing society—socially, politically and economically. With rising aspirations rooted in varying ideologies the nature of our institutions is extremely complex. It is here that the basic challenge of relating knowledge with life becomes not only a challenging and critical affair but also extremely relevant. Contextualizing the need for relating knowledge with life is possible when the complex nature of our systems and institutions is understood.

Another key concept which Mr Mathur advocates is the need for participation and decision making through group activity, which the trade unions have been undertaking with considerable success. It is part of the history of the trade union movement the world over. Many revolutions have either fizzled out or have ended in anarchy or alternately their enormous creative energy channelised through the trade union movements. At the heart of this creative containment is the fact of successful educational programme. It is therefore relevant and necessary that the trade union movement continues to use educational tools of proven worth. Education should get creatively enmeshed into fight against injustice within a given ideology. Education really speaking is the most effective tool for self-liberation of people, especially those who can organise themselves.

In a divided world such as ours, along economic, social, caste and class lines bringing in the tested experience of the enlightened, creatively organised groups through education are not only relevant but a crying necessity. But this could be done if there was a critical analysis of the systems through which we are operating. Our formal system of education is in near doldrums, lacking in direction, problematic and often irrelevant. Adult education, except in a few places, has yet to establish its active beginning as a national priority, let alone its own inner lack of vitality. In the light of this, the need for truly relevant and dynamic education is long over due. The challenge continues. Would we rise to it? That is the question of the hour in education today.

Workers' Education Today

V. S. Mathur

THE aims, scope and contents of workers' education have been the subject of discussion in numerous national and international fora for the past several decades. It is not necessary to start the debate again whether a field of work can be defined by exclusive reference to contents or group of its beneficiaries or the agencies providing it. What seems obvious is that workers' education is concerned with the education of workers and that its contents, forms as well as techniques and methods to convey it, are determined by various factors, more particularly the economic, social, educational and political situation prevailing in the country concerned.

Since workers' education must answer specific identifiable needs of the group of people called workers at a particular stage of their economic and social development, quite obviously, the scope and content must continue to change in response to them. The forms of programmes are indeed varied and have to be developed and modified and new innovations introduced to adjust to the pattern of working time schedules and availability of leisure time as well as other facilities, including transport and communication, available in the community. Similarly, there is no sanctity about any particular method or technique, though there may be some broad general considerations in

respect of methods and techniques for adults. But on reflection it may appear that some of those considerations may, with equal force, also apply for the education of the young people!

Integrated System

There is often some differentiation made between adult education, workers' education and formal schooling or university education. However, the increasing appreciation of the role of productive work in educational systems and the emphasis on the access of the working people to the facilities provided by the formal institutions of education, is making the concept of recurrent education increasingly important. Its ramifications are still not fully explored and its significance not sufficiently appreciated. But it is obvious that it is going to increasingly make untenable the idea that workers' education and formal education could be considered in separate water tight compartments. Indeed, it appears that we are moving towards evolution of a more integrated system of education covering formal education and varied forms of non-formal education for workers and adults. The realisation is growing that there is no stage in one's life when one could consider his/her education complete and that it is a life-long process. Further, the term "workers" now covers a much wider clientele. It is not only applicable to industrial workers but also to rural workers covering small and marginal farmers, share-croppers, tenants, artisans and other kinds of self-employed people. This extended coverage will mean that "workers' educa-

The text of the paper presented at the International Conference on "Towards an Authentic Development: The Role of Adult Education" organised by the International Council for Adult Education in Paris from October 25 to 31, 1982.

tion" would cover nearly 80 to 90 per cent of the economically active population in any country. The above are compelling factors leading further towards the evolution of a more integrated national system of education.

Educationally Privileged

One fact of great importance which should always be taken into consideration in any discussion on workers' education is that so far facilities for education have benefited mainly those who are educationally privileged. The people who were deprived of education in their childhood have quite often not been able to benefit from educational programmes for the working people or the adults. In most cases the groups of socially and economically underprivileged and those of educationally underprivileged coincide. How can such a situation be changed? The experience in the educational field appears to be similar to that in the development field. While countries may claim considerable economic growth, the benefits of such growth have not always proportionately trickled down.

Historical Trends

Historically the need for workers' education arose because at the time when organisational efforts began, the workers were in most countries of Europe a very neglected and underprivileged group and this in nearly every sense—economically, socially and educationally. Working class organisations like trade unions and cooperatives therefore undertook some activities within the constraints of their resources for the education of their membership. There was marked difference in educational levels as well as opportunities for education in countries of Europe and those of North America. More than

half a century before compulsory primary education was introduced in Europe it had become an established fact in North America. In view of the above, while working class organisations in Europe felt the need for general education as well as trade union education for their membership, the concentration of American organisations was mainly on trade union education. Since these educational efforts were undertaken mainly by trade unions and cooperatives, all education provided by these agencies came to be considered workers' education—hence this practice of defining a field of work by reference to the agency providing it. Further, as quite obviously there was considerable stress in their educational programmes on equipping the membership for active participation in the movement and on the problems of the workers generally, workers' education sometimes came to be identified by the contents of the educational programmes.

Dimensions

While the recapitulation of the historical past may be interesting, we must appreciate that in the fast changing world and widening concerns of the working people, the dimensions of workers' education are also changing. But the basic fact remains that in any programme of workers' education greater emphasis has to be on the problems of the workers. After long experience workers have come to the conclusion that the problems they face in relation to their work, particularly those of relations with the management can only be adequately tackled when they are organised. An atomised individual worker feels weak and helpless in face of capital which indeed is an organisation in itself, as Marx reminded us. While the role and functions of a worker in an

organisation have an important place in workers' education, it must be increasingly appreciated that in all educational endeavour the individual has to be made conscious of the need of voluntary independent organisations, both for achieving common objectives—economic, social and political, as well as for further development of his personality.

Purpose of Education

Aim of education should not be mere accumulation of knowledge or the development of intellect alone, however useful they might be in themselves. Education must at the same time help development of appreciation, character and personality. It must also be understood that human beings can best develop in a social context. Cooperation with others demands constant adjustment and accommodation and thus becomes an important ingredient in any educational effort. Indeed, educational theory must take note of it. Further, personality development is immeasurably helped by opportunities for self expression. Cooperation with and service to others, which is also a form of self expression, has the most beneficial effect on personality. Without the above, knowledge may remain inert. If the above premises are accepted they have their own implications for structures, methods and techniques as well as for contents in workers' and adult education.

Multiple Approach

There has to be a multiple approach to workers' education. Firstly, conditions have to be created which will make possible the access of workers to the facilities provided by established educational institutions. Secondly, special institutions and agencies have to be created (not excluding the modi-

fications of the existing ones) which cater specially to the targeted group of educationally, socially and economically under-privileged. And thirdly, the group of educationally underprivileged, which in most cases is also economically and socially underprivileged has to be actively involved in the provision of educational facilities to ensure that the educational programmes and facilities correspond to the desires, needs and aspirations of this targeted group as well as that they are able to sufficiently benefit from them.

Literacy of the Whole Personality

There is now increasing recognition of the value and importance of productive work in educational programmes of formal educational institutions. Rousseau believed that by educating the children in the workshops, the hands labour to the profit of the mind. Pestalozzi was of the opinion that much time and labour can be saved by combining theoretical education with practical work. Herbart emphasised development of mechanical dexterity. Comenius felt that the "children should learn the important principles of mechanical arts so that they understand what is going on around them and may enter the world of work easily."¹

In India Mahatma Gandhi was the first to insist that manual and productive work be an integral part of education and that education should centre around it. It may not be out of place to mention here that the Zakir Husain Committee which was appointed for giving shape to the educational ideas of Mahatma Gandhi extended the centres of education to the natural and

1. 'The Concept of Work Experience,' National Council of Educational Research and Training, New Delhi, 1970 p. 11.

physical environment of the child. Commenting upon the place of craft work in schools, the report submitted by the above mentioned committee says: "Modern educational thought is practically unanimous in commending the idea of educating children through some suitable form of productive work. This method is considered to be the most effective approach to the problem of proving an integral all-sided education.

"Psychologically, it is desirable, because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest. It balances the intellectual and practical elements of experience, and may be made an instrument of educating the body and the mind in co ordination. The child requires not the superficial literacy which implies, often without warrant, a capacity to read the printed page, but the far more important capacity of using hand and intelligence for some constructive purpose. This, if we may be permitted to use the expression, is the literacy of the whole personality.

"Socially considered, the introduction of such practical productive work in education, to be participated in by all the children of the nation, will tend to break down the existing barriers of prejudice between manual and intellectual workers, harmful alike for both. It will also cultivate, in the only possible way, a true sense of the dignity of labour and of human solidarity, an ethical and moral gain of incalculable significance.

"Economically considered, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers and will also enable

them to utilize their leisure advantageously.

"From strictly the educational point of view, greater concreteness and reality can be given to the knowledge acquired by children by making some significant craft the basis of education. Knowledge will thus become related to life, and its various aspects will be correlated with one another."¹

Recurrent Education

While the role of productive work in formal education is being increasingly emphasised, there is also, at the same time, a growing feeling that the working people should be provided opportunities to join and benefit from formal institutions of learning. Educational psychologists are now unanimous in concluding that the experience of life and work which a worker acquires enables him to understand and absorb much faster and with greater comprehension information and knowledge than ordinary school or college students. The above coupled with the general dissatisfaction "with the conditions prevailing in the field of education, due, in particular, to the frequent inability of the existing educational system to cope with changing quantitative and qualitative demands" is making the concept of recurrent education to appear as a sort of panacea for current educational ills. A major difficulty with regard to recurrent education is supposed to be "the elastic quality of the concept". However, according to an ILO publication, it covers at least the following ideas :

"Recurrent education is formal, and preferably full-time, educa-

1. Educational Reconstruction, Sevagram, Wardha, Hindustan Talimi Sangh, 1937, p. 91.

tion for adults who want to resume their education, interrupted earlier for a variety of reasons.

"Recurrent education aims to spread the period of formal education over a person's entire life time. The notion is that instead of administering education in one concentrated dose between the ages of say, 6 and 21, everyone would still be entitled to 15 or 16 years of schooling but they would be free to postpone the last or two or three years of these to a later age."

The above two definitions of recurrent education will clearly show that it covers both the education of young persons who would be permitted to interrupt their schooling with a spell of working life as well as the education of the working people who would interrupt their working life for a period of schooling in formal educational institutions. In both cases the emphasis is on education being a life long process.

Workers' Access to Education

The trade union movement has for long struggled to achieve for the workers the right to education. This indeed in some respects is a corollary to their right to work, their right to training with guaranteed re-employment as well as their right to opportunities for vertical mobility. The right to education, however, cannot obviously be equated with the mere right to educational leave, howsoever important it may be. The right to education is inseparable, not only from the conditions of employment (the time spent at work, flexibility of working hours, etc.), but also from the establishment of the necessary educational and other facilities calculated to make it

possible for the poorest strata to actually exercise this right and to adequately benefit from the facilities and opportunities.

The provision of educational facilities is indeed not synonymous with the provision of classes at educational institutions with definite syllabus and curricula. It should also include provision of guidance and support for serious learning efforts at a time and under circumstances, most favourable to the learner. If access to education for workers is to be achieved we have gradually to move towards a time-free, space-free, age-free and admission-free concept of education.

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

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

various organisations and institutions.

The concept of admission-free education requires some explanation. In most of the countries, and in most of the educational institutions, the requirement for admission is some recognised diploma or degree. In the case of most adult workers this would prove to be a serious hurdle to their admission. This is not to suggest that any person without a certain level of education should be admitted to an institute for higher education. This would indeed devalue education. Our conception is that if an adult worker, though he may not have put in a certain number of years in a school or a college, does possess the experience of life which equips him with some understanding of the problems which concern him and the society, he should be given the opportunity to attain the required level of learning without necessarily putting in the same number of years as required of a child.

Community Schools

Among the educational institutions specially directed towards the working people, mention may be made of community schools and folk high schools.

The idea of the community school envisages an interaction between the community and the school and considers the latter to be the focal centre in community affairs. The community school is open in the evenings and during holidays and vacations and encourages adults to make use of the school facilities whenever they can. There is no disruption of normal school activities during school hours but outside those hours the school is used for various purposes of social and cultural activities by the community. The community school is most suitable for workers and adult education because it is economical

making additional use of existing resources. It brings together all groups with minimum stress and creates a bond between workers and the school. In a community school the transition from youth to adult activities becomes easier and more natural. The potentialities of the community school as a growth centre for adult and workers' education needs to be explored. I am quite sure that if our existing schools, poor specimens as they are today, are gradually transformed into community schools, we will reap rich dividends from any investment that we make for their improvement.

I may further add that one of the functions of the school-cum-community centre should also be the propagation of the various schemes of the government for self-employment and for rural development. This will kindle the interest of the population in the school with its obvious advantages. The school may thus also get the benefit of larger State resources if it is aided by the different departments seeking to use it as the focal point of their development plans. The school for example could draw on resources meant not only for primary education but also for adult education, health education, agricultural extension, etc. This together with increased direct assistance from the State will enable the school to provide greater facilities and the quality of its educational services will improve.

Folk High Schools

The institutions of folk high schools have commanded attention of educationists all over the world. This movement has enabled the Danish people to rise "from ignorance and poverty to about the highest general level of education and well-being of all the peoples

of the earth." The folk high schools movement was started a century back in Denmark. Grundtvig, the main spirit behind the movement, held "that prevailing higher education had given young people undefined impressions of a culture foreign to them and had taught them to neglect their own". He observed that the prevailing higher education rested on a system of examinations, which students were glad to take in the hope of "an assured livelihood in government service. He saw little love of culture for its own sake. There had resulted a caste of the educated and the masses of the country were left in ignorance to slave for them." The aim of the folk high schools, he said, "should not be examinations and an assured livelihood, but for each individual the development and enlightenment which being their own reward." The aim of the school should be to find "the common universal subjects to which the students want to devote their time because of their usefulness or because of the pleasure they give." Grundtvig insisted that there should be no examinations of any kind in the folk high schools, they were to teach things which are of common interest to the whole people.

In the ideas of Grundtvig we may trace some influence of Rousseau but Grundtvig did not share Rousseau's fear of civilization. It has been suggested that perhaps Grundtvig learned more from Fichte's idea of a "school for youth" a school for the prospective leaders where in "full freedom, each individual opens into moral independence as well as into a strong feeling of fellowship and responsibility for the society in which he lives."

Youth, according to Grundtvig, was

the proper time for enlightenment. The child, according to him, has first of all the right to be a child and the education given to children must be adapted to their needs. Nor is adolescence the proper time for such "social responsibility education", for, according to Grundtvig adolescent between fourteen and eighteen needs physical activity and familiarity with the work he may later have to do. But youth is the age of mental awakening when the great questions about life are asked. The soul of the full grown youth is far more filled with the questions than during the transitional years and it should be the task of the folk high school not to put questions, nor to begin or end with examinations, but to help youth find an answer to these questions.

The fact that the Danish folk high school movement has lost none of its vigour and enthusiasm over the past hundred years is an eloquent testimony to the strength and authenticity of the idea. With necessary variations it has been picked up by many other countries with gratifying results. No institution can be just picked up from somewhere and grafted on another soil without modifications in the light of the prevailing economic and social situations and the peculiar genius of the people concerned. All I wish to stress is that the folk high school idea is significant enough to be studied as an educational technique of great merit and suitability for adoption in the developing countries. If we study this movement we can perhaps also get a better insight into how national and voluntary efforts can be meshed.

Trade Union Responsibility

Trade unions while having the responsibility for promoting and monitoring

participation of workers in the programmes of formal education and the functioning of special agencies and institutions like school-cum-community centres and folk high schools, will also have to undertake considerable activities themselves, particularly in the field of trade union education. Trade union education being education for the leadership of a movement, can best be conducted under trade union auspices. However, cooperation, help and support of the State and formal educational bodies is not excluded but should be in the form and on terms acceptable to the trade union movement or organisations of the rural poor.

Methods and Techniques

Both because considerable discussion has already taken place in many fora on methods and techniques and because there is no limit to the methods and techniques that can be adopted and the innovations that can be devised, I would refrain from a detailed discussion on them here. But three remarks perhaps may be in order: firstly, methods have to be selected taking into consideration the peculiarities of the group for whom the education is intended. Secondly, that only educational methods and techniques which permit the maximum participation of the beneficiaries in the educational process are likely to be most effective. Participation not only makes the process of education interesting as it offers involvement but at the same time permits much greater absorption. We may keep in mind the famous and oft quoted Chinese saying: *'what I hear, I forget; what I see, I remember; what I do, I know.'* "What I do," is indeed participation. Further, such a method enables the maximum opportunity for self

expression which is evidently one of the most potent instruments for development of personality. The other comment I would like to make is that while there are scores of methods and techniques of educational work and each has its value, and it is possible to argue that one or the other is more effective in achieving particular educational objective, no single method by itself is indeed ever sufficient. In all educational work it is always beneficial to combine a number of them in order to achieve effectively our objectives in the field of workers' education.

Contents

Again in regard to the contents, it is obvious that they are closely related to the needs, requirements, desires and aspirations of the group of beneficiaries for whom educational programme is arranged. Workers' education must take note of the changing economic, social and political scenario in which workers find themselves and their ever widening concerns. The breath-taking changes in technology will undoubtedly have their impact on contents of workers' education. The workers would need to have more information on the tremendous changes taking place and will have to be enabled to appreciate, understand and comprehend their implications. The changes in technology triggered by what has been aptly called the 'silicon chip revolution', are indeed far-reaching. Today we are told computers have been built to perform at the dazzling speed of 800 million operations per second. The most startling feature of the new technology is said to be the unmanned factories. "Intelligent robots", we are told, "can run factories without human help, dig for coal, sow crops, mine valuable seabed minerals and even milk cows". In the case of electronics,

we are told, a single machine can insert components into a printed circuit board at a rate of 72,000 pieces an hour.

It is estimated that by the turn of the century 10 per cent of the labour force would be able to provide us all our material needs, i.e., with all the food we eat, all the clothes we wear, all the textiles, appliances, automobiles, houses, etc. The 90 per cent of the present labour force will have to be employed elsewhere in non-manual operations which obviously would be servicing activities, more particularly education. What impact this change in volume and nature of employment will have for the working people must be of great concern to the workers.

Developments in technology are bound to affect the size of the industrial undertakings. Futurologists are talking of "electronic cottages". The *Guardian* of England some time back talked of computers as "cottage industry of the 1980s". In the words of a researcher more and more companies can be described as nothing but "people huddled around a computer". Put the computer in people's homes, they say, and they no longer need to huddle. Electronic cottages that are being talked about will make it possible for upto 50 per cent of the working people to remain at home and work. This, apart from the savings in scarce fuel needed for commuting between homes and manufacturing centres, may also have tremendous social implications. The movement from cities to the rural homes may transform rural areas and have its impact on social crisis developing in industrial countries. The number of fractured families may indeed be reduced and more congenial atmosphere for work may be created and hopefully better and happy homes may emerge. But

here again workers education not only has an important role to play but an urgent and immense responsibility.

Conclusion

In conclusion it may be stated that in workers' education the basic concepts of education as well as the main concerns of workers have to be kept in view. The main aim of education simply stated is liberation of man and development of the individual's potentiality to his or her possible best. Education must help an individual to grow into an integrated and harmonious personality. A harmonious development of personality, however, can take place only in a social context. While at times conflict may be necessary and even desirable to fight injustice and evil, the greatest progress, as the history of human civilization amply reveals, is through cooperation with others which demands constant understanding and adjustment with others. But the achievement of cooperation is possible only through the instrumentality or mechanism of an institution or an organisation. Further, active participation and involvement in the functioning of the organisations itself is a potent means of education.

For workers it is not enough that they are made conscious of the problems of their underprivileged economic and social situation. They should also, at the same time, be exposed to the ideas for their solution. The most reliable and effective way for them to overcome their economic and social situation is to organise themselves into independent, self-reliant, democratically functioning strong organisations of their own for effectively promoting and safeguarding their interests. This is the only way they can hope to counter the formidable and powerful forces often arrayed against them. Such organisations alone

will be able to deliver them out of their underprivileged status and would ensure that the fruits of national economic progress as well as facilities in the field of education duly accrue to them.

With the consensus now developing with regard to the role of productive work in education and the need for recurrent education, together with the widening concerns of workers, and their need for education and training for the increasingly important role in society, the old ideas of dividing education into water-tight compartments are changing. There is, indeed, the need to conceive education as part of an integrated national programme covering all people. I have a strong feeling that the organs or institutions for education, both

formal educational institutions and those specially designed to meet the needs of the targeted groups, as well as the educational efforts of the trade unions, cooperatives and rural peoples organisations, should all become the cooperative efforts of the people and the State. Further, the mosaic of these multifarious institutions and programmes should be carefully and imaginatively linked and coordinated, each of them drawing inspiration, help and sustenance from the other. Finally, they should all work under the watchful eyes of the beneficiaries who should be enabled to exercise a meaningful and effective supervision and monitoring through their own autonomous independent and self-reliant organisations. ●●●

STATEMENT OF OWNERSHIP AND OTHER PARTICULARS ABOUT NEWSPAPER

INDIAN JOURNAL OF ADULT EDUCATION

FORM-IV (See Rule 8)

- | | |
|--|--|
| 1. Place of Publication | Indian Adult Education Association |
| 2. Periodicity of its publication | Monthly |
| 3. Printer's Name | Dharm Vir |
| Nationality | Indian |
| Address | 17-B, Indraprastha Marg, New Delhi |
| 4. Publisher's Name | Dharm Vir |
| Nationality | Indian |
| Address | 17-B, Indraprastha Marg, New Delhi |
| 5. Editor's Name | J.C. Kavoori |
| Nationality | Indian |
| Address | 17-B, Indraprastha Marg, New Delhi |
| 6. Names and addresses of individuals who own the newspaper and partners or shareholders, holding more than one per cent to the total capital. | Indian Adult Education Association 17-B, Indraprastha Marg, New Delhi |

I, Dharm Vir hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date 28-3-83

DHARM VIR
Signature of Publisher

Programme Planning for New Immigrants and Refugees

Anthony B. Chan

THE field of programme planning in Continuing Education constitutes one of the most salient parameters in the process of lifelong learning. It provides the foundation and rationale for the structural or systemic relationship between the learner and such disseminators of knowledge or information as facilitators, human resources personnel, teachers, instructors, trainers, tutors, dons, directors, coaches, preachers, mentors, preceptors, or expositors. Without the underlying multi-dimensional configurations of planning or organizational criteria, principles, and format as well as the essential concepts of needs assessment, objective or goal, and evaluation, the educative process between human personalities in an informal or formal setting might not be effectively realized.

Although occurrences like apples falling on Newton's head sometimes lead to historic discoveries, accidental learning might not always bring the desired results. Learning should never be exposed to the vagaries of chance. Because of their decided emphasis on the pragmatic, adult learners are cautious in their choice of learning projects. What they learn must be useful with motivations, ranging from goal-oriented (realizing a need or the identification of an interest), activity-oriented (realizing a social need) to learning-oriented (seeking knowledge for its own sake).¹ In many cases, adults seek new learning that prevents obsolescence.

Knowledge and skills which they acquired in their youth form a pattern of insufficiency.²

In the case of new immigrants in Canada, the knowledge and skills concerning the acquisition of meaningful or, at best, adequate employment learned in their former homelands are either out-dated or insufficient. Because of a patronal system in some countries, employment is attached to familial, kin, or clan ties. Individual connections rather than ability based on experience or knowledge are the criteria for employment. In Canada, special ties such as political affiliations are not unknown prerequisites for certain positions. Other than this anomaly in the regular pattern of seeking work, there is a clearly defined system of procedures necessary for every job-seeker to know. These will be discussed later in this paper, especially in the context of objectives as important determinants in programme planning. What can be said, at this juncture, is that the learning process of new immigrants and refugees falls into the area of Continuing Education.

In the broadest sense, the education of immigrants and refugees who arrive in Canada usually as adults is, like other adult learning, "*a cooperative rather than an operative art.*"³ Propounded by Cyril O. Houle, the term "*cooperative*" is used in two major senses. The first deals with its profoundest

meaning. "It signifies action by both learner and educator in accordance with the dictates of nature." In this context, learners are compelled to develop according to their "innate individualism" and comply with the "social stimulation" generated by the various learning groups in which they participate. "In the second sense, the term *cooperative* implies voluntary interaction among individuals during learning."

On the other hand, an "operative art is one in which the creation of a product or performance is essentially controlled by the person using the art." Included in this art are painters, sculptors, engineers, actors, shoemakers, and builders. Unlike the cooperative art of education, it does not act to facilitate or work "in a facilitative way by guiding and directing a natural entity or process." However, both arts are no less creative than the other. The difference is that in the cooperative art of education, educators do "not put ideas into the minds of learners." Moreover, they do not "give them skills or sensitiveness." Rather, educator "helps them learn these things for themselves and, by the use of the art, facilitates the accomplishment of desired goals."⁴

Programme Planners as Educators

While programme planners may not necessarily provide knowledge or information to a specific audience, they must be cognizant of the ramifications of being educators. Thus, planners must "think of education as the process of helping people to change their pattern of behaviour."⁵ In the context of continuing education, they ought to recognize that "adult education is the process by which men and women (alone, in groups, or in institutional settings) seek to improve themselves or their society by increasing their skill, know-

ledge, or sensitiveness; or it is any process by which individuals, groups, or institutions try to help men and women improve in these ways."⁶ More specifically, "the primary and immediate mission of every adult educator (especially in the role as programme planner) is to help individuals satisfy their needs and achieve their goals."⁷ Programme planners, therefore, possess a great deal of responsibility in the actual *modus operandi*, nature, and activity of learning.

As a concept, "the *planner* is the person or thing responsible for more than half of the detailed day-to-day planning and deciding in a learning project." In particular, "the planner makes the majority of the decisions about what to learn (the detailed knowledge and skill) in each learning episode, and or about how to learn (the detailed strategy, activities, and resources)." Furthermore, planners "may also decide when to begin each learning episode, and the pace at which to proceed."

Assuming the responsibilities of an audience's (or one's own) learning project, a programme planner's prioritized commitment in "the programme development process is concerned focally with the human resources developer's role as administrator"⁸ While "the job of a planner is defined in different ways across countries,"⁹ successful programme planning entails a positive attitude and aptitude towards management or administration which in itself manifests specific priorities or criteria of managing or administrating. Specifically, "the first task of a good administrator in planning is to establish a proper purpose or purposes based on principles and then prepare policies or purposes set."¹⁰ Thereafter, the gene-

ral administrative tasks of programme planners include:

- 1) assessing the individual, institutional, and societal needs for adult learning relevant to their organizational settings (the diagnostic function);
- 2) establishing and managing an organizational structure for the effective development and operation of an adult education programme (the organizational function);
- 3) formulating objectives to meet the assessed needs and designing a programme of activities to achieve these objectives (the planning function);
- 4) instituting and supervising those procedures required for the effective operation of a programme, including recruiting and training leaders and teachers, managing facilities and administrative processes, recruiting students, financing, and interpreting (the administrative and training function);
- 5) assessing the effectiveness of the programme (the evaluative function).¹¹

In many cases, the programme planner acts as the intermediary between the learners and the decision makers in institutional settings or informal gatherings and/or funding bodies. Within these constraints, "the information flows generated by the planner should help decision makers (in a lifelong education process, in addition to authorities, each individual becomes a decision maker) and administrators to *define* goals and to *implement* the changes they are aiming at." Furthermore, pro-

gramme planners have "to sensitize decision makers to new ideas, new knowledge, and new research results" in order "to fulfil their mission."¹²

Since programme planners are vital facets in continuing education, their decisions concerning the enactment of certain programmes are crucial elements in the progressive evolution of a particular community or social structure. From the decisions made and the programmes illustrated in the literature,¹³ have developed two basic schools of thought in the field of programme planning in the academic discipline of Continuing Education. The first called the "mainstream" school fits the postulation that "adult education is essentially a middle class activity which serves the better educated, and adult educators have a 'trained incapacity' to serve the disadvantaged in our society."¹⁴ In this context, learners are those who can afford to acquire new knowledge or skills that might not always be necessary for their own sustenance.

The second which might be called the "social issues" school concentrates on the adult education of learners whose quest for new knowledge and skills enters into the realm of survival techniques or "issues-oriented" learning. Inspired by the works of Paulo Friere, this school encompasses ethnicity, race relations, new immigrants and refugees, and migrant labourers. Because of these complex parameters, specific economic, social, and cultural considerations are necessary prerequisites before programme planning actually takes place. In the United States, for example, if these are not addressed :

Educators, for all their good intentions, are often guilty of planning their programmes for Mexican Americans on the basis of a stereotype.

Recent immigrants from Mexico who might have completed the equivalent of a high school programme often are placed in the same class with Mexican Americans who are illiterate in any language. Not only are they placed in the same class, but they are motivated—or unmotivated, as the case may be—in exactly the same way; they are presented the same curriculum materials; and they are taught by identical teaching strategies, if such haphazard efforts at teaching may be called teaching strategies.¹⁵

Although programme planners in continuing education from specific ethnic communities might have a specific interest in the education of their own non-middle class ethnic people, other adult educators have generally called for more theoretical and applied work in non-traditional areas. Ernesto Schiefelbein hinted that planners “are at a crossroads trying to propose ways to reach higher levels of efficiency (and) suggest ways to increase levels of social welfare.”¹⁶ On a more general level, Samuel E. Hands who was State Supervisor of Adult Education of the Florida State Department of Education stressed the need for community involvement. While he might not be addressing the ethnic, race, immigrant, refugee, or migrant labourer component, his statements in the following are also applicable to these significant dimensions in the evolution of community and society:

(1) Sociologists have long recognized that the community exercises great influence on the development of the human personality.

(2) Democratic society depends for its existence upon citizen participation, and no better way has been

found to achieve widespread and enlightened citizen participation than through involvement in the study of community problems.

(3) Great social problems can be, and usually are, illustrated within the context of community life, and it is at this level that they can be best understood and dealt with by the ordinary individual.

(4) Communities differ and an educational programme designed for one community will not necessarily accommodate the needs of another. Every community deserves, and in fact requires, its own individually tailored programme.¹⁷

In Canada, these ‘great social problems’ were not the worry of adult educators in ‘Canada’s First Plan for Continuous Learning’. Specifically, the recommendations were that planners design programmes that would “make people feel confident in the basic reading and writing skills” and “upgrade the educational achievements of individuals so that they can take further training in business and industry or, if they wish to proceed to university study.” Other recommendations called for “cultural programmes designed to broaden the horizons and enrich the lives of individuals” as well vocational courses and programmes designed to update previous education of training.” And lastly, “adult education could and should provide vocational and educational counselling and coordinate extension services in the whole area served by a school.”¹⁸ In some ways, the only reference to ‘social issues’ might have been implied in the first recommendation of adult basic education and literacy, if, for example, the Native peoples are considered.

In either school, mainstream or social issues, good programme planners have to be creative. They must continually keep their eyes, ears, and minds open, always receptive to new ideas.¹⁹ This is especially true because "planning continuing professional education programmes is a highly individualistic activity as the planner moves through the development process."²⁰ More importantly, programme planners must be receptive to the concept and nature of an adult learner.

The Learner and Programme Planning

The most crucial aspect of continuing education is that adult learners perceived themselves as volunteers in educational programmes. In this sense, "society does not punish them (at least directly) if they don't learn what they ought to; for them the 'or else' is absent or, at most, weak."²¹ Consequently, "if a programme is not recognized as being helpful in meeting adult's needs, there will be little participation; on the other hand, addressing the programme only to those needs recognized at the moment may make it shallow or superficial, since frequently adults must be assisted to recognize their real needs."²²

In the context of immigrant and refugee learners, special considerations must be made regarding their English language facility and the nature of their individual cultures as well as their socio-economic situation. Assuming that their English language capabilities are adequate, such cultural attributes as the influence of family and respect for elders might have an impact in the work place or in situations designed as prerequisites to the actual attainment of employment. In some paternalistic societies, women are constrained from working because of certain cultural aspects. If they are

allowed to work or if they simply assert their right to work in a Western country like Canada where there is a growing consciousness of the positive value of women in the workplace, the use of day care centres rather than their extended family could result in unwanted repercussions from members of their own households. In addition, new immigrants and refugees, like Mexican American migrant workers commonly hold jobs that can only be classified as work positions of underemployment. Jose A. Cardenas described the situation of the Mexican American whose situation is quite similar to that of new immigrants and refugees in Canada. He remarked that :

From sociological writings it is difficult for educators to come to grips with some of the problems of the Mexican American. Sociologists do not tell us, for example, that the Mexican American, if he chooses to remain steadily employed, often has to underplay his own intelligence, unless he is lucky enough to have an employer who is not so insecure as to fear his intelligence.

An educator of migrants will not be effective if he is not aware of the dynamics of the situation which encourages pretended stupidity.²³

In much the same manner, planners of a pre-employment programme for new immigrants and refugees must also be cognizant of the particular socio-economic dimensions as well as the linguistic and cultural components of their learners.

Programme Planning

For programme planning to be effective in continuing education, the special characteristics of the adult learner must

be recognized and understood. Compared to the education of children :

- 1) The adult learner has more experience and a different quality of experience to contribute to the learning situation.
- 2) The adult learner is ready to learn different things from the youthful learner because he faces different developmental tasks (e.g. parenthood).
- 3) The adult learner tends to be more *autonomous*, therefore less comfortable in a dependent role.
- 4) The adult learner is usually interested in the *immediate usefulness* of new knowledge (practical application).²⁴

In a thoroughly pragmatic sense, therefore, planners set out to design programmes of utility for their learners.

Theoretically, the various constructs applied to the formulations of programme planning in continuing education have been inspired by Ralph W. Tyler's approaches to curriculum development. In particular, the Tylerian scheme for effective organization or planning involved three major criteria :

These are : continuity, sequence, and integration. Continuity refers to the vertical reiteration of major curriculum elements. For example, if in social studies the development of skills in reading social studies material is an important objective, it is necessary to see that there is recurring and continuing opportunity for these skills to be practised and developed. . .

Sequence is related to continuity but goes beyond it...Sequence as a criterion emphasizes the importance of having each successive experience

build upon the preceding one but to go more broadly and deeply into the matters involved. For example, sequence in the development of reading skills in social studies would involve the provision for increasingly more complex social studies material, increasing breadth in the operation of the skills involved in reading these materials, and increasing depth of analysis....

Integration refers to the horizontal relationship of curriculum experiences. The organization of these experiences should be such that they help the student increasingly to get a unified view and to unify his behaviour in relation to the elements dealt with. For example, in developing skill in handling quantitative problems in arithmetic, it is also important to consider the ways in which these skills can be effectively utilized in social studies, in science, in shop and in other fields so that they are not developed simply as isolated behaviours to be used in a single course but are increasingly part of the total capacities of the student to use in the varied situations of his daily life.²⁵

Thus, Tyler postulated a highly rational paradigm based on the assumption that curriculum development or programme planning constituted specific sequences of occurrences or events which are interrelated with and interdependent upon each other. However, other theoretical constructs have developed to challenge the pre-eminent position of the Tylerian model. One such paradigm called the classical model explicated the dynamics of programme planning as essentially a series of decision factors influencing actions based either on precedent and customs devoid of alternatives or considerations of alternatives.

Decker Walker illuminated the differences in these paradigms by stating that the Tylerian model :

is primarily descriptive, whereas the classical model is prescriptive. This model is basically a temporal one ; it postulates a beginning (the platform), an end (the design), and a process (deliberation) by means of which the beginning progresses to the end.

In contrast, the classical model is a means-end model : it postulates a desired end (the objective), a means for attaining this end (the learning experience), and a process (evaluation) for determining whether the means does indeed bring about the end.²⁶

Houle brought forth the classical model by stating that "any design of education can best be understood as a complex of interacting elements, not as a sequence of events."²⁷ He went on to say that "even more importantly, the mind seldom works in a completely logical fashion. The procedure of planning or analyzing an educational programme is often very like the process of research"²⁸ which is "rather informal, often illogical and sometimes messy-looking affair."²⁹ Among the seven steps that Houle advocated, he called for (a) identified and refined objectives (b) suitably designed format for learning and the learning experience (c) measured and appraised results.³⁰

Another postulation approaching the classical model emanated from the pen of Ernesto Schiefelbein who stated that "real life planning involves systematic transformation of data into information, as well as a set of heuristic procedures for coping with unexpected problems." Essentially, programme planning should

be concerned with :

- 1) reaching a clear statement of *objectives* ;
- 2) defining *present conditions* and recent trends ;
- 3) identifying alternative possible *strategies* for closing the gap between what is feasible and what is desired ;
- 4) *selecting* among the various ways of closing the gap, i.e., identifying one way for matching goals and resources.³¹

A further view of programme planning that predated the classical paradigm in some aspects stated that "planning is designing a course of action to achieve ends, 'efficient' planning is that which under given conditions leads to maximization of the attainment of relevant ends."³²

And yet another postulation on programme planning, though loosely formulated argued that "programme planning is viewed as a process through which representatives of the people are intensively involved with Extension personnel and other professional people." Essentially, they are concerned with four activities :

- 1) studying facts and trends ;
- 2) identifying problems and opportunities based on these facts and trends ;
- 3) making decisions about problems and opportunities that should be given priority ; and
- 4) establishing objectives or recommendations for future economic and social development of a community through educational programmes.³³

In all of these approaches to the concept and process of programme planning, the issue of *objectives* was always stressed. In fact, no other parameter of the planning dimension in continuing education with the possible exception of needs assessment remain the touchstone of curriculum development for adult learners.

[To be continued]

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A Critical Look at a Micro-level Adult Education Project

Om Shrivastava

A voluntary organisation of Rajasthan had launched an adult education programme in 1978 with a view to changing the political and socio-economic conditions of two development blocks of the State's Udaipur district. The author, who is the general secretary of the Organisation, sharing his experience of the project says that while adult education is a good entry point for the uplift of a community, it is important that adult educators are developed from within the community itself. Also, he stresses, that the problems of the community need to be analysed before the delivery of literacy skill and general awareness package.

ON October 2, 1978, Seva Mandir had launched a big adult education programme in the Girwa and Badgaon Development Blocks of Udaipur District. It was not a new venture for Seva Mandir as it had some experience in organising farmers' functional literacy centres, but it was the approach, commitment and attitude towards the programme which made it different.

The objectives which were spelt out made it clear that it was not a simple programme where literacy was seen not only as a skill but also as a right of each individual, particularly the poor and the oppressed. The policy statement provided the spirit of the programme in these words :

"...that illiteracy is a serious impediment to an individual's growth and to country's socio-economic progress ;

"...that education is not co-terminus with schooling but takes place in most work and life situations ;

"...that learning, working and living

are inseparable and each acquires a meaning only when correlated with the others ;

"...that the means by which people are involved in the process of development are at least as important as the ends ; and

"...that the illiterate and the poor can rise to their own liberation through literacy, dialogue and action."

These statements had implications in the following terms :

- that literacy was seen as an instrument of liberation from exploitation ; it builds up self-confidence and self-esteem ;
- that functional knowledge component will provide a key for development of participants from poverty and ignorance ;
- that consciousness among the learners about their rights and duties will create a feeling of

power to take collective action against the oppressive system which keeps the poor and the oppressed people apathetic towards change and development, and stops them from becoming participants in the developmental processes.

Seva Mandir took these implications quite seriously and launched the programme with the same spirit. People's involvement was considered as an essential ingredient in planning the Project. A "consciousness walk" was organised by the workers for their own understanding of the people, the area and socio-economic environment. The other objective of the walk was to make people understand the nature of this programme and their contribution towards it. Meetings with the village leaders and elders were held. A special effort was made to develop a primer in the local dialect in consultation with the old adult education teachers of the area, with reference to agriculture, animal husbandry and other issues like forest, wages and drinking. Not only this, in most cases the prospective teachers were considered for the work on the recommendation of the village people.

The preparation of the supervisors and teachers was seen as an important part of the programme. It was a real challenge for the organisers of the programme to create a sense of commitment among the workers of the project and to develop in them a feeling to work with the poor and the oppressed. The trainings were organised in such a way that they provided an environment of participatory learning. Emphasis was laid on reflection and action by the trainers and the trainees. The teachers who came for training were from among village people themselves.

As for the objectives indicated earlier, it was a difficult task to create a clear understanding about them. We were dealing with such people who were part of the system and at the same time were supposed to start a process in which they would help their illiterate brethren to break away from the vicious circle of poverty and ignorance. Building their confidence, their knowledge base, and their consciousness was seen as an important work done by our project team. Even after initial training, each monthly meeting was treated as mutual learning session. - A monthly paper *Proshika* containing case studies written by teachers about their work was shared by all. Continuous input about development schemes, working on some local issues with adult education groups, putting people in touch with development agencies were attempted by the project team. These attempts were able to help many groups and communities, particularly those where the teachers were very active. The project was able to achieve some success in terms of literacy, functionality and awareness.

It would be interesting to take a critical look at the project at this juncture when the third cycle is coming to an end. The project's objectives were contemplated with a view to bringing about socio-economic and political change among the poor, backward and oppressed people of this area. It was for the first time that policy-level thinking was on the line that "people development" is the key for all development programmes and that in the development process, people do matter. But the methodology envisaged was limiting. Imagine a group of poor people to be made aware of their own environment by a certain individual in 10 months with a curriculum which was fixed to a certain extent, though

based on agriculture, animal husbandry and other issues which relate to the people generally.

Our experience showed that while working with poor communities, adult education was a good entry point ; that use of a young person from the same community was a good choice, the preparation of this individual was an important task. Also, the need for problem analysis by the members of adult education centre first, was much more important than the delivery of general knowledge and literacy skill. It was better to build their resources from within the community for their development and add outside resources to supplement the programme. It was this knowledge which was sought by the people. But, can one plan about this knowledge centrally? Can one think in terms of a time period like 10 months? Can one design a curriculum based on this knowledge? This curriculum needs to be varied, need-based, and problem oriented. Hence, there was a need for a skilful person to handle such a curriculum. Also, demand on such a person's time and his involvement could be easily visualised. One cannot expect a person with average outlook to do such a work. But our experience showed that there are individuals (not many in numbers) who would like to involve themselves in helping their communities with certain commitment and zeal. They were able to put themselves out to do something. Wherever such efforts were made by these individuals, people also responded quite enthusiastically. Many small development processes were initiated by

these communities, which showed certain skills in planning, problem-solving, organisation and management.

Our experience also showed that development schemes of the Government and non-Government agencies comprised very complex steps. Whenever poor people made efforts to get benefit out of such schemes, they faced problems which were either difficult to solve or needed such measures which would lead them straight into the hands of exploiters. The role of adult education was seen by the poor as an instrument to help in solving these problems. Where such efforts were made, the adult educator became an eyesore for the exploiters. Support to such adult educators was important for the success of the programmes.

Another important learning from the project was to organise the adult education centre as an organisation of the participants which could act as a viable unit of economic development. Some of these organisations in this project are working as credit unions. These organisations are becoming the spearhead of development in this area. Though these are small efforts by a few adult education centres, they do show a trend.

These are only some random thoughts about our learnings from this project. One thing is becoming clear from our involvement in the education of an adult, particularly who is poor and oppressed, we may have to think of an educational effort which is life based, which is evolving, and which is not bound by limits of time and curriculum. ●●●

Behaviour Pattern of Educators : A Study

M. Seth, R.N. Mehrotra and B. Roy

The success of a functional literacy programme depends as much on the educators as the learners themselves. This study of the behaviour pattern of educators of nine centres in Delhi reveals that while educators are instrumental in motivating women, the programme lacks in other aspects like effective use of visual aids and non-traditional approach of teaching adults. The authors feel that there is a need for research into the psychology and methodology of adult teaching-learning programmes and also that it is important to have educators who may not be highly qualified but are genuinely interested in the welfare of illiterates.

EDUCATORS play a very important role in motivating adult learners to participate in functional literacy programmes. The involvement of women in non-formal education programmes is closely linked to the behaviour pattern of the educators towards them and their children. In this study, the behaviour pattern of educators in nine centres run by three voluntary organisations was studied.

Objectives

1. To study the behaviour pattern of educators of selected groups of adult women participating in the functional literacy programmes.
2. To study their methodology of teaching.

Methodology

An in-depth study of nine centres run by three voluntary organisations, namely, Mobile Creches, Bhartiya Gramen Mahila Sangh and Women's Mutual Aid Society was taken up to study motivation of adult learners participating in the functional literacy programmes in Delhi. All the bonafide participants in the selected centres were interviewed. The centres were visited again

after a gap of four months and the participants were re-interviewed to find out whether or not they were continuing with the programme. The total number of learners interviewed in phase I was 104 and 72 in phase II. The opinions of participants regarding their educators were obtained. The investigator also observed the behaviour pattern of these educators. An observation guide was developed for this purpose. Inferences were drawn about their behaviour pattern which were classified into three categories—personal, professional and social.

Findings

A. Description of the Educators

Majority of the educators were below 40 years of age. While three were below 25, four were between 25 and 40 years. Two-thirds of them were married. The married ones had an average of 1.8 children. Regarding educational qualifications, two-thirds of them had passed matric or higher secondary examination. One was below the matric standard and two were above the higher secondary level. One was a Master of Arts and was unhappy working in the

programme. Majority of these educators had been working for over two years. While 19% of them had been in service for less than two years, 31% had been working for over five years. The average salary was Rs. 220/- p.m. However, there were differences in the salary scales depending on the additional activities and the organisation they belonged to.

B. Observation of Behaviour Pattern by the Investigator

The behaviour pattern of the educators was observed by the investigator

and graded according to the criteria developed for the purpose of judging their performance in social and task situations. The grades were converted into scores. The following scores were given: 5, 4, 3, 2, 1 for grades A, B, C, D & E respectively. The scores were then added to give the total score for educators in each centre. Scores for the selected behaviour patterns were also calculated in order to find out the strengths and limitations of the educators. The total scores are given in percentages for easy comparison. Table 1 shows the grades obtained by the educators.

TABLE I

Grades obtained by educators on selected behaviour pattern

| Educators Centres | Grades on Behaviour Pattern | | | | | | | | | | |
|----------------------|-----------------------------|----|--------------|----|---|----|-----|--------|----|---|----|
| | Personal | | Professional | | | | | Social | | | |
| | I | II | III | IV | V | VI | VII | VIII | IX | X | XI |
| A | D | E | E | E | E | D | E | D | C | D | E |
| B | B | C | E | D | D | D | E | C | A | C | D |
| C | A | A | B | B | C | B | A | C | A | C | B |
| D | A | B | E | C | C | C | D | C | B | B | B |
| E | A | A | D | C | E | C | C | C | A | A | A |
| F | B | D | E | D | E | D | E | C | C | D | E |
| G | A | A | C | B | B | C | B | B | A | A | B |
| H | A | A | D | C | C | C | B | C | A | A | A |
| I | A | A | D | D | C | C | C | C | A | A | A |

KEY

- I — Regularity
- II — Punctuality
- III — Use of visual aids
- IV — Adopting curriculum
- V — Other activities
- VI — Maintenance of records
- VII — Identification with profession
- VIII — Recruitment of participants
- IX — Rapport with participants
- X — Rapport with community
- XI — Tact with children

The findings show that the educators scored the maximum in regularity of attendance and rapport with the participants. The rank order of scoring is as follows:

| | |
|----------------------------------|-----|
| — regularity in attendance | 89% |
| — rapport with participants | 89% |
| — punctuality | 78% |
| — rapport with community | 76% |
| — tact with children | 69% |
| — recruitment | 60% |
| — maintenance of records | 55% |
| — identification with profession | 53% |
| — adopting curriculum | 53% |
| — other activities | 47% |
| — use of visual aids | 38% |

All the educators scored poorly in the use of visual aids. Most centres did not have visual aids. In some even a blackboard was not available. The centres that had visual aids like charts and posters did not utilise them effectively. Besides literacy, other activities like newspaper reading, excursions, discussions, story-telling were either not performed or very poorly performed. Rapport with the learners, community and tact with children was mostly good among the educators studied.

There seemed to be some relationship between the performance of educators and the organisation they belonged to. Teachers from groups G, H & I belonging to one organisation scored the maximum compared to groups A, B & C where supervision was almost negligible. All the educators did not identify themselves with the profession. However, the group C educator was doing it as a social service. She was regular in attendance in spite of not getting her salary for over six months. Seven out of 10 participants in her centre had

continued and the three who left had changed residence and were not potential drop-outs.

C. Opinions of the Participants regarding their Educators

Based on their experiences and associations in the centre, certain positive and negative qualities were revealed by the participants regarding the educators. They seemed to be in general agreement that the educators should not confine themselves to mere imparting of literacy skills and considered it a desirable quality in the educator to initiate and participate in other activities. It appears that identification with the profession, faith in the capability of participants' learning, regularity and good rapport with the participants, children and community were some of the qualities these women could identify and appreciate in their educators. They disliked those who had an air of superiority and treated them with indifference or disdain.

D. Methodology of Teaching

The methodology of teaching-learning in non-formal education is flexible and depends on learner groups and educators. In this study, the educators were interviewed to find out their views on the methodology. A concealed cassette tape recorder was used for some informal discussions with the educators. A diary was also maintained. Methodology of teaching was examined in relation to: (a) literacy; (b) social awareness and (c) functional education. Acquaintance with the content of a programme facilitates a study of the methodology, hence the content of the programme is given in Table 2, before discussing the method of imparting literacy skill, social awareness and functional education.

TABLE 2

CONTENT OF THE FUNCTIONAL LITERACY PROGRAMMES

| Activities | | Centres | | | | | | | | |
|----------------------|--------------------------|---------|---|---|---|---|---|---|---|---|
| | | A | B | C | D | E | F | G | H | I |
| Literacy | Reading | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| | Writing | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| | Numeracy | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| Social-awareness | Discussions | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| | Newspaper reading " | X | X | X | X | X | X | ✓ | ✓ | ✓ |
| | Excursions | ✓ | ✓ | ✓ | X | X | X | X | X | X |
| | Entertainment-programmes | X | X | X | X | X | X | ✓ | ✓ | ✓ |
| | Religious-activities | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| Functional-education | Tailoring | X | ✓ | X | ✓ | ✓ | ✓ | ✓ | X | X |
| | Knitting | ✓ | ✓ | X | ✓ | X | ✓ | X | X | X |
| | Craft | X | X | X | ✓ | ✓ | X | X | X | X |
| | Food-demonstrations | X | X | ✓ | ✓ | ✓ | ✓ | ✓ | X | X |

Table 2 shows that activities for literacy and social awareness were common to all centres. Religious activities like 'kirtans' were organised usually on Tuesdays, but the frequency varied. Attendance was better on these days and even non-members participated. Discussions were also held in all centres but the topics selected and the manner of conducting them varied considerably.

a) Method of Imparting Literacy Skill

Recently, the traditional methods of teaching alphabet and numeracy by mechanical memorisation have been discarded in favour of methods which relate literacy and numeracy to the situation of learners—even each learner—in a personalised manner. The acquisition of literacy and numeracy results in a behavioural and cultural change in each learner. Therefore, the dialogue and discussion method has to be used and learners encouraged even to make their own choice of words or

sentences with which they would like to begin literacy. A number of primers have mushroomed recently aiming at imparting literacy skill while bringing women over the threshold into the world of functional education. The functions of such books are twofold: to motivate adults to discuss problems and to serve as a key to learning alphabets, words and sentences. The format employed herein is to give first a sentence or word along with a well-conceived and well-designed picture as a lead sentence or word, pointing to a relevant and interesting topic meant to initiate discussion in the class. Sight words are provided, which are broken into their graphic elements (like letters). The appropriate letters are then drilled to become sight letters. New words and other useful short expressions are formed with the help of constitutive elements of the keyword and words already taught in the earlier lessons.

In the traditional method of teaching

literacy, the learners are shown a picture of an object like pigeon (*kabutar*) and the first letter of the word associated with the picture, e.g., “क” for ‘kabutar’. The learner is expected to learn the entire script and ‘matras’ before being able to read sentences. The traditional method is rejected because of the time gap that exists between the first time a learner joins a class and the time he can start having the satisfaction of reading simple words and sentences. This time interval may extend from a few days to weeks or even months depending on the abilities of the individual learner. Adults find it difficult to sustain their motivation for such a long time and, therefore, they tend to give up their effort in literacy. However, in the analytic approach, the adults keep on building up their vocabulary and can start reading simple selected words after the first lesson. This is an encouragement to the illiterate adult who gains confidence in his ability to be able to learn.

There seemed to be a lot of confusion in the minds of educators regarding the procedure in imparting literacy skills to learners. In the centres studied, even though all organisations had adopted the analytic method of teaching and had provided the educators with primers, it was found that only educators of groups G, H and I, belonging to one organisation, were convinced of the methods they were using. Educators in groups C, D and E strongly favoured the traditional method and were actually using the same. The primers given by the organisations were used as reading material for neo-literates. Group C, where the learners had made maximum progress as compared to other groups, was using the traditional method of imparting literacy skills. However, group G had made progress using

the analytic method. Several factors, namely, method of teaching, background of learners and skill of educators determine the progress of learners in literacy skill. There is a need to make a comparative study of different methods.

It was observed that in lesson I, the learners in a group are at the same level of learning. Therefore, association of discussion (ideas) and introduction of alphabets is possible. However, after a gap of, say, six lessons, because of individual differences, the general discussion, in the class and literacy teaching had to be carried out as separate activities.

Numeracy was a neglected aspect of the literacy component and women were not given practice in solving oral problems. The emphasis was on solving written sums and writing numerals. In two centres, they also learnt tables and recited them in the class.

b) Social Awareness

One of the objectives of the Functional Literacy Programme is to bring about a social change in the communities. To achieve this objective, the methods employed are discussions, newspaper reading, excursions, entertainment programmes like plays, puppet shows, story telling and religious activities to bring group members together. The topics selected for discussions were environment, sanitation, personal hygiene, balanced diet, supplementary feeding, dowry, family planning, immunisation, elections, pre-school education and price rise. However, it was observed that there was plenty of scope for improvement in the content and manner of conducting discussions, and the educators were not well equipped with knowledge and expertise in the use

of visual aids, where available. The supervisors were also not very helpful in this respect. Newspaper reading was an activity in groups G, H and I only. Women were mostly interested in news about suicides, price rise and dowry deaths. In group G, young girls were interested in the news of the hanging of President Bhutto of Pakistan, a current news at the time of data collection. However, it was observed that the educators could make newspaper reading more meaningful by better planning and by focusing on relevant news.

c) *Functional Education*

The concept of functional literacy implies improvement in the functional and vocational skills of learners. Literacy is integrated with other activities. In the centres studied, only tailoring/craft activities were included, even though there was scope for other activities, specially because the centres were located in Delhi where technical expertise and marketing channels are easily accessible. Singh and Shukla (1979) have criticised the approach of organisations to emphasise conventional vocational training programmes for women which do not call for modern technological know-how and secretarial practice. They have reported that training in marginal skills, and courses which introduce women to modern technology and new skills are often marginal in non-formal programmes. However, the reason in support of introducing conventional programmes in rural and semi-rural areas and even in urban areas with rural culture is the felt need of the people who still consider it desirable for women and girls to develop skills in tailoring. It is an added matrimonial qualification for the girls. They can save money by stitching

clothes of family members even if they do not take it up as a vocation.

Food demonstrations were given in a few centres. The participants were interested in this activity but because of the effort required in organising these demonstrations, the educators were reluctant to take it up frequently. In one centre, the Department of Nutrition of the Ministry of Food and Agriculture conducted demonstrations in the centre and brought the necessary materials and equipment in their mobile vans.

Discussion

Human resource is a primary factor in an educational programme. This includes both learners and educators. This study shows that: (a) educators seemed to be instrumental in motivating women to participate in the programme; (b) all organisations were carrying out activities in literacy and social awareness but the method and content of the programme varied; (c) even though officially all voluntary organisations had adopted the analytic approach of imparting literacy skills to adult learners, in actual practice majority of them were using the traditional method of teaching.

Evaluation of some of the primers used for teaching Hindi by Srivastava (1980), Goswami (1980) and Singhal (1980) have revealed a number of drawbacks in them. Bhatia (1980, p. 3) feels that the question of teaching techniques is one which has not attracted much investigation: "while we do recognise the psychological and intellectual differences between the child and the adult learner, we have not yet worked out these differences in terms of teaching strategies." Evaluation of primers is an area which requires both micro and macro analyses. According to Bhatia, in a framework of micro-

analysis, the evaluator is essentially concerned with the primer as an independent entity composed of such contents as language, its organisation and various other presentational aspects. At the macro-analysis level, the evaluator has to view the primer in the perspective of a socio-cultural situation wherein the learner and his social milieu become an essential part. Both these approaches reveal insights that have validity for meaningful writing and practice of primers in our adult education programme.

In this study it was revealed that social awareness was a neglected aspect of the programme. There was plenty of scope for making the programme interesting by using visual aids and including a broad range of subjects for the information of the participants. The study shows the need for training personnel both in the planning and implementation of non-traditional approach of teaching adults. Such a procedure calls for a good training programme for instructors and particularly for supervisors whose main role is to conduct continuously on-the-job training of instructors. Materials, such as, cards, slip charts, literacy and numeracy games, reading material for introduction and reinforcement of literacy and numeracy need to be prepared by the supervisors and educators in the context of the learners' needs and circumstances.

In a country like India, where the resources are limited, both material and human, while there is a need for a large scale coverage of the programme, research into the psychology and methodology of adult teaching-learning should be carried out to strengthen the programme. Naik (1980) has suggested intensive, experimental research oriented and qualitative work in a few centres

along with extensive large scale programmes and appropriate links between the two to ensure that the experience of the large scale projects is fed back into the intensive experiments just as their qualitative findings are fed into the larger programmes. The universities can play an important role in this context.

The role of educators in recruiting women and then sustaining their motivation to continue with the programme was evident by the manner in which the adult learners talked about their educators. The quality of a programme depends to a large extent on the personnel involved in implementing it. Highly qualified persons are not necessarily successful in adult education programmes. Identification with the profession and genuine interest in the welfare of illiterate adults is a prerequisite for effective performance. Naik (1980) is of the opinion that self propelled social workers are more successful as compared to formally trained university students because of their practical approach towards unravelling a whole range of problems faced by groups. The educators of adult education programmes themselves belong to families in the lower socio-economic strata. There are a host of problems—personal, professional and social—faced by them in motivating and sustaining the motivation of adult women to participate in the programmes. The success of the non-formal education programme depends to a large extent on these workers, therefore, it is necessary to provide them guidance and encouragement to be effective change agents.

Arouses hopes amongst the masses
She lights the candle when she
passes.

(Contd. on page 35)

Impact of Functional Literacy Programme in Rural Areas near Delhi

V. Chaturvedi and Braham Prakash

Functional literacy, the study reveals, though positively related to knowledge and attitude is not significant in its impact on the adoption behaviour of the age group above 35 years. Hence, a functional literacy programme, the authors say, needs to be started at an early age, as otherwise not only will it tend to raise the social cost in terms of delayed benefits but may also become more expensive in net benefits.

ILLITERACY and the consequent ignorance can be considered as the most important factor of under-development in a country. India has the largest number of illiterates in the world and this number is steadily growing with the growing population. Illiteracy is rampant in the rural areas where 80 per cent of the rural population continues to be illiterate. The functional literacy programme with which the study is concerned, is specifically designed for illiterate farmers to help them in acquiring new knowledge, skills and attitudes that may contribute to their better performance in agriculture and enable them to live a more meaningful life. It is also to facilitate learning of the basic skills of reading and writing which, in turn, give the learners access to the written message and allow for better retention of knowledge, acquisition of new habits and patterns.

Of late, attempts have been made to study the type of education that can contribute to developing attitude, skills and knowledge. A study carried out by

Rao (1961) to measure the effectiveness of audio-visuals in diffusing agricultural information in Delhi villages, found that knowledge of modern agricultural practices is positively correlated with education and behaviour. Another study initiated by UNESCO in Costa-Rica and in India in 1964 and 1966, points out that literacy contributes to the knowledge of agriculture and better health practices. Yet another cross cultural experimental study sponsored by the United States Agency for International Development conducted in three phases during 1963, 1964, and 1967 in Brazil, Nigeria and India, however, did not find any evidence to show that literacy training or the radio-forum had any effect upon increasing knowledge of agricultural innovation (Kerr 1969). This was attributed to 'Ceiling Effect' implying thereby that there was little room for any treatment to show improvement.

On the other hand, significant increase in agricultural knowledge after institutional training has been reported by other researchers in different parts of

India (Khuspe, 1970 and Pal, 1970). Similar conclusions regarding agricultural knowledge were obtained in a pilot evaluation study of functional literacy programme in Lucknow, instituted by the Government of India (1971). Keeping such observations in view the present investigation was undertaken to study in a comprehensive manner, the impact of functional literacy programme on the farmers with regard to their knowledge, attitude and adoption behaviour.

Design

In Delhi the functional literacy programme had been introduced in Najafgarh Block only. Therefore, the Najafgarh Block and adjoining areas of Gurgaon Block in Haryana where the functional literacy programme was being carried out, were selected for the present study. An experimental design was used for investigation and the data were collected accordingly. In the absence of standardized tests for measuring knowledge, attitude and adoption behaviour of respondents with regard to high yielding programme and for measuring their proficiency in literacy skills, tests were constructed for knowledge testing, reading, writing and arithmetic skills.

An interview schedule was prepared for knowledge testing. Items included were related to practices of high yielding varieties of wheat, millet, etc. These items were prepared in consultation with a number of specialists, extension workers and relevant literature. In all, there were 39 items in this interview schedule. Further, in order to measure attitude, Likert type summated rating scale was used. A similar type of scale was developed for measuring the adoption behaviour.

Tests were also constructed to assess literacy, that is, writing, reading and

numerical abilities as also the ability to use literacy. Functional literacy, which is expected to influence changes in behaviour, has been considered as an independent variable in the study.

Terms Used

The concepts used in the study need some clarification. The behaviour of an individual in a broad sense refers to anything the individual does in a restrictive sense. According to Legans (1961) "behaviour refers to what an individual knows, what he can do, what he thinks and feels and what he does". This concept of behaviour is based on knowledge, attitude and action of the individual. In operational terms it connotes change in knowledge, attitude and adoption behaviour.

Knowledge, for the purpose of this study refers to the body of understood information about cultivation and use of high yielding varieties of wheat and millet. Based on stimulus response theory, knowledge in operational terms can be considered as (1) awareness knowledge, that innovation exists; (2) method of using knowledge, which consists of information needed to use an innovation properly; and (3) principle knowledge, which consists of functioning principles underlying the innovation.

Attitude has been defined differently by different psychologists, but in the present study attitude is operationally defined as the degree of positive or negative feelings of farmers associated with high yielding varieties. Similarly, adoption refers to full use of an innovation or a recommended practice in the context of cultivation of high yielding varieties of crops.

Sampling and Data Collection

A group of 594 farmers (male as well as female) who had joined the func-

tional literacy class of 1978-79 formed the sample of the study. Of the 298 male farmers, 147 were between 15-25, 104 belonged to 25-35 and 47 to above 35 years of age groups. Of the 296 women, 131 belonged to 15-25 years age-group, 109 were between 25-30 years and 56 were above 35 years of age-groups. The project was of one year's duration.

Data were collected through comprehensive interview schedule and by administering the attitude and adoption behaviour scales.

Findings

The results of the experimental group before and after the functional literacy programme are shown in Table 1 and Table 2. It will be seen that there has been significant change in the level of knowledge of respondents of both the sexes in all the three age groups. Also, there is significant difference in attitude scores, before and after the programme in case of both male and female groups, except the male group above 35 years of age. With regard to the adoption behaviour towards high yielding varieties, change is significant in case of two lower age groups, that is, 15-25 years and 26-35 years among males, whereas it is significant only in the lowest age group (15-25 years) among females. It is, however, not significant in the upper age group of both the sexes. This was as expected, people in the upper age group are less inclined to change the traditional practices and adopt new techniques that involve a certain amount of risk. On the other hand, women as suggested are even more conservative than their male counterparts. Thus, it could be concluded that there has been significant positive overall effect of farmers' literacy pro-

gramme on the experimental groups with regard to knowledge, attitude and adoption, except on male farmers, who are above 35 years of age. This indicates that the younger group did better than the older one, a situation which in general could be ascribed to poor motivation and comparatively lesser retention power of the older group.

Further probing was made in order to determine the level of reading, writing and numerical abilities of the respondents. For this, simple arithmetic problems and tests based on the syllabi prepared for the functional literacy classes were administered and the results are as given in Table 3. This again corroborates the earlier finding that the younger age group did better as compared to the older one. Another interesting observation that can be made from the results is that male respondents have an edge over female respondents with regard to arithmetic ability and use of literacy skills. Female respondents, on the other hand, proved themselves to be better in reading and writing skills. Such results may be interpreted from the general observations among males and females, where the former are found to have better numerical ability and the latter more verbal fluency.

Conclusion

The overall results clearly indicate a positive relationship of functional literacy with knowledge and attitude that equips farmers for smooth change over to modern practices. The change in adoption was not, however, significant for the older age groups testifying to the fact that social change involves an integrated set of issues and integrated approach towards development. The results also revealed that the gain in literacy skills was more in the younger

TABLE 1

**'Before' and 'After' Mean Scores for Knowledge, Attitude and Adoption
Behaviour of Male and Female Subjects of Experimental Group**

| Age-Group | Before | | | | | | After | | | | | |
|-----------|-----------|--------|----------|--------|----------|--------|-----------|--------|----------|--------|----------|--------|
| | Knowledge | | Attitude | | Adoption | | Knowledge | | Attitude | | Adoption | |
| | Male | Female | Male | Female | Male | Female | Male | Female | Male | Female | Male | Female |
| 15-25 | 16.29 | 13.29 | 39.96 | 37.14 | 13.78 | 12.78 | 34.12 | 26.24 | 50.13 | 47.59 | 26.34 | 26.08 |
| 26-35 | 15.44 | 12.18 | 38.76 | 35.07 | 13.07 | 12.03 | 31.59 | 20.93 | 48.43 | 45.01 | 26.37 | 23.07 |
| Above 35 | 13.98 | 11.34 | 36.66 | 32.12 | 11.77 | 10.83 | 28.23 | 16.71 | 44.44 | 40.86 | 23.65 | 21.10 |

TABLE 2

**Ratio for the Difference between 'Before' and 'After' Mean Scores of
Knowledge, Attitude and Adoption Behaviour of Male and Female Subjects
of Different Age Groups**

| Age Group | Knowledge | | Attitude | | Adoption | |
|-----------|-----------|--------|----------|--------|----------|--------|
| | Male | Female | Male | Female | Male | Female |
| 15-25 | 4.20** | 3.74** | 4.06** | 3.22** | 1.97* | 2.05* |
| 26-35 | 4.88** | 2.64** | 3.04** | 3.31** | 2.00* | 1.86 |
| Above 35 | 2.15* | 2.16* | 1.12 | 2.70* | 1.23 | 1.68 |

* Significant at .05 level.

** Significant at 0.1 level.

TABLE 3

**Mean Percentage Scores of Male and Female Adults on Reading, Writing
and Arithmetic Ability**

| Age Group | Reading | | Writing | | Arithmetic | |
|-----------|---------|--------|---------|--------|------------|--------|
| | Male | Female | Male | Female | Male | Female |
| 15-25 | 31.30 | 85.52 | 73.16 | 77.60 | 57.76 | 55.88 |
| 26-35 | 72.56 | 80.36 | 68.68 | 71.48 | 49.12 | 43.80 |
| Above 35 | 61.44 | 70.16 | 53.54 | 63.92 | 30.38 | 22.84 |

age group, than in the older group. This, in other words, points to the fact that a functional literacy programme needs to be started at an early age, as otherwise not only will it tend to raise the social cost in terms of delayed benefits but may also become more expensive in net benefits.

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Behaviour Pattern of Educators

(Continued from page 30)

She needs to be motivated,
trained, encouraged, activated
She's the pivot of the frame
on Her, depends glory of the
game.

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Indian Journal of ADULT EDUCATION

Vol. 44 No. 4

April 1983

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- Educational Programmes for Tribal Population: An Alternative System—S. C. Dutta
- Reading Ability Test for Elementary School Drop-outs
—Kailash Khanna and G. P. Mehrotra

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Indian Journal of Adult Education

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Indian Journal of Adult Education

Volume 44 No. 4

April 1983

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A Neglected Child

It does not require the insight or perspicacity of a historian to say that over time adult education has been in many ways a neglected, if not an orphaned child of developmental effort in India, particularly in the whole gamut of educational endeavour. Within the planned effort in education itself, adult education has had really (and continues to have) a tertiary place, and that too most grudgingly. High education attracts those who seem to matter in these days. The pursuit of higher education is not confined to the elites only, the near elites and those who aspire to be elites queue up for the same. It has a glamour of its own.

Technical education is the gateway to modernity and an assured licence for a cake walk in the industrial age of tomorrow, and general affluence and prosperity. It forms the centre-piece of our educational endeavour and strategy. Primary education, though badly run and inadequately financed has its strong advocates especially against the background of millions involved and the critical need of educating them. (There is no room for complaint in this. Better and more primary education is the need of the hour).

In the various 5-Year Plans adult education has received increasing allocations, but the proportion in relation to the need continues to be niggardly. No serious attention to adult education has been paid so far as a critical and creative need for developmental change.

This should continue to be so even after 30 years of independence, might seem strange and ironical especially in the light of the fact that the Father of the Nation Mahatma Gandhi gave to education a very central place in national development. Basic education was not merely for making people literate or better informed. It was to create a critical social awareness that sought vital relationship with social change and development. Liberal ideas about adult education such as above, are bandied about freely today. Also, that educational sensitivity and change is vital to all development is articulated by many, including those working in adult education. When it comes to acting seriously upon these ideas there is a strange reluctance. Some of this may be because of lack of sensitivity and appreciation and its need and some of it may be fear—both conscious and unconscious that the educated masses may one day be an inconvenience or even a threat to status quo. Either way, the time is ripe now to stir up earnest interest especially among those who are involved in adult education.

The best and most practical way is to look at the 7th Five Year Plan about a year away from now, planning for which is currently under way. Do adult educators have a part to play in its formulation?

The Problem of Comparing British Adult Education with the Systems of Third World Countries

W.E. Styler

THE problem, in fact, can be very easily stated. It is that the Third World countries are so diverse and so unlike Britain that a true comparison is almost impossible.

The Third World consists of well over a hundred States massed around the world in the tropics, varying in size from India and China with populations of hundreds of millions to a good number of countries with under one million. Most are very poor but live on different levels of poverty; leaving out of account the Arab oil States, the poorest of them, like Bangladesh, have a Gross National Product per capita of under 100 dollars per annum while the richer, for example, Singapore and Trinidad and Tobago, have over 3,000 dollars. Educationally some have literacy rates of over 80 per cent while others are down at about 10 per cent. Nearly all are heavily dependent

on agriculture and have the problems which result from large numbers of peasants living at a low level of subsistence. They suffer also from poor communications and a shortage of skilled manpower. Their social services are generally inadequate and they have serious health problems.

In politics most are one party States. Few have enjoyed political stability for any reasonable length of time and their history is a mixture of military takeovers, states of emergency, imprisonment without trial, repressive police measures and other features of crisis rule. Most of them are former colonies and dependencies of European States and have serious problems of political fragmentation, arising mainly from tribal, racial and linguistic differences in their populations. Some of the Latin American States have these problems still, in spite of a century

and a half of independence, but so also have Belgium and Canada and the situation is thus not confined to the Third World, although it is there in a more general way. Finally, I should mention that the Third World countries have an inheritance from their colonial past which is important in relation to adult education; former British dependencies have systems of adult education different from former French colonies, indeed, to compare the adult education of these two groups one has to compare Britain with France. At this point, however, the position is complicated by the fact that the Indian system of adult education is an indigenous creation which owes virtually nothing to British innovation or example and that national independence came too early in Latin America for Spain or Portugal to influence development. An added complication is that the Philippines, a former American colony, has distinctly and perhaps even exaggeratedly American features in its adult education, and that Thailand and Iran were never colonies at all. Another is that Vice-Chairman Deng Xiaoping has said that China counts itself as in the Third World.

In comparison with Third World countries Britain, in spite of its recent decline, has great affluence, and stands at number 18 in a World Bank list of 125 countries with a population of one million or more in terms of GNP per capita. Although there has been a good deal of attention in recent years to the illiteracy discovered in its population it has a markedly literate population, which reads newspapers, periodicals and books on a scale unsurpassed by any other country. In fact there are people who think that literacy has been culturally damaging to the working class. The British population is mainly urban and only about 5 per cent are working in

agriculture. It has one of the most stable political systems in the world, of which the most important principles are that the minority has rights and dissent is encouraged to be forcible and free. Its communications are very easy, a fact of great importance in a national system of adult education. Its tradition in adult education is old and it has been responsible for many innovations in this field. As formerly the world's leading colonial power it has many intimate contacts with the Third World.

The last of these points is important since it means that Britain has been in a favourable position to influence the development of adult education in those parts of the Third World which are historically connected with it. In fact, in spite of this favourable position it did virtually nothing about it until after the Second World War. Travelling around India on adult education missions I found nothing of British creation except the Bombay Association for Adult Education, founded by a pre-War Scottish Vice-Chancellor of Bombay University, and I don't think anything much would be discovered in any other British dependent territory before the Second World War.

After the War the situation changed and a number of innovations were made.

One was the foundation of universities in the colonies. They were established in Ghana, Nigeria, the West Indies, Uganda, Singapore, Sri Lanka, Malaya, Zambia, Tanzania, Kenya, Malawi, and Lesotho, either directly by the British government or later as a result of the example thus set. The early foundations resulted from proposals by specially appointed committees, which produced a series of reports which said that the universities and university colleges thus created should have extra-mural departments because of their importance in

shaping the development of public opinion, because they related the universities closely to the communities to which they belonged, and because they would spread culture and civilization among people who had not had opportunity for higher education in the usual way. Institutions which had been founded before the Second World War such as the University of Hong Kong, Fourah Bay College in Sierra Leone, and the College in Khartoum which developed into a university engaged in this development as well. India stood outside this movement because it had a network of universities before it started, and it also had a university, that of Mysore, which had engaged in adult education before the Second World War, entirely as a result of local initiative and without prompting from any British source.

Thus departments in universities which provide for adult education are an important British contribution to the development of the Third World, a fact underlined by the situation in Africa, south of the Sahara, where of 15 of these departments 13 are in Anglophone countries, and the only one in Franco-phone Africa is in Zaire, which was formerly a Belgian colony. By looking at the history of these departments and certain associated developments we are enabled to see differences between Britain and the Third World as far as adult education is concerned.

In Ghana and Nigeria the pioneering work was undertaken by the Oxford University Extra-Mural Delegacy, and Ghana particularly provides an interesting example of the transfer of British institutions and practices into the Third World. Together with the Department of Extra-Mural Studies in the University College of the Gold Coast a People's Educational Association (P.E.A.) was

founded. Thus there was a West African equivalent of the British partnership between the universities and the Workers' Educational Association (W.E.A.). It did well in helping to prepare Ghana for independence, and members of the P.E.A. were prominent in national politics. However, the Extra-Mural Department was taken over by Nkrumah's Convention People's Party and made into an Institute of Public Education, in part having to undertake large public propaganda meetings, and on a small scale having to teach the principles of Nkrumahism. The P.E.A., trying to hold on to its principles of independence and free discussion, was shut down. After Nkrumah was overthrown the Institute was again renamed as of Adult Education and resumed its purely educational functions, but the pressure of Ghana's needs forced it to undertake the work of preparing students for G.C.E. O-level examinations. The P.E.A. found itself subject to the criticism that it represented adult education for an elite and consequently began to engage in activities of a community development type. Among them was a scheme to increase the amount of cheap protein by encouraging rabbits to breed, "the Rabbit Scheme"; this was so successful that it was taken over by the government, together with a P.E.A. officer to manage it, and now gets favourable publicity without any reference to its origins.

In Sudan a Workers' Educational Association was formed as a result of an initiative by the International Federation of W.E.As which, however, had its headquarters in London at the W.E.A. national office. The Association was a notable success but lasted only two years and was shut down by the first military government. An interesting point is that workers' education was viewed by the Sudanese as at a higher level than adult

education, which was regarded as consisting solely of literacy classes. In fact the W.E.A. only admitted literate workers to its classes, which provided a mixture of trade union, social and economic, and political education. The various political changes which followed the destruction of the W.E.A. have never resulted in its resurrection; instead there is a Public Corporation for Workers' Education in the Ministry of Public Service and Administrative Reform, with broadly the same aims as the W.E.A. but with emphasis on the value of workers' education to the State rather than as a free and independent activity. A lasting result of the W.E.A., however, was that it stimulated the University of Khartoum to establish its School of Extra-Mural Studies.

In Tanzania the Department of Adult Education of the University of Dar-es-Salaam, although still formally part of the University, is an agency of the Directorate of Adult Education in the Ministry of Education, with what might be called comprehensive functions in adult education. Another Tanzanian institution, Kivukoni College, was founded with Ruskin College, Oxford, as its model. However, its function is now solely political, to give high level training to the cadres who are important in achieving Tanzania's version of socialism. Another adult education institution, the Co-operative College, has a principal directly responsible to the President. Thus adult education is an instrument used to further the aims of the State and its dominant party. I find a certain ambivalence in the statements of President Nyerere as he frequently talks like a convinced disciple of John Stuart Mill; for example, he has praised the eccentric, "the nonconformist in society", but he has also confessed that he holds people in prison without trial,

presumably because they are too non-conformist for his liking.

Generally we may say that the extra-mural or adult education departments founded under British influence have proved indispensable institutions, although some of them have suffered nasty vicissitudes and most have had to adapt themselves to conditions their founders cheerfully ignored. The Department in the University of Lesotho, for example, says it is interested in low cost housing cooperatives, credit unions, training of small businessmen, adult and non-formal education particularly in agriculture, community development, and rural development. This suggests an affinity with the Antigonish University in Nova Scotia rather than with Oxford, London, Manchester and Leeds. I am impressed by the more orthodox functions of the Department in the University of Zambia, which offers courses to the general public, provides training for work in adult education, conducts research, promotes links between the University and the community, and engages in summer session activities similar to those of North American universities.

A valuable description of students attending extra-mural classes provided by Makerere University in the pre-Amin days has been written by Keith Prewitt (a political scientist of the University of Chicago). Educationally they were rather like the students in British university classes, having had an education above the minimum but not enough to satisfy their needs. They were, says Prewitt, a link between the elites and the masses, people in subordinate professional work and skilled occupations, with a leavening of teachers and ministers of religion. They were public spirited and engaged in many voluntary activities, they believed in education as a national necessity,

they put responsibility to the nation above responsibility to the tribe, they favoured protest and criticism when the government was wrong, they distrusted the army (and how right they were...). In fact, as evidence from other Third World countries shows as well, the extramural idea was an attractive one to a small but valuable element in the population. The trouble was that it was small, unlikely to appeal to the masses, frequently suspect because it encouraged critical thinking, and probably expensive in relation to the results achieved.

British colonial administrations started work in other adult education fields but not on the scale required by the colonial peoples. Valuable reports were published on mass education, community education, and community development. Literacy classes were established but the real effort in this provision had to wait in most cases until after independence. The position was better in farmer education and training centres were established, for example, in Kenya and Uganda, which developed into institutions not only catering for the farmers but also for their wives, and later for numerous other groups. The courses in these centres were normally residential and of three weeks duration, so that an impressive new element in residential adult education appeared.

The real stimulus for adult education development was not, however, British tuition or example but the challenges of independence, which brought also the influence of United Nations Agencies such as UNESCO and the ILO. The needs of the newly independent countries may be summarised under two comprehensive headings—modernization and nation-building.

Modernization means more efficient

production, better agricultural practices, greater industrialisation, improved marketing arrangements, more satisfactory economic and commercial institutions, extended communications, more trained manpower, an increased spread of knowledge of science and technology, and developments in social and health services. The changes in working processes and the development of social services are the introduction of new features in national life; it is equally necessary to remove some older practices such as obsolete and harmful customs which are barriers to improvement. In particular the bonds of tradition need to be reduced: it has been said that for many producers in developing societies the methods they use are venerated because they are those of their ancestors; this deep seated conservatism needs to be replaced by the belief that every generation should improve through better skills and more knowledge on the practices inherited from the past.

Nation-building has as one of its purposes (this has already been referred to) the replacement of loyalties to tribes, particular ethnic groups, religious groups, and language groups by loyalty to the nation as a whole. It is also modernization since it requires commitment to the ideal of the nation or State in place of more primitive groups. But nation-building means more than this, the twofold step of mobilizing the human resources of the people and at the same time giving them the opportunity to achieve self respect through personal development. In this matter education is of major significance.

In the developing countries adult education, as an element in the total educational effort, offers the possibility of beneficial change at a more rapid pace than if reliance is placed solely on

schools, colleges and universities. The situation was put aptly by President Nyerere in his famous address at the commencement of Tanzania's first five year plan. "First we must educate adults", he said, "our children will not have an impact on our development for five, ten or even twenty years. The attitudes of the adults, on the other hand have an impact now". As a consequence the degree of commitment to adult education in many of the developing countries is greater than in most of the technically advanced countries, which have had a much longer time to build up their educational systems. There is also the fact that the Third World countries entered the stage of history at a later date than the countries of the First World, at a date, in fact, when the possibilities of adult education were better appreciated than they had been in the past. Adult education, therefore, is not a field of activity still regarded as new and marginal; they can more easily accept it as a necessary part of a total educational effort.

At the Second Commonwealth Conference on Education in 1962 adult education appeared on the agenda because of the insistence of India, not because of a British initiative. Although it is not possible to make a comparison in monetary terms of expenditure on adult education the facts suggest that in a number of Third world countries it is greater as a proportion of total resources than in Britain. Without looking at its other substantial provisions Tanzania has created within a relatively few years a network of 54 peoples' colleges; to combat illiteracy Kenya has created a scheme which has required the appointment of 3,000 full-time teachers, all of whom have had to be specially trained; Brazil has the largest co-ordinated scheme for adult education in the Third

World, called Mobral, which has a central budget of £ 20 millions annually with matching grants from municipalities; China—more or less made a member of the Third World while this paper was being written—has a Worker and Peasant Education Office that so impressed a visiting team of leading American educationists that one of them wrote that its programme in adult education "set a pattern for the world to follow."

In the actual adult education provided, the dominant elements are literacy classes and agricultural training. For many Third World countries the literacy situation is a matter for desperation, the United Nations has estimated that the number of illiterates in the world, which stood at 814 millions in 1980, will increase to 954 millions by the year 2000. Illiteracy is connected with the population problem, for high birth and survival rates mean that education cannot be developed quickly enough to provide for the people who need it. Therefore, education for family planning is an aid to the struggle against illiteracy. On the other hand, health education, offering the possibility of control of many causes of disease, has as its objective keeping people alive and well and thus accentuates the illiteracy problem—a fact which shows how cruel and hard the situation is in the underdeveloped state.

Some thinkers, especially those who approach the problem from an agricultural standpoint, assert that the preoccupation with literacy is unsatisfactory; they think priority should be given to education for increased agricultural production. Thus Arthur Lewis¹ has stressed the value of agricultural extension, the formation of agricultural societies, agricultural discussion groups, farmers visiting each other's farms, and demonstrations of new methods

and techniques. Rene Dumont, a French authority on Africa, has written that "peasant education is the first requisite to agricultural progress, and wise use of available resources"². Peasant education is not limited to helping farmers to improve their productive techniques but includes also education for co-operation, to which Dumont attaches great importance. There is also education in crafts and the domestic arts, from which both peasants and their wives may benefit. The village polytechnics in Kenya, for example, teach basket making, carpentry, bee keeping, poultry raising, farming techniques, rope making, pottery making, charcoal burning, traditional medicine, hat making and embroidery. Leaving out the farming and the traditional medicine these skills are not learnt for personal enjoyment of any kind, but in order to market the products of their utilisation. An important point about this kind of education is that it helps work to reduce illiteracy because it encourages people to be optimistic about the future and gives them opportunity to live productive and significant lives. The European nations in the nineteenth century reduced their illiteracy rates at a time of economic expansion and rising expectations. Soviet efforts to combat illiteracy were also related to progress in economic development; in Venezuela adults are literally going back to school and taking ordinary school courses against a background of improved economic standards and political stability.

The last aspect of adult education with which I shall now deal in this tentative exploration is the relationship of adult education to politics. In adult education, probably more than in any other branch of education, there is always voluntary action and private initiative. In some areas of activity, for example, trade union education and poli-

tical education, it may be very important. But when we consider national systems we are in the domain of politics; governments make laws relating to it, create Departments or parts of Departments to supervise it, appoint committees to examine it and make proposals for improvement, and give and stop giving money to pay for it. Generally in Britain, as in other advanced countries, the decisions of governments do not produce political crises, although I suppose that announcing a 10 per cent cut in grants in 1951 was one of limited magnitude since it resulted in leading articles in the Press and intervention by the General Secretary of the T.U.C. and the Prime Minister. As has been shown, interference with adult education marked the course of politics in Ghana and Sudan; to add a point, action by the University Departments responsible for education in those countries played a part eventually in getting rid of the offending governments. Also, as has been shown, in Tanzania adult education is a vital instrument in the development strategy of the government and ruling party. The use of adult education in this way appeared first of all in Turkey after the First World War, when the ruling party under Attaturk took over an established adult education movement called Turkish Hearth and converted it into an instrument of government. As such it flourished until the rule of the party broke down, whereupon its successor immediately shut down the adult education movement on the grounds that it had been used as an instrument of propaganda.

A similar state of affairs occurred in Brazil in 1964, when a military *coup* ended the rule of the populist government, partly because of the adult education policy it was pursuing. The position was made sensitive by Brazil's franchise, which is open only to literate citizens,

with the result that any proposal to substantially increase the number of literates has considerable political implications. The populist government in fact had introduced a big new literacy scheme under the direction of Paulo Freire, staffed by Catholic Radicals and aiming at the *conscientization* of the masses. The military government put an end to the scheme and Freire into prison. Under the influence of the bishops, however, it was revived and became Mobral (already described). If there is a heartening feature in this story it is that adult education survived, as it survived also in Turkey, Sudan, and Ghana. In China too, the story is the same, for, the spare time schools which are the main instrument of adult education were abolished during the Cultural Revolution but have been resurrected since the death of Mao and the overthrow of the Gang of Four.

The position of adult education in the Third World is so varied that a full picture is impossible within the limits to which I have to submit. In fact it would be possible to describe the Third World

under the same headings as are used by Professor Jennings in the Chapter of his book entitled *Programmes and Policies*; there is even a W.E.A., in Egypt, and an equivalent of the Open University in the People's Republic of China. While a large number of facts have been given, the attempt has been mainly to give a general impression of the forces and needs which dominate adult education in the Third World. To compare them with Britain requires comparison of historical, economic, social and political differences. In spite of the differences, however, there is an affinity between the workers in this field of education and I think that this lies in the possibility of a general science of the education of adults, or andragogy if you prefer to use that term.

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Educational Programmes for Tribal Population : An Alternative Strategy

S.C. Dutta

OVER ninety per cent of our tribal population is outside the formal system of education. This clearly indicates that the present formal education system is not sufficiently suitable for them.

Formal education is neither relevant nor useful in their cultural and social milieu. It alienates the children from their families, their social environment and prevents them from actively helping their families in increasing their income or sharing their burden. Thus, formal education has failed to have any impact on the lives of the tribal people.

Therefore, it would be worthwhile to consider an alternative strategy for developing suitable educational programmes for the tribal population at various levels. As one who has devoted

most of his time to adult education, I would like to indicate some non-formal programmes which could be organised for the benefit of the tribal population.

Historically, adult education in India has suffered from two drawbacks. One, it has been equated with literacy all along the line, thereby preventing a large number of literate but poor people from getting benefit from its liberating, ennobling and enriching influences. Second, it has been equated with welfare, thereby relegating to it charitable activities bordering on giving doles to the poor, unprivileged and handicapped. Adult education has not been given a trial as an instrument of social change and no effort has been made to relate educational programmes with developmental programmes. In areas and groups other

than scheduled castes and tribes, the two drawbacks and the failure to relate development and education did not play such a great havoc as they did in the case of scheduled castes and tribes.

A different educational programme for the tribals is the need of the hour. In the absence of a suitable term, I will call it non-formal education or relevant education. The basic idea is that an educational programme should serve the needs and requirements of the learners, and should be flexible and functional. It should secure positive response from the learners and be beneficial to them in their day-to-day needs. The educational programmes should have definite objectives. Since the tribals are poor and suffer from many social disadvantages, we must plan such educational programmes as would help them to become aware of their disadvantages and poverty and reason thereof in the first place, and assist them in improving their income and standard of living. The programme should also help them to raise their status and to overcome at least some of the obstacles which impede their progress. With these objectives in view, the content should be flexible, and methods and techniques should be non-rigid and capable of being altered according to the changing needs and situations. The techniques should be learner-oriented. The learners must be active partners in the learning process which should help them to acquire and develop functional knowledge and skills, and imbibe critical attitude.

To have a really successful educational programme for the tribals, education must become an essential component of all developmental programmes of the tribal region. Take, for instance, agriculture and small scale industries. For the success of these programmes the

tribals will need training and also education. To enable tribal agriculturists to yield the required food production the modern methods of cultivation, knowledge about the quality and quantity of seeds needed, as also the pesticides and manure to be used will have to be imparted. For this education is essential. But such education will be based on their barest of needs. We may not waste their time and energy by imparting knowledge of history, geography and social studies.

Similarly, for setting up rural/local industries in the tribal areas relevant education and training to the tribal youth will have to be imparted. Vocational education rather than formal education is the need of the hour. Literacy will, of course, be an essential component of this programme. Efforts will have to be made to ensure that the level of literacy is gradually raised to enable the tribal youth to keep accounts, operate a bank account, and run cooperatives, if necessary. Use will have to be made of radio, film strips and other learning materials to ensure continuity of reading habits.

An essential feature of the programme should be to prevent alienation of the tribals and to persuade them to join the mainstream of the Indian culture. While emphasis should be on developing tribal lores and beliefs, efforts should be made to re-interpret them to serve modern and scientific ideas.

Teaching/learning strategies will have to be entirely different for the tribals. The formal education system is totally unsuitable for the bulk of the tribal population. Having travelled through the tribal belt in India, including southern and north-eastern regions of India, I am of the opinion that the non-formal-education approach will have to be bas-

ed on vocationalisation of education and creation of social consciousness. Poverty is the fact of life, we must organise the tribals to fight poverty and improve the quality of life. For this purpose, any educational programme must begin with income-generating activities, and all other educational activities like discussion, debate, recreational and cultural activities must grow out of this priority programme.

Advantage should be taken of these programmes to impart ideas like national integration, unity, secularism, democracy and socialism.

To be able to impart successfully relevant education to the tribal youth, a pragmatic and ethnologically sound educational strategy will have to be adopted. The basic feature of this strategy would be the recognition that literacy should initially be imparted in the mother-tongue of the tribals, and then in the link language.

In the context of the present realities in tribal areas, we must accept that linguistic and cultural pluralism is a strength to build upon, rather than a handicap to further learning. Therefore, while preparing learning and teaching materials for the tribals we must recognise this reality. Personally speaking, we must prepare teaching/learning material in the mother tongue of the tribes. Once we agree to accept this strategy, our training and implementation technique will have to be different. The instructor, supervisors, and the project officer will have to be well-versed in local tribal language. Emphasis will have to be laid on oral/conversational teaching, situational teaching and judicious use of the training programme.

One of the major goals of adult educa-

tion is to enable the learners to communicate. Moreover, the confidence and competence they require to overcome their handicaps and to improve their economic condition demand that they have communication ability of a high order. Therefore, languages, comprehension and expression of ideas must become part of our strategy for educational development in tribal areas. 'Sadri' is widely spoken and understood in the major parts of tribal areas in Bihar. This dialect can be evolved as the language for communication and medium of initial literacy education, and may later be led to the standard Hindi language in Bihar. Similarly, in Orissa, Bengal, Gujarat, Tamil Nadu, etc., the initial literacy education will have to be in the tribal dialect and would then be led to Bengali, Oriya, Gujarati, Tamil, etc.

The teaching/learning material will have to be totally different in content and approach from the materials which we have been using in our present adult education programmes. In fact, just as the formal education system has failed to attract the tribal children, the non-formal education approach will fail to attract the tribal youth and women unless the entire approach is radically altered to serve the basic needs and requirements of the tribal society.

Human resource development should be the basic objective of all our educational endeavour, for, in a society where poverty and inequality are rampant, manpower development acquires utmost importance. For this purpose, while the written word is necessary, we may also make use of radio, films, film-strips, tapes, cassettes, etc., to impart new knowledge. Recreational and cultural activities need also to be organised with a view to imparting new knowledge and integrating them within the national milieu.

In the light of the analysis indicated earlier, it is my suggestion that the Government should set up a Tribal Education Commission to prepare a comprehensive plan for tribal education at all levels, taking into consideration their social, cultural and economic milieu and the language they speak. The objective should be to improve the quality of life and widen the mental horizon of the tribals inculcating in them a behavioural pattern which may lead to national integration, hard work, and a desire to improve their living conditions. Lot of our difficulties arise because of inertia, apathy and belief that our poverty is due to God's will. *The faith that one can change one's destiny needs to be inculcated.* Education must help us to restore our faith in our own ability to change society.

Concretely speaking, we should set up community schools and community colleges in tribal areas. The syllabus of the schools should be based on the needs of the people. The teaching/learning techniques should be as far as possible based on two-way communication. (The new term bandied about amongst educationists is "participatory"). The community should be involved in the running of the institutions. Vocational training should be an essential component of the syllabus of the schools. Like the *ashrams* of the old days, the schedule of the school should be such that all types of learners

can make use of the facilities available. The timing of the school should be according to the learners' convenience. The planning and implementation of this idea of community school and community colleges should be localised with the result that a diversified educational pattern should emerge for the tribal people. A decentralised approach, with faith in the power of the poor, disadvantaged and unprivileged, can assist us to provide educational facilities to the tribal people, to enable them to have self confidence and become self-reliant. Tribal youth can be a force for advocating social justice and if need be cooperative action for social and economic betterment.

Let us reiterate our faith in the Gandhian educational philosophy and restore him to the high pedestal which rightfully belongs to him as an educationist and educator. Gandhiji's educational plan was for the poor, let us follow it and help tribals to have equal access to educational opportunity and equal opportunity to gainful employment and meaningful life. Relevance should be our watchword, and Gandhiji's educational philosophy our sheet anchor. We can reinterpret and update it to meet the challenges of the new society which we are trying to build in free India. The world of work and the world of word should be brought together. ●●●

Programme Planning for New Immigrants and Refugees*

Anthony B. Chan

Objectives and Programme Planning

Although educators have always ensured that a proliferation of lively debates in continuing education takes place, especially with their individual and divergent perspectives concerning paradigms or models of programme planning, the concept of *objectives* has served to unite even the most recalcitrant. Ralph Tyler stressed that "if an educational programme is to be planned and if efforts for continued improvement are to be made, it is very necessary to have some conception of the goals (objectives) that are aimed at."³⁴ Roger Axford concurred using almost the same words. He said that "if an educational programme is to be well planned and if continued improvement is to be made, it is vitally important to have some clear conception of the *goals*."³⁵ Even economists emphasized that the "first step in

the planning process is the establishment of planning objectives. This must be first at the level of the entire enterprise, but the necessity for having objective or objectives for each derivative or subordinate plan likewise becomes evident."³⁶

While many simply state the obvious need for objectives, Houle lucidly commented that "an objective is a purpose which guides a learner or an educator, not the formal statement of that purpose." He went on to say that "an objective is an intended result of an educational activity. It does not exist until the decision is made to take action, and it is then the effect sought by that action."³⁷

The crucial element in the conceptualization of objectives is identifying the goals which "is usually a major step in designing or analyzing it. However, the

*Continued from March 1983 issue.

shaping or analysis of objectives is never an easy task, since they are always at the heart of an activity, not on its surface. Whether or not they are stated explicitly, they always give both focus and direction to the programme."³⁸ The most important element in the concept of objectives is that they can be departmentalized. Here Houle eloquently stated that :

An objective is essentially rational, being an attempt to impose a logical pattern on some of the activities of life...

An objective is practical. It is neither an attempt to describe things as they should be nor an effort to probe into the underlying nature of reality. Such concerns as these are theoretical... An objective comes into being, however, only when a plan of action is devised to achieve some concretely defined change in a specific person or persons.

The ultimate test of an objective is not validity but achievability.

Objectives lie at the end of actions designed to lead to them.... (They) are the result of effort designed to bring (them) about and (are) always inextricably related to such effort in both theory and practice.

Objectives are usually pluralistic and require the use of judgement to provide a proper balance in their accomplishment.

Objectives are hierarchical. A broad educational purpose is made concrete by the provision of subordinate purposes which in turn are made even more definite by specific goals.

Objectives are discriminative. By indicating one course of action, they rule out others.

Objectives change during the learning process. In all situational categories,

the beginning of action makes concrete what was formerly only potential...Practically speaking, therefore, the educator or learner needs to make an initial judgement about what the objectives should be, but then be prepared to abandon some, add others, and change the emphasis of those retained.³⁹

In the learning project, programme planning for pre-employment training of new immigrants and refugees in a workshop format proposed to the citizen's and community agency, Saskatoon Open Door Society, the holding "of a one or two day workshop at the Saskatoon Open Door Society on pre-employment training of new immigrants and refugees in late Spring or early Summer" was the initial judgement about what the general objectives should be. Such a workshop was to deal with the following specific objectives:

- sources of job information
- oral or written contacts with the prospective employer
- resumé writing and analysis
- interview techniques
- post-interview procedures or follow-up
- special needs of immigrant women such as day care.

All of these objectives had been discussed with the programme coordinator of the Saskatoon Open Door Society who expressed an enthusiasm about beginning the process of organizing a workshop of this nature and around the definite needs of pre-employment training for new immigrants and refugees. The most immediate structural goal was to call a meeting (held on February 19, 1982) because, as the Co-ordinator indicated, the Open Door Society and its staff "are interested in learning more

about the problems that immigrant people are faced with in the work area, and in hearing suggestions regarding the alleviation of those problems."⁴⁰ Since these objectives were initially devised in accordance with the pertinent reality of immigrants and refugees in the work force or inability to participate in the work force, it follows that :

Sociologists and many anthropologists who are concerned with changing cultural patterns in our society and the pressing problems of our contemporary life see in an *analysis of contemporary society* the basic information from which objectives should be derived.

They view educational institutions as agencies for helping people to deal effectively with the critical problems of contemporary life.⁴³

In the context of adult education and educators, objectives derived from social configurations and ascertained through an 'analysis of contemporary society' fit the pattern of development found in the 'social issues' school of programme planning. In particular, they can be designated as 'social' objectives as distinct from cultural objectives (adult education in music, painting, etc.) or professional objectives (education in business administration, teaching, etc.) because their postulation and later implementation have a direct influence on socialization and stratification of immigrant people in a new land. Assimilation, integration, or amalgamation into the fabric of North American society arises as possible results. Although the objectives are work-related and form an important part of the economic dimension of life, it is not so much the intent or intending nature of the goals, but their impact on new immigrants and refugees in a new country with diverse customs,

values, and mores. Thus, programme planning for pre-employment training of new immigrants and refugees in a workshop format falls within the 'social issues' school of thought.

Needs Assessment and Programme Planning

While the ascertainment and actualization of objectives form a basic inquiry and responsibility of planners, especially if they wish to ensure a modicum of success in their programmes, the issue of needs assessment of adult learners is also significant, indeed necessary in planning. More importantly, objectives and needs are inextricably inter-related.

Needs imply the serving of objectives. Something is 'needed' for some further state of affairs—a new state, maintenance of an existing state or avoidance of a possible state. Heat, for example, may be needed for cooking, maintaining a comfortable temperature, or avoiding freezing. Heat in itself is not a need.⁴²

The first indication of the significance and optimum value of the concept of needs in education was introduced by John Dewey in the early years of the twentieth century. Essentially, he propounded the vital inclusion of the learners' interests and needs—a "learner centred approach" in the process of education. From there, educators have stressed the concept of needs.

Paul Bergevin emphasized that "an effective programme of adult education should consider the needs and related interests of the adult learner and attempt to discover and meet his real needs as well as the needs of his social order."⁴³ R.F. Dearsen noted that "the concept of 'need' is an attractive one in education

because it seems to offer an escape from arguments about value by means of a straightforward appeal to the facts empirically determined by the expert."⁴⁴ On the other hand, Laverne B. Forest suggested that value and need have overlapping and inter-related functions and roles. He remarked that :

Values are the precursors to people's needs. They're used by people to define and express their needs. Values are the bases of all educational endeavours.

As Extension educators, our knowledge, our opinions, and our motivations are naturally guided by our underlying, psychological, subjective thoughts, assumptions, and values. It's quite natural to make the values our clients have more explicit, and use them as guidelines for situation analyses.⁴⁵

On the more systematic and complex level of analysing the concept of need, definitional problems and the issue of utilization have attracted the attention of some researchers. Maurice L. Monette probably had the clearest meanings of need in continuing education which he delineated into four categories.

In the first sense, the term need indicates a deficient state that initiates a motive on the part of an individual or non-observable or inferred bio-psychological state rather similar to a 'drive'.

The term need is most commonly used in the sense of an individual 'want' or 'desire' or 'felt need', for example, a person's need to learn woodworking. In this context, need suggests a means of gratification (for example, a course in woodworking) and implies an ultimate goal (for example, 'to qualify for employment as a carpenter').

A need may be called normative when it constitutes a deficiency or gap

between a 'desirable' standard and that standard that actually exists. The individual or group that falls short of the desirable standard is said to be in need. In a training programme for teachers, for instance, one might speak of a need for knowledge about educational psychology.

Need is also measured by comparing the characteristics of those in receipt of a service with others who are not. If these others exhibit the same characteristics and are not receiving the service, they are said to be in need. Standardized provision, however, may still not correspond with need. The question of what level of supply is adequate remains to be answered. Comparative need, by itself, is not an adequate measure of real need.⁴⁶

For Joseph A. Sarthory, "a need is *not* a desire or wish but rather a quantifiable, measurable gap in performance, attitude or achievement between the ideal and the real."⁴⁷ The issue of a 'gap' implies either a discrepancy or a deficient state that "initiates a motive on the part of the individual."⁴⁸ In this sense Reginald D. Archambault argued that the concept "must denote a definite, objective, lack of the organism which must be satisfied if the organism is to survive and prosper in a healthy and harmonious manner."⁴⁹

With such systematic analyses of the concept of need, it is surprising that Pennington and Green would assert that "most planners give lip service to the importance of needs assessment, but very few follow through."⁵⁰ Perhaps, this has been the case because there are many definitions, models, and types of needs assessment. Belle Ruth Witkin remarked that "in its simplest form a needs assessment may be thought of as a process for ranking goals for importance and setting priorities on them for programme development and attainment."⁵¹ Sarthory

mentioned that needs assessment is a "management tool which can identify gaps between organizational *ideal* and *real* as well as suggest staffing patterns, programme emphases and resource allocation."⁵² The attribute of 'gaps' in needs assessment was also the concern of Roger Kaufman who suggested that "need is conceived of only as a noun—as a gap between current outcomes and desired or required outcomes. The term is used differentially, sometimes referring to an outcome gap, and at others to a process or solution gap." In the context of needs assessment, Kaufman asserted that "it is appropriate to identify perceived needs of the partners, analyze these needs, assign them a priority, and then design programmes to meet these needs. In such models, the survival of a learner upon exit from the educational agency and the learner's contribution to society are assumed, and 'need' is both an outcome gap and a process gap."⁵³

In the context of the learning project encompassing programme planning for the pre-employment training of new immigrants and refugees in a workshop format, *real educational need* is appropriate. By this concept, there is reference to "specific understanding, attitudes and skills that are lacking but required for the attainment of a more desirable condition." That which qualifies as a real educational need includes the following features:

- (a) It must be required or necessary for a desired state of affairs.
- (b) It must be lacking, absent, or deficient.
- (c) It must carry a legitimate claim about which something ought to be done.
- (d) It must be capable of being satisfied by means of a learning experience which can provide appropriate knowledge, attitudes and skills.⁵⁴

The most pertinent value-type category fitting this programme planning for pre-employment training of new immigrants and refugees aptly follows the one propounded by Forest. Using his economic type and relying on the components of a social system put forth by C.P. Loomis,⁵⁵ needs related to unemployment encompass seven socially-oriented economic considerations and questions:

1. What do unemployed *know* about available employment, or needed job skills? If they know less than the employed, a need could exist.
2. How do unemployed *feel* about getting certain jobs? Do they want to do anything about them? If their motivations and feelings are negative, a need could exist.
3. What are the unemployed *doing* about getting jobs? What are employers *doing*? If action is minimum, perhaps a need exists to stimulate activity.
4. *Who's* helping them? What people are actually getting employed?
5. Who has the *influence and power* to help get employment for them? If those who have needs don't have any influence, they may need extra help.
6. What *resources* in the community can help them get training or employment? If money to build an industrial park is lacking, a need could exist.
7. What *expectations* do unemployed have of educators and employers in helping to get trained and employed?⁵⁶

In terms of the learning project dealing with the programme planning for the pre-employment training of new im-

migrants and refugees, needs assessment was accentuated by participant observation. In this situation, data collection technique within the confines of needs assessment was "employed when it seems the most appropriate means of understanding behaviour, power structures, or attitudes within a group."⁵⁷ New immigrants and refugees applying for positions at the Saskatoon Open Door Society, were found, for example, to be deficient in such rudimentary procedures of employment as resume writing and interview techniques.

Evaluation and Programme Planning

While the concept of objectives and needs assessment are valuable and necessary components during the actualization of programme planning process, evaluation is equally important after the programme has been delivered and completed. Malcolm Knowles emphasized that "if every learning experience is to lead to further learning, as continuing education implies, then every evaluation process should include some provision for helping learners re-examine their models of desired competencies and reassess the discrepancies between the model and their newly developed levels of competencies. Thus repetition of the diagnostic phase becomes an integral part of the evaluation phase."⁵⁸ Moreover, "evaluation should reveal the direction in which the agency is moving in relations to its goals as well as its current position."⁵⁹

In the context of the Saskatoon Open Door Society, the proposal—programme planning for the pre-employment training of new immigrants and refugees—caused a re-evaluation and re-diagnosis of its objectives and needs. In the letter to various immigrant groups, it stated that "You may already be aware that the

main purpose of the Open Door Society is to help immigrant people to adapt to and function effectively within our community. One of the areas we are presently concerned with is that of employment, including the search for jobs, applying for jobs, and dealing with employers and fellow-employees."⁶⁰ In previous activities, the Open Door Society was engaged in the primary objectives of settlement, outreach work, and recreation activities as well as workshops concerning such matters as cultural background of immigrant groups, the law and immigrants, and race relations. But because of the initiatives dealing with employment, it began to move in a different direction. The meeting of February 19, 1982 was also an impetus to seek funding towards the alleviation of problems related to employment.

While the programme proposal caused a re-evaluation of the goals of the society, evaluation of the programme itself was also crucial. Although at this juncture, the programme had not yet been implemented, criteria of evaluation were being discussed. They followed Houle's emphasis that "most of the criteria now used in adult education are inferential, such as those based on the belief that the higher the participants rate their enjoyment of a programme, the more they are learning from." He also stated that "some of the most frequently used inferential measures are those of enrollment, attendance, number of meetings held, number of registrants, extent of circulation of books or other materials, and cost indices." In addition, learners or educators may sense that if they utilize an established procedure, the correct results are bound to occur. Judgement of success is measured by the rigour with which they follow the process of evaluation.⁶¹

In the context of the learning project

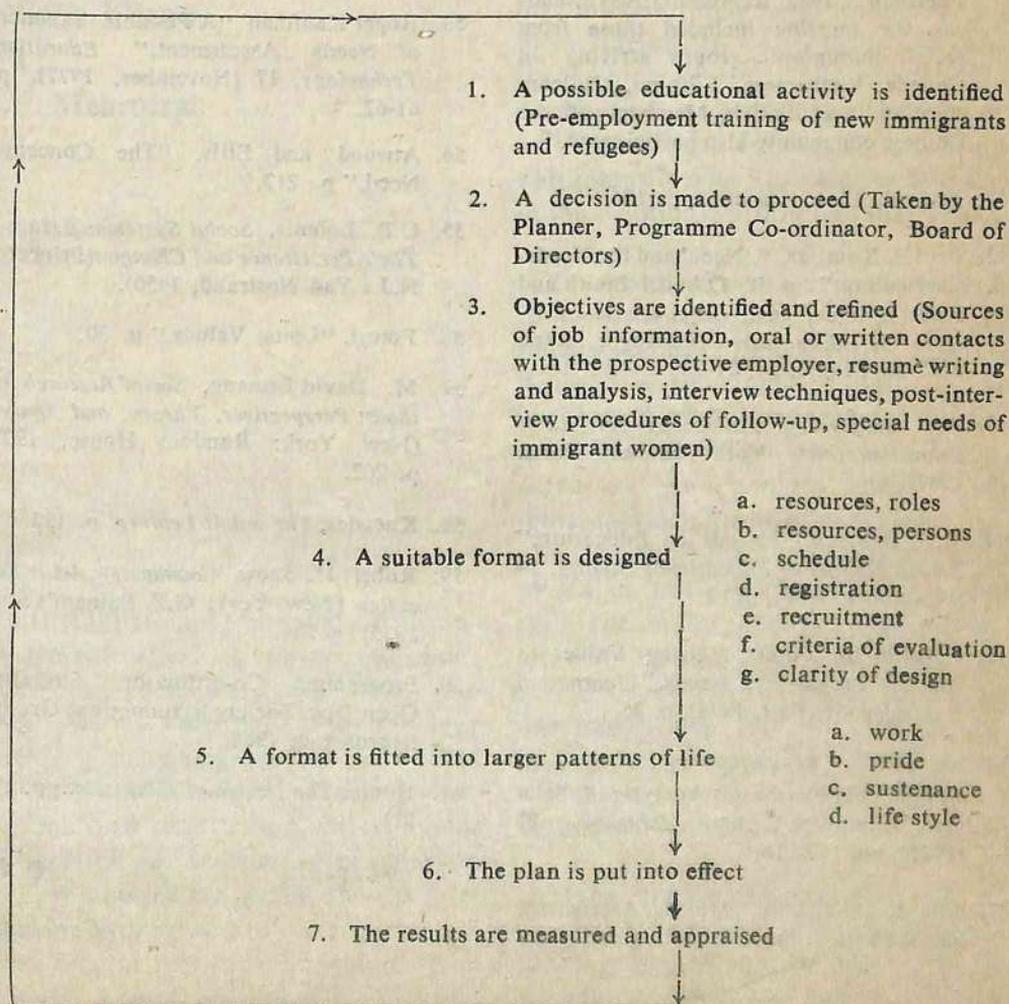
programme planning for pre-employment training of new immigrants and refugees in a workshop format, evaluation can encompass such criteria as attendance, registrants, response for future workshops, and the amount of grants attracted. But the crucial evaluative criterion of the success or failure of the programme is measured in the ability of the participants in the workshop to utilize the knowledge and skills gained in securing a position

worthy of their talents and abilities.

Conclusion

Within the scope and general parameters of the theories and practices found in the programme planning process of continuing education, the paradigm most suitable for pre-employment training of new immigrants and refugees is that designed by Houle.⁶²

Decision Points and Components of an Adult Education Framework: Programme Planning for Pre-employment Training of New Immigrants and Refugees in a Workshop Format.



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(Concluded)

Reading Ability Test for Elementary School Dropouts

Kailash Khanna
and
G.P. Mehrotra

SCIENTIFIC and technological advancement alone is never sufficient. Unless one reads widely and wisely one is not able to keep pace with the ever increasing achievements. Even to deal efficiently with the items of day-to-day use, one now requires a greater amount of education and training. One needs to be alert enough to judge the error of logical reasoning and to discriminate between factual reporting and biased propaganda. A good reading skill and books play a very important role in this regard.

On the basis of researches, the act of reading may be defined as "a multi-level mental process which contributes greatly to the development of the intellect". It is one activity through which a child's cognitive development can be furthered (Stauffer 1969, Walker 1974). Bamberger (1976) very aptly describes "the 'right to read' as the right to develop one's spiritual and intellectual capacities—the right to learn and make progress." According to Pumphrey (1977) reading is a process of constructive thinking which includes comprehension of explicit and implicit meaning. Gates (1949) felt that in the process of evolving meaning all the cognitive processes—thinking, evaluating, judging, imagining, reasoning, problem solving, etc.—are made use of. In the opinion of Haris and Sipay (1975), reading can arouse not only intellectual activity but also feelings to a considerable intensity which can lead to alteration in the emotional attitude of the reader.

The reading process is characteristically developmental. It starts with recognising the printed word and saying it aloud or to oneself. Gradually, the vocabulary of the reader improves, sentences become longer and more complicated and he develops mastery over more complex forms of expression. Easy access to good reading material is instrumental in the further improvement of the skill. The reader reads not only for enjoyment but also for information and spiritual pleasure. He also brings to bear his own experiences and observations upon his readings, compares, evaluates and reorganises the facts to draw his own conclusions.

Many people believe that children should acquire the basic competence in reading by the end of the pre-school period. But Morris (1966); Goodacre (1967, 1968); Clark (1970); Vernon (1971);

Davis et. al. (1972); Mosley (1975) have proved that such an assumption is wrong. The skills involved in the act of reading are varied and develop gradually as the child is exposed to reading material and given practice. Research studies have shown that at least 4-5 years of schooling is necessary for developing reading skill that will last for a lifetime (Buros, 1947; Ministry of Education U. K. 1950; Gray 1956). Even after one has completed the elementary course in learning to read, one needs to have extended training as otherwise there is a danger of the person relapsing into illiteracy or forgetting (Kotinsky 1941).

Assessment of the reading ability at any stage is possible now-a-days. It is done with the help of a Reading Ability Test which is "a means of determining, with some precision the extent to which the child has approached one or more goals of reading instruction programme." (Pumphrey, 1977). Such an instrument may measure both the attainment in reading and the attitude of the reader towards reading. Wilson (1967); Kennedy (1971); Reid (1972); Schell and Burn (1972); DES (1975); have all shown that the diagnosis of reading difficulties is not an esoteric exercise that can be carried out only by highly trained experts. It can be successfully carried out at various levels even by a class teacher.

The central aim of administering a reading test is to find out whether a test, on the basis of which a teacher wishes a reader to begin work, is suited to his reading skill and not too difficult for him. The teacher, therefore, is able to recommend appropriate reading material to each reader. Such an exercise is necessary because both teachers and writers tend to underestimate the difficulty level of the reading material. This results in reading material often turning out to

be too difficult for the reader.

Besides making an assessment of the starting point, these tests can also help in comparing the reading standards of the readers within a group or with the national norms. The teacher, thus, can make his comparative estimates about the group he is teaching. Tests can also be used to assess the effectiveness of the methods of teaching reading and to diagnose the reading difficulties of each individual reader. Finally, reading test can be helpful in measuring the reader's progress from time to time.

A lot of work has been done abroad in developing reading programmes and for making time-to-time assessment of these programmes. A variety of reading tests are also available. But in India, unfortunately, we neither have programmes nor tools for assessing reading skill. In fact, there is no separate subject like teaching of reading skill in the school curriculum or literacy programmes. Reading, in this country is taught as a part of the language or literacy programme. Moreover, the emphasis is always on oral reading and not on silent reading. Those who abandon education after the basic courses, never learn to do silent reading, or master the skill well and emerge as good readers. In other words, in our efforts to achieve the goal of universalisation of education for all upto the age of fourteen and to eradicate illiteracy from among the masses, we have been bothered only about the quantity, neglecting quality seriously. It is high time we did something to improve and maintain the quality of our teaching. We must evolve our own tools, relevant to our conditions and languages, to assess the progress of our pupils.

A review of the literature on the subject has revealed that the tools developed

so far for measuring the reading ability, are either in English or in a few regional languages. One or two tests are also available in Hindi but they are either too content specific or meant to measure the scholastic achievement of the children. To the best of the investigators' knowledge, no test is so far available to measure the reading ability of elementary school drop-outs.

These drop-outs belong to the underprivileged sections of our society. In Delhi they can be located in slum areas, J.J. Colonies and squatter settlements. Majority of them are girls and first generation learners. Reasons for their dropping out range from parents' apathy towards their education after class V to the necessity to shoulder the responsibility of household chores. Majority of them do not master literacy skills fully during their stay in school and have almost no opportunity for practising these skills later on. Consequently they lapse into illiteracy within a few years of their dropping out. Anyone working to provide extended training in literacy skills to such a group of girls would be required to assess their reading ability at the starting point and assign or develop suitable reading material. It was with this background that the present exercise of developing a reading ability test was undertaken.

A reading test consists of a self-contained passage or passages selected from the basal reading material that the children at a particular level are expected to read. The contents of the passage have to be of interest to the reader as otherwise low achievement can be attributed to poor efforts. The length of the passage varies with the age and maturity of the members of the group. About 20 words are chosen for a pre-primary group and 100-200 words for new-litera-

tes (Pumphrey 1977; Mushtaq Ahmed 1958). The questions asked at the end should test different levels of the reader's comprehension—literal meaning, inferential meaning and appreciation.

The reader's rate of reading can also be taken note of. Although the speed of reading and comprehension are not always positively related, speed is an important index. A reader may take long to read a passage if he finds it very difficult. Hesitations and repetitions while reading also result in more time. Moreover, it is also an indication of the passage being very difficult. A good reader normally takes much less time to read a passage than a poor reader.

Procedure

Preparation of the Test

Three self contained passages from children's magazines *Champak* and *Parag* were selected. These were shown to the class IV teachers of a primary school in a slum. Class IV was selected because drop-outs abandon their education any time after class IV/V. Due to lack of practice after giving up education, they tend to forget gradually whatever they had learnt at school. But since at least four to five years of schooling is necessary for permanent literacy the test was based on the level of reading normally attained by class IV children. A slum school was selected because this is where the selected drop-outs had been taught and trained.

After the teachers' approval the passages were given to two average, two above and two below average children of class IV, for reading. One passage that was comfortably read by the average and above average children was selected out of the three. Keeping the characteristics of the slum drop-outs in mind, the selected

passage was slightly modified and comprehension questions were developed. It was once again given to five more children of class IV and their reactions to the contents of the passage were noted. The comprehension questions were also tested modified and finalised. The following is the blueprint for comprehension questions.

Results

Three dimensions of reading—speed, accuracy and comprehension—were taken for analysis. The results are presented below :

(1) Measurement of Speed

Table 1 (a)
Time Taken by Pupils of Classes III, IV and V in Reading

| Time Intervals (minutes) | Frequencies | | |
|--------------------------|-------------|-----------|-----------|
| | Class III | Class IV | Class V |
| upto 1½ | 0 | 0 | 7 |
| 1½-3 | 0 | 8 | 15 |
| 3-4½ | 0 | 5 | 12 |
| 4½-6 | 3 | 12 | 6 |
| 6-7½ | 4 | 6 | 0 |
| 7½-9 | 11 | 9 | 0 |
| 9-10½ | 10 | 0 | 0 |
| 10½-12 | 8 | 0 | 0 |
| 12-13½ | 4 | 0 | 0 |
| Total | 40 | 40 | 40 |

Means for the three classes are:

$M_{III} = \text{Mean for Class III} = 9.3 = 9.0 \text{ Approx}$

$M_{IV} = \text{Mean for Class IV} = 5.4 = 5.0 \text{ Approx}$

$M_{V} = \text{Mean for Class V} = 2.9 = 3.0 \text{ Approx}$

The sum of squares calculated from the respective means for classes III, IV and V are respectively 167.4, 177.2 and 80.5.

On using Hartley's F max test as given by Walker (1965) it is found that

$$F \max = \frac{S^2_{\max}}{S^2_{\min}} = \frac{177.2/39}{80.5/39} = 2.2 \text{ where}$$

39 denotes the degree of freedom for each group. On consulting F max table (Table VII, P.462, in Walker's Statistical Inference referred to above), it is found that the value of F max is not significant at 5% level. Thus, we can pool the three variances to give us a common value as follows:

| Comprehension type | Total Questions | Total marks allotted |
|--------------------|-----------------|----------------------|
| 1. Literal | 4 | 2½ (½ (3) + 1) |
| 2. Inferential | 6 | 3½ (½ (5) + 1) |
| 3. Appreciation | 1 | 1 |
| Total | 11 | 7 |

Administration of the Test

Sample—120 children, 40 each from class III, IV and V were selected from a primary school of a slum in the walled city of Delhi.

Testing—The children were individually asked to read the passage aloud. Observations on fluency in reading, mistakes made while reading, and time taken to read the whole passage were noted down. Their comprehension of the passage was tested on the basis of the questions set earlier.

Reliability—In order to find out the reliability of the tool a re-testing of the same procedure, passage and comprehension questions, was carried out on the same sample, after a gap of one month.

Reliability Values for the Three Subtests

| Subject | Test | Re-test Classes | | |
|---------------|------|-----------------|-----|---|
| | | III | IV | V |
| Speed | .93 | .96 | .81 | |
| Accuracy | .90 | .95 | .72 | |
| Comprehension | .71 | .90 | .92 | |

$$S^2 = \frac{167.4 + 177.2 + 80.5}{39 + 39 + 39} = \frac{425.11}{117} =$$

3.63 or $S=1.9 = 2.0$ approx.

Since S will give equal distance for the three groups we can use the following grade measures for using this test as a test for measuring speed of reading.

Table 1(b)
Grade Norms for Speed of Reading

| Time intervals for reading (in minutes) | upto 2 | 2-4 | 4-6 | 6-8 | 8-10 | 10-12 | 12-14 |
|---|--------|-----|-----|-----|------|-------|-------|
| Corresponding Grade norms | 6 | 5 | 4 | 3.5 | 3 | 2.5 | 2 |

It may be noted from Table 1(b) that the middle points of the intervals of time for grade norm 5 and 4 are respectively 3 and 5 which correspond with the averages for these classes as actually found. For grade norm 3 the middle point is 9 which is also equal to the mean for the class III. Between grade norm 3 and 4, another grade norm 3.5 had to be interpolated to give the interval 6-8 some grade value. Perhaps this interpolation only indicates that the rates of development and maturation in the speed of reading is faster from Class III to Class IV than from Class IV to Class V. In the same way grade norms 2, 2.5, and 6 are extrapolations.

The above results only go to indicate that although the rate of growth in the speed of reading varies from class to class the homogeneity of each class remains the same. In order to find out the grade norm for the speed of reading of an individual, the tester needs to know only the time of reading and he can at once read the grade norm from the table.

(2) Measurement of Accuracy

Table 2(a)
Accuracy in Reading by Pupils of Classes III IV & V

| Scores | Frequencies | | |
|--------|-------------|----|----|
| | III | IV | V |
| 1 | 1 | 0 | 0 |
| 2 | 9 | 9 | 1 |
| 3 | 17 | 12 | 6 |
| 4 | 12 | 10 | 24 |
| 5 | 1 | 9 | 9 |
| 6 | | | |
| 7 | | | |
| Total | 40 | 40 | 40 |

Means for the three classes are:

$M III = \text{Mean for class III} = 3.58 = 4.0$ Approx

$M IV = \text{Mean for class IV} = 3.98 = 4.0$ Approx

$M V = \text{Mean for class V} = 4.5 = 5.0$ Approx

Sum of the squares calculated from the respective means for classes III, IV & V are respectively 28.78, 45.98 and 19.

On using Hartley's F max test it is

$$\text{found that } F \text{ max} = \frac{S^2_{\text{max}}}{S^2_{\text{min}}} = \frac{45.98/39}{19.0/39} =$$

2.42 where 39 denotes the degree of freedom for each group.

Consulting the F max table, it is found that this value of F max is not significant at 5% level. Thus we can pool the three variances to give us a common value as shown below.

$$S^2 = \frac{28.78 + 45.98 + 19.0}{39 + 39 + 39} = \frac{93.76}{117} =$$

.80 or $S = .9 = 1.0$ Approx.

We can now develop the following table of norms for accuracy in reading:

Table 2 (b)
Grade-norms for Accuracy in Reading

| Scores | 5 | 4 | 3 | 2 | 1 |
|-------------|---|---|---|---|---|
| Grade norms | 5 | 4 | 3 | 2 | 1 |

In Table 2 (b) the norms are same as the means for the classes V and IV. By extrapolation, the grade norm for the score 3 should correspond with the mean of class III. However, the mean for class III being 4, it follows that either accuracy does not develop with class or it is the case of sampling fluctuation. Since the first supposition is not logical, the second hypothesis is accepted. It was noticed during testing that class III girls were spelling out each word while reading whereas those in class IV were not. This affected the time taken to read the passage and not the accuracy. (Mean time for class III is 9 minutes, while that for class IV is 5 minutes). Under the assumption that if class III pupils were not allowed to spell out words loudly as they did (for controlling the conditions of test), their accuracy score would have gone down, we accept the extrapolated value of the grade norm 3 for score 3 and grade norm 4 for score 4.

(3) Measurement of Comprehension

Table 3 (a)
Distribution of Comprehension Scores of Pupils of Classes III, IV & V in Reading

| Scores | Frequencies | | |
|--------|-------------|----------|---------|
| | class III | class IV | class V |
| 1 | 2 | 8 | 0 |
| 2 | 7 | 12 | 0 |
| 3 | 20 | 8 | 2 |
| 4 | 11 | 9 | 11 |
| 5 | — | 3 | 10 |
| 6 | — | — | 11 |
| 7 | — | — | 6 |
| Total | 40 | 40 | 40 |

Means for the three classes are :

- $M_{III} = \text{Mean for class III} = 3.5$
 $M_{IV} = \text{Mean for class IV} = 3.18$
 $M_{V} = \text{Mean for class V} = 5.7$

The sum of the squares calculated from the respective means for classes III, IV and V are respectively 26.0, 60.8 and 52.4.

Using Hartley's F max test again it is found that $F_{\max} = \frac{S^2_{\max}}{S^2_{\min}} = \frac{60.8/39}{26.0/39} = 2.34$. where 39 is the degree of freedom for each group.

Consulting the F max table it is found that this value is not significant at 5% level. This means we can pool the variances to give us common value as shown below:

$$S^2 = \frac{26.0 + 60.8 + 52.4}{39 + 39 + 39} = \frac{139.2}{117} =$$

1.18 or $S = 1.08 = 1.0$ Approx.

The mean score for class IV is slightly less than mean score for Class III. Again, since this is not acceptable it may be due to sampling fluctuations or some other unknown factor. Grade norm 4 has been, therefore, interpolated from the known values of mean scores for grade norms 3 and 5. Table 3 (b) (see p. 29) presents the norms for comprehension in reading.

The three levels given in Table 4(a) are arbitrarily defined in terms of percentage of given material that a reader can cope with successfully. The figures given (as cutting point between levels) are based on the consensus of expert opinion in this field (Pumphrey 1977 p. 152-153). The only difference is that in the case of comprehension. The lower limit of 70% for instructional level, the investigator felt, was too high. In our circumstances when a reader can answer 50% of the questions of comprehension he should be considered as one who would be able to learn with help. We know that for most psychological situations the threshold value for any level is the one at which one is right for 50% of the times. Even in the Stanford Binet Test, an item is accepted for a particular level when 50% of the students at that level are able to attempt it successfully. It was on this

logic, the cutting point between instructional and frustration levels was decided to be 50% and not 70%. The decision is further supported by Mushtaq Ahmed (1958).

Looking at Table 4(a) we find that there are more pupils at the independent

Looking at the results we feel that with the help of such a test of reading, a teacher can not only classify his readers into the suggested three categories (levels) and assign the reading material accordingly but can also seek answer to the question—'How do the reading standards of my group compare with any other

Table 3 (b)
Grade Norms for Comprehension in Reading

| | | | | | | | | | |
|-------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| Scores | 7.0 | 6.5 | 6.0 | 5.5 | 5.0 | 4.5 | 4.0 | 3.5 | 3.0 |
| Grade norms | 6.5 | 6.0 | 5.5 | 5.0 | 4.5 | 4.0 | 3.5 | 3.0 | 2.5 |

Table 4 (a)
Distribution of Reading Levels

| Reading Level | Criteria for Accuracy | Frequencies | | | | | | Criteria |
|---------------------|-----------------------|------------------|----|----|-----------------------|----|----|-----------|
| | | Accuracy Classes | | | Comprehension Classes | | | |
| | | III | IV | V | III | IV | V | |
| Independent Level | 99% + | 1 | 8 | 21 | 0 | 3 | 6 | 90-100% |
| Instructional Level | 95-98% | 12 | 21 | 15 | 19 | 23 | 32 | 50-89% |
| Frustration Level | Below 95% | 27 | 11 | 4 | 21 | 14 | 2 | Below 50% |
| | | 40 | 40 | 40 | 40 | 40 | 40 | |

Table 4(b)
Range of Scores for Classes III, IV & V

| Class | Time | Range Accuracy | Comprehension |
|-------|-----------|----------------|---------------|
| III | 5-13 mts. | 1½-4½ | 1½-4 |
| IV | 2-9 mts. | 2-5 | 2-6 |
| V | 1½-5 mts. | 2½-5½ | 2½-6½ |

group in general? Both these exercises are necessary and useful for literacy programme. However, the interpretations have to be made with care because

— no instrument measuring human ability is a perfect tool;

— an individual's performance is affected by factors (personal/environmental) operating at the time of testing;

— not one test/testing but a series of tests and testings give a total picture of the reader's reading ability.

level of reading in class V than in IV and III. This is obvious because the reading skill improves with maturity and practice. Even the scores obtained by pupils in class V are better than those in Class IV or III. Table 4(b) shows the improvement in the range of the score for the three classes.

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Non-formal Education and Rural Development through Higher Education

M. Deousker

AS Education Commission (1964-66) has rightly stated, "Education does not end with schooling, but it is a life-long process". Education is provided by two agencies, namely, informal and formal. Home is a potent informal source of education for children where they learn by observing and imitating the life and behaviour pattern of people. Informal learning is incidental. No deliberate attempt either on the part of the teacher or the educand is made in bringing upon the influences. Formal agency on the other hand, includes educational institutions like schools, colleges and other institutions for specialised training which have set methods with definite and well defined objectives. Formal agencies with a definite form and functioning under a set framework cater to a certain age group while the non-formal ones have no such bindings.

The bulk of population of any society

would naturally comprise adults as any person who is 18 years or above would fall in this category and if a large portion of this population is without any experience of education, the repercussions would be felt in all aspects of social life—socio-economic conditions, production, and general living conditions. Considering the vast numbers that comprise our adult population, non-formal stream of education can provide an effective solution to our problem of educating them. The Fifth Five Year Plan placed great emphasis on non-formal education. The report of Ministry of Education on Non-formal Education observed, "The Fifth Five Year Plan's education strategy is also based on the assumption that Non-formal ways of imparting and acquiring education will be developed for all categories of learners and on all levels of education : for children, youth and adults, from elementary to higher education."²

The Concept

Education provided to non-school going children to fulfil their needs can be termed as non-formal education. The programme of non-formal education may be prepared to suit environmental conditions, helping children to improve their living conditions. The report of Ministry of Education clarifies, as "non-formal education is meant to cover various educational needs of non-school going children or 'drop-outs', these programmes are supposed to be differentiated based on conditions prevailing in various environments, oriented to help children to improve their work, earnings, health, family life, understanding of the natural and social surroundings, etc. These programmes should be of various duration, using different learning and instructional materials and methods."³ Kamladevi Chattopadhyaya writing about Ivan Illich, who caught world imagination in non-formal education, says, "Though his main mission has been a crusade against the set 'committed' education, he has also shown a positive side, especially in adult non-formal education from which we have to learn."⁴ She further says, "His motto is 'no preaching of ideas or ideologies.' Education has to be a reference point, an activator, a continuous stimulation to probe and analyse, for which the educator himself has to be a prospector."⁵

The above description proves that non-formal education has become a medium for social change as the knowledge and skills needed urgently for social change can be achieved through non-formal education. Dr. Rajni Shirur observes, "Non-formal education is recognised as a contributing factor to social change because it provides individuals with the knowledge and skills needed to become true agents of change.

By adding non-formal education as a component of developmental action, necessary skills, general efficiency and functional ability of the people could be developed and improved."⁶ As for the objectives of non-formal education, Dr. Shirur says, "The objectives of non-formal education are to provide basic knowledge and skills, practice and attitudes necessary for each group to become conscious of their needs and problems and to learn to achieve their individual and social goals."⁷

Rural Development

Development is a process related to the development of human beings in every walk of life. Primarily, it is concerned with the development of individual, and then from individual it goes to the community. "True development would mean that every one is given an opportunity to realise his potential to stand on one's own legs and meet one's basic demands."⁸ Again, as Schumacher observes, "Development is not just growth, but growth centred around man for him to live in harmony with his environment with a sense of values, of human dignity, and with self-reliant and self-confident attitudes. Development is an integrated whole. It does not start with goods, it starts with people and their education, organisation and discipline. Without these all the resources remain latent, untapped and in potential."⁹

Nearly 80% of our population lives in rural areas with the majority living on agriculture or jobs related to agriculture. Village crafts, handicrafts, small cottage industries, weaving, bidi making, soap making, pashupalan, poultry, dairy, etc, are common modes of livelihood. These occupations centre around agriculture. However, they don't supplement

or complement each other with the result that rural development is affected negatively. This isolation of occupations and trades results in dis-integration. Till recently informal or non-formal education focused on the spread of literacy among the adults. But now it is felt that adult education programmes should not only aim at literacy development but should also spread know-how and fundamentals of various village crafts and trades.

Integrated rural development should cover all such small handicrafts, crafts, industries, agriculture and ancestral business as are prevalent in rural areas and are based on rural requirements. Non-formal education should not only impart knowledge and technique of various agricultural occupations, crafts and trades but also create and expand inter-relationship between these for the total well being of the rural population. The programmes of non-formal education ought to incorporate healthy membership of home and neighbourhood, and inculcate awareness regarding health, hygiene, economic and social life conditions and the impact of latest development trends affecting the social life structure of the area. Obviously, for such a comprehensive programme persons from different walks of life and expertise of varied nature need to be involved. Dr. Shirur observes, "Integrated rural development attempts to solve problems of rural community in a comprehensive manner covering every aspect of rural life. It includes education and cooperation, better means of production and marketing, better health and nutrition, and better communication and trained and skilled manpower."¹⁰

The development of Indian villages is important in so far as it will raise the living standard of the rural population.

Self-reliance, self-effort and full accountability should be the basal factors for integrated rural development and these can be achieved through non-formal education. Dr. Shirur observes, "Integrated rural development is based on the principle of self-reliance, self-effort and full accountability. It aims at elimination of rural poverty and creation of conditions for greater political, economic and social participation of the rural underprivileged."¹¹

The basic principle of integrated rural development is a holistic approach towards villagers' problems. They cannot have education and health services indefinitely without acquiring the skill for productivity to pay for these services. Similarly, they cannot have higher production without acquiring the knowledge of the ways of increasing production.¹²

Rural development through integrated approach must have some productive programmes with opportunities for better employment. In our country we do not have such productive programmes. More importantly as Kamladevi Chattopadhyaya observes, "We have, however, reduced all motivation behind education to a single purpose : employment. True, every citizen should work and work gainfully. But what he or she needs is not just a job, but even more vital, job satisfaction by stimulating creativity and innovation which are almost totally absent today."¹³ Dr. Shirur is of the view that "in the integrated approach to rural development the stress, has, therefore, to be more on productive programmes to create better employment opportunities. So far our rural development programmes have neglected this vital aspect but concentrated on the provision of basic amenities and services."¹⁴

Non-Formal Education and Rural Development

Non-formal education programmes for rural development should be broad based. The report of Ministry of Education clearly states, "The Fifth Five Year Plan's educational strategy is also based on the assumption that non-formal ways of imparting and acquiring education will be developed for all categories of learners and on all levels of education for children, youth and adults, from elementary to higher education."¹⁵ About the role of non-formal education Dr. Shirur says, "Non-formal education is one of the major educational innovations and a new concern today. It is functional in character and relevant to the values of the individual and the community. It covers all people irrespective of age, sex, caste and status. It is problem-oriented and relevant to the environment and is, therefore, the more effective form of learning."¹⁶ The programmes of non-formal education as described by the Report of Ministry of Education, should be three dimensional:

- firstly, non-formal education for non-school going children in the age-group of 6-14;
- secondly, non-formal education for the youth in the 15-25 age-group ; and
- thirdly, functional literacy linked with development schemes.

The problem of drop-outs is quite rampant in our country. Many children in the age-group of 6-11 and 11-14 do not complete their education. The reasons for it are many. One is the parents' notion that formal schooling is neither relevant nor suitable to their needs and interests. Non-formal education can be effective in removing such prejudices.

Part-time primary education programmes with practically the same curriculum as in primary schools could be provided to children in the age-group 6-14. The duration, however, would be shorter keeping in view the children's age, maturity and sometimes also experience. Other agencies should be involved for the organisation and implementation of such part-time and other non-formal programmes. In this connection, the working group set up by the Planning Commission has put up a proposal in its report entitled "A promise to keep Universal Primary Education in India". The report observes, "There is a general consensus that traditional model of the primary education system will have to be radically altered, if the goal of universal primary education is to be realised . . . it will also need far reaching changes in the system through the adoption of a multiple entry system and large provision of non-formal education through part-time courses and self-study programmes."¹⁷

To educate drop-outs or non-school going children in the age-group 6-14, under-graduate university students could be engaged to organise literacy camps in rural areas during vacations. The programme could be initially started through H.S.S., A.C.C. and even N.C.C. As participation of students in literacy camps on voluntary basis may not evoke an encouraging response, it is suggested that it should be attached or correlated with the degree courses of universities. Every under-graduate student should be required to make a fixed number of non-school going children literate and the degrees should be conferred after evaluating the progress of drop-outs or non-school going children made literate.

Of course, under-graduate students may need some sort of training in this

respect. For this, the U.G.C. (Central and State), NCERT, CIE and NAEC and other such agencies at National level can organise short-term courses in non-formal education for teachers of higher education to familiarise them with the technicalities involved in it.

Majority of our illiterates are in the age-group 15-25 and their education could also form a part of the above programme suggested for universities. Persons in the age-group 15-25 are normally engaged in some profession or occupation, hence the conditions could be so manipulated that these persons come in contact with experts in the professions and learn new techniques of the jobs. Dr. Shirur observes, "The first task in the developmental efforts is that of creating and developing skills. Several plans are being drawn up in developing villages or small scale industries, cottage industries, ancillary industries and so on."¹⁸ They can get help as well as guidance from persons of other professions and trades. This would help them to solve various problems pertaining to their professions.

Members of this age-group have a very important role to play in the society. Also, they are more awakened economically, socially and politically. Most of them are engaged in some productive occupation. Some could be rendering useful social service and others could be involved in community activities or their traditional family occupations. Therefore, the educational needs of persons of this age-group are multi-faceted and numerous. It is felt that there has hardly been any widespread educational programme for illiterate and semi-literate young persons. No special educational facilities have been offered to persons of this age-group either by the Government or by non-governmental agencies. Development of knowledge, skills and attitude

necessitates non-formal education. It is not enough for the Government to provide education; the people must find it useful and want it for themselves and for their children. Once they want it, they will definitely come to learn even after a day's hard work ; where they do not want it, the day's hard work would, no doubt, become an immediate excuse for dropping out, as our experience of many functional literacy programmes has shown. In such cases no amount of material or service incentives would work in attracting them to the class.¹⁹ Programmes which are based purely on and limited only to literacy do not attract and hold the attention of illiterates. Besides, rural development programmes cannot work in isolation, particularly in the case of out-of-school educational activities. These should have a close relation with family and the community, as well as with various other developmental programmes. So, in respect of rural development it has become essential:

"(i) to relate the educational contents to the needs, interests and make it as functionally relevant as possible;

"(ii) to link it to other social and economic inputs in a rural or urban community. (This means that the educational content should be adapted to the contents of schemes for social change or for economic development ; conceived from the other angle, there should be an 'educational component' in schemes like food production, water supply, agrarian reform, resettlements, employment programmes, generation of self-employment, family planning, small scale industry, sanitation, various minimum needs, programme etc.)"²⁰

Non-formal education programmes to gain popularity among the rural youth will have to be based mainly on their internal and practical needs. There have been proposals that the learners involved in non-formal educational programmes should get some priority treatment with regard to employment, job promotion, credit facilities, fertilizer distribution, new seed varieties, etc.²¹ To integrate rural development through non-formal education, it is necessary to develop an understanding and motivation among the population, and to realise the underlying integration of various rural jobs and occupations. It would be the task of non-formal education programme to establish inter-relationship between various occupations and the literacy programme. I.C. Puri rightly observes, "Co-ordination of various development programmes like integrated rural development, the marginal farmers and agricultural labour projects, the rural industries projects and the Rural Artisans Programmes and Schemes relating to silk, coir, handicrafts, poultry, dairy, etc., would yield better results."²² For this, the curriculum could cover the following areas:

- “(i) information and knowledge about the living environment and the development process in the country ;
- “(ii) basic knowledge for understanding various social, economic, scientific and technological changes in the midst of which youth has to live and work and to which he has to adjust in terms of knowledge and skill and play a fully contributory role;
- “(iii) elementary principles of health and hygiene, child care and nutrition;

“(iv) basic skill in reading, writing and arithmetic correlated with attitudinal changes and aptitudinal promotion ;

“(v) introductory occupational/vocational skill programmes to prepare him for employment and self-employment.”²³

The non-formal education programmes must incorporate activities for imparting work experience. Work-experience is now given top priority in school curriculum as it combines learning and doing. J.S. Rajput says, "The school curriculum must include work-experience on scientific lines by making use of locally available resources. The activities could be in the field of agriculture, carpentry, basket making, rope making, blacksmithy, etc., keeping in view the local requirements and resources."²⁴

In the present age of science and technology no programme of development can be complete unless science is made an integral part of all the educational activities, whether formal or non-formal. Environment based science education is the need for rural development. J.S. Rajput rightly observes, "What we need is science education geared to help upliftment of the masses and the content should include things which will help them to improve agricultural production and thereby enhance their produce and income. Subsidiary items of production will also help in increasing economic status and have to be taken care of. The subsidiary source of income has to be selected out of the local crafts and available materials. Science education can reduce dependence on imported technology and can help utilise the existing tools and techniques with improvements here and there."²⁵ Students of profess-

ional institutions, polytechnics, engineering, agriculture and veterinary sciences, medicine, etc., can play a very effective role in imparting science education to the rural youth in 15-25 age-group. While such help from students can be made obligatory by linking it to their degrees, they should also be encouraged to take up the task voluntarily.

The students, however, will have to handle the rural youth with a lot of care and sensitivity. For, they would be dealing with persons who are experienced in their respective fields but due to illiteracy and lack of education, do not have the finesse and keenness to develop the technicalities of their vocations. Their ego, emotions, feelings and experiences will have to be recognised and honoured by the educated youth. To ensure active participation of the rural youth in the functional literacy programme the students will have to make them realise its importance and practical utility for their profession and day-to-day life.

Framework for Universities

To utilise the vast educated youth power available with institutions of higher education, colleges and universities, the following framework is suggested:

(i) Each and every university should prepare a time-bound programme for graduate and post-graduate courses. Under this programme, it should be made compulsory for students of undergraduate courses to work in rural areas for the implementation of non-formal education programme, for at least 30 to 40 days in a session during summer and winter vacations.

(ii) To carry out such programmes successfully, village camps on the lines

of NCC and NSS camps should be organised in rural areas involving a group of students with one from each discipline. One group should, however, be assigned only one village. The members of the group would impart to villagers a knowledge of their respective disciplines. They should try to correlate the knowledge imparted with the problems of the local community and the learners' personal shortcomings so as to help them cope with their changing needs. Besides this they can also help village people in their welfare programmes related to health, hygiene, nutrition, etc. As for the general awareness about the surroundings and the changes taking place in the social, economic and political life, villagers can be educated through mass media and projective techniques.

- (iii) (a) Universities may seek assistance from U.G.C./State Governments.
- (b) They can also raise slightly the rate of fees.
- (c) Local people, agencies and big business houses can be encouraged to cooperate. For instance, local people may be offered some incentives for providing boarding and lodging facilities for the students working in a particular rural area. Also, their services could be formally recognised by State/Central Government.
- (d) Youth welfare wing of the universities can play an important role. It can film the local areas and project the whole setting with the changing needs of the localities. Dramatic performance, folk dance, songs, etc., can

be used to convey the concepts of the new terms and slogans for the social reconstruction. Literacy house at Lucknow is doing a commendable work in this area. Talented students and teachers may also be trained to set up rural youth welfare centres.

- (e) As teachers and students would be working during their leisure time, they should be offered some incentives in the form of extra-allowance, earn leave, prizes at provincial and national levels, advance increments, etc. For students there could be a provision for sessional or extra marks which would improve their division in graduation and post-graduation courses. Besides this, preference in employment could also be given to those students who have worked successfully and satisfactorily in non-formal education programme.

Thus, the student force of the country can be effectively employed to make the programme of non-formal education a success.

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BOOK REVIEWS

Education for Human Needs by C. Bonanni
Series No. 139, Indian Adult Education Association 1982; pp. 170; Rs. 15

The book is based on the field experience of a very senior and experienced person who has been an international expert assisting a number of developing countries. These experiences are extremely valuable for field functionaries in different areas of the world. The author, who was in India as UNESCO expert some 5-6 years ago, has brought out his field notes in another volume, the first one being *A Literacy Journey* published in 1972. Part 1 of the book deals with the working papers, particularly with the role of non-formal education in development. Part 2 is concerned with methodologies for preparation of non-formal education programmes. Part 3 contains 3 case studies in Guatemala, Salvador and India, while Part 4 relates to designs and proposals of non-formal education in Sudan, Iraq and Afghanistan.

The first appendix⁶ Fundamental 'Education in the 50s and Basic Education in the 70s' is of particular significance in understanding the process of development of the concept and programmes of non-formal education and allied fields. The introduction is very illuminating and gives a concise and lucid account of the entire book. It has further enhanced the value of the publication.

The term non-formal education is in vogue. Its usage, however, varies and is often a source of confusion. This is so because non-formal education is a new term and its concept, definition, relationship with formal education and other developments have not been commonly accepted and systematically attempted. Further, the difference between formal education and non-formal education is another field which requires our attention. The fundamental and complex

questions and issues in this connection are extremely significant because, as the author himself says, "without the mastery of new concepts, new logical inter-relationships, new mental processes, the people's journey towards behavioural and cultural changes will be in danger... non-formal education is dynamic in its nature and flexible in its modes, consisting of socio-educational activities leading to cultural adaptation and to change as well as of non-structured, non-graded, non-sequential learning experiences."

I had the chance of working with the author when he was in India advising the Directorate of Adult Education on formulation of curriculum for functional literacy in Jaipur District of Rajasthan. I may say that the Jaipur experience on preparation of problem solving curriculum and learning materials is an innovation, and can be used by several developing countries with profit and interest, of course, with necessary modifications to suit their respective conditions.

I am tempted to mention a new word *FREE* which I have coined myself to denote non-formal education programme in a developing country like India. 'F' denotes flexibility; 'R' signifies relevance; 'E' symbolises equality with the formal education system and the last 'E' suggests the main objective of educational programmes in a developing country, viz., equalisation of educational opportunities by focusing our attention on the backward and 'Forgotten' people. The word 'free' itself signifies freedom from the rigidities of a formal education system.

Mahatma Gandhi had suggested, "education should be revolutionised so as to answer to the wants of the poorest villager". The book will be of considerable use in achieving this target.

The author has rightly emphasised, 'do not teach new practices before the people are so motivated to seek them, for your action, if not wanted, will fail'.

and "community development can be fulfilled only with the population's participation by means of an appropriate pedagogical approach and their participation should be, where possible, supported by the national political action".

N.A. Ansari

Economic Factors Explaining Variations in Literacy Rates in Rural Areas: A Case Study of Gujarat by Maya Shah. The Maharaja Sayajirao University Economics Series No. 7, Baroda, 1981; pp. 58; Rs. 10/-.

Even after 30 years of planning, India is not only predominantly illiterate with the literacy rate at 36% but also exhibits extreme inequalities between different regions. The monograph under review is an excellent attempt at a micro-level study. The study is focused on rural areas in Gujarat. On the basis of the rates of literacy, three developed and three backward districts have been selected from which about 800 villages have been chosen based on stratified sampling. Using secondary data on five variables, viz., proportion of irrigated land to total cultivated land, size (population) of the village, distance from the nearest town, proportion of scheduled caste and tribe population to total population, and proportion of agricultural workers, relating to those 800 villages, the author has attempted to explain the inter-village variations in literacy rates with the help of step-wise regression analysis.

When one is faced with a large number of variables, and selection or deletion of some of the variables becomes difficult the use of step-wise regression is justified. However, when there are just five variables, the method cannot be meaningfully recommended.

The problem of multi-collinearity could not be totally avoided. One may expect high correlation between several independent variables, for example, between the proportion of irrigated land to

total land and the proportion of agricultural workers to total workers. However, the results indicate that there is no significant relationship between these two variables in the case of advanced districts and in the case of backward districts, there is a negative and significant correlation. Similarly, the size of the village and the proportion of agricultural workers can be expected to have high correlation. The results indicate that the coefficient is not high, but is significant in all cases. Further, despite high and significant coefficient of correlation between literacy rates in 1971 and 1951 (as one can easily expect), the author used the literacy rate in 1951 for explaining the variations in literacy 1971 in addition to the five earlier noted variables, for which the author has not provided enough justification, except that it was used as a 'traditional' factor (whatever it may mean!) and this variable emerged as the single most powerful variable.

Interestingly, to find out the impact of the villages being linked with town, the author has classified the developed districts into two categories—villages linked with cities (with more than one lakh population) and those linked with towns. However, the explanatory power with respect to the latter group is higher than that of the former group; and between the two major groups (developed and backward districts), the explanatory power with respect to the backward districts is larger. The author has also tried both linear and non-linear (double-log) equations. While in the developed districts non-linear equation explains better, it is the linear equation that explains higher percentage in variation with respect to the backward districts.

Despite many limitations, some of which have been noted by the author herself, the study provides valuable insights into the problem.

Jandhyala B.G. Tilak

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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 Husain 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 several UNESCO publications. The Indian Journal of Adult Education, a mouthpiece of the Association, is the only one of its kind in the country.

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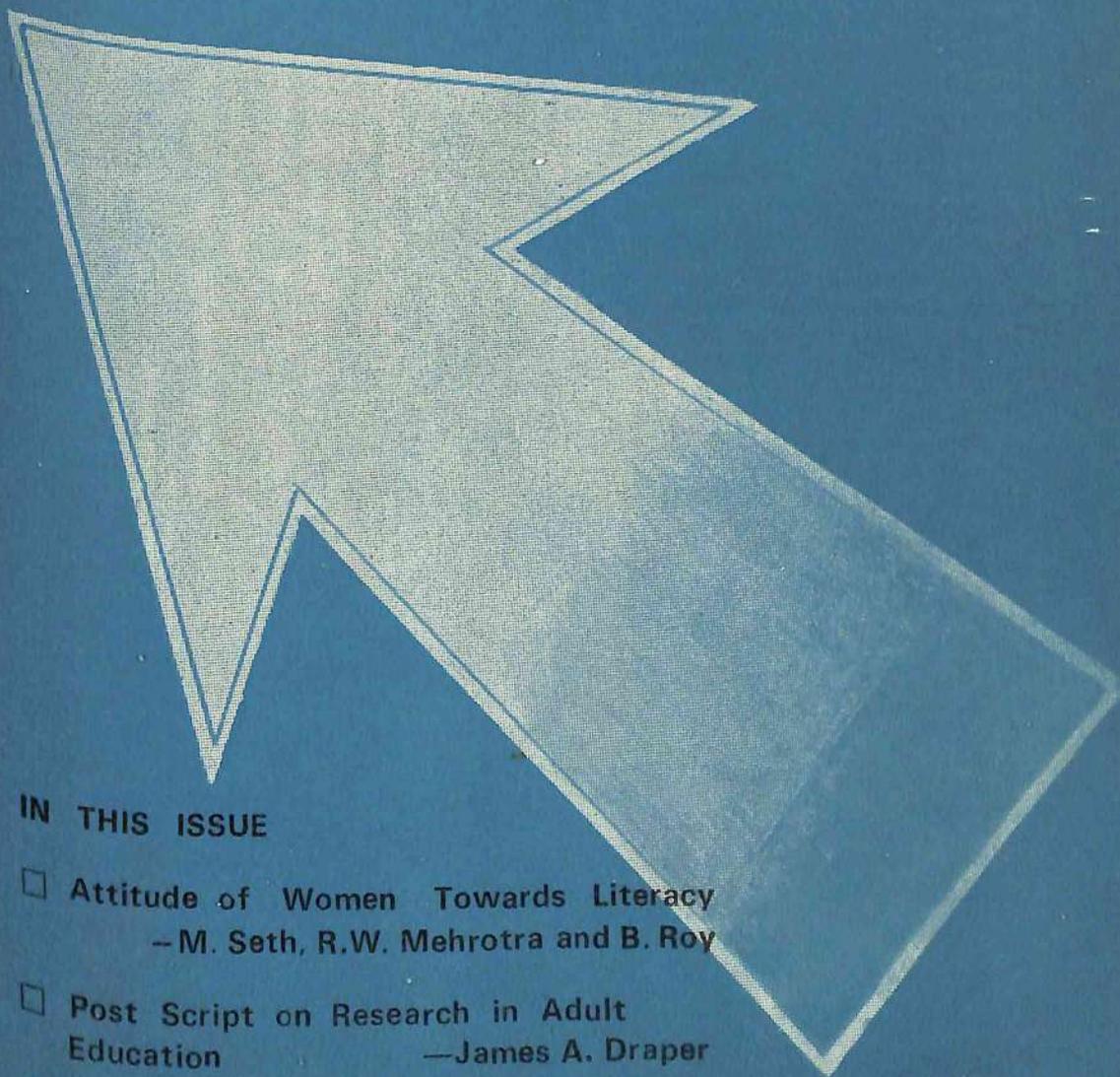
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Indian Journal of ADULT EDUCATION

Vol. 44 No. 5

May 1983



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Indian Journal of Adult Education

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The 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.

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Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

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Rs. 25.00 p.a. within India ; U.S. \$ 10.00 p.a. Overseas ; Single Copy Rs. 3.00

Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Everest Press, 4 Chamelian Road, Delhi-110006.

Indian Journal of Adult Education

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May 1983

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TURNING THE CLOCK BACK

Change is very much in the air these days. The discussion on change is often about the extent to which it is necessary and in what direction and to achieve what ends. Change is slow sometimes and even imperceptible; sometimes it is sudden and sharp and not infrequently cataclysmic. Progress of all kinds and among all people consists of keeping pace with change. If you don't change, you don't progress — that is almost axiomatic.

We have gotten used to conceptually, and even to some extent philosophically, that there is an onward and upward movement of mankind through the vehicle of change. But in recent years, the presiding genius of change is violence. They seem to be in a wedded state. (This is not to say history has been without violence). In an ideological situation at a certain point of time in the life of a nation or a people, the change that takes place is of a revolutionary character. The violence per se that occurs in the ideological and revolutionary change is understandable but not necessarily justifiable. There is also some evidence that the change in some cases is positive and forward-looking compared to the previous condition or state.

The world scenario today in practically every part of the world is in a concomitant condition in which change and violence go together. They seem to be intertwined. Nearer home from criminal violence to communal holocaust are taking epidemic forms. Sometimes one wonders if it is really a case of endemic condition. The outbreak of violence, even in the name of change, could be, it seems, a manifestation of threat condition.

A religious conversion throws us into a convulsion, a communal riot makes communities go berserk and even an inter-religious marriage erupts the ugly intolerant condition of our fragile psyche.

There is often a fear among well-meaning people — is history now in the reverse gear? Are we putting the clock back? It almost seems so. The movement from love to hatred, from tolerance and accommodation to intolerance is becoming increasingly manifest among people and communities which have lived for centuries in comparative peace and amity. Promoting this seems to be the preoccupation of some of the people. There seems to be a vested interest in moving into the recesses of barbaric past.

All this must stop and stop soon. Rhetoric, however lofty, will not suffice. (In fact, there is too much of it in too many high places.) Laws must be clear, purposive and implementable. Organisational support systems should be realistic and imaginative. Above all, there must be change in our hearts — a will to move forward without hatred and violence, in which freedom and social justice should be an integral part.

This is for our country the greatest moment for collective self-learning. In the ultimate analysis, a learning society is a living society. Societies that do not want to know about themselves and do not want to learn about themselves by a conscious effort, particularly in times of stress and strain, have withered away and disappeared into the limbo of time. The Aztecs, the Mayas, the Assyrian empire, the land of Pharaohs, the kingdom of Hammurabi adorn the pages of history. They did not know the art of national or cultural survival. At the heart of this art is the managing of crisis in national and cultural life every time and at every stage.

India has survived because the critical art of national survival was known and practised. Looking around these days the prospects for such a possibility look dismally bleak.

This is not a philosophic question but a practical one. Its challenge to education, is both urgent and critical. Ignoring it would be the ultimate form of irresponsibility.

Attitude of Women towards Literacy : A Delhi Experiment

M. Seth, R. N. Mehrotra and B. Roy

Literacy, a study conducted in nine functional literacy centres of Delhi revealed, is not a felt need of the women in the low socio-economic group. The respondents' attitude towards literacy was found to be neutral, which, the authors feel, is encouraging as such an attitude is easy to influence or change. Attitudinal change it was, however observed, did occur in some cases as a result of learning, and individual and situational influences, though it was slow. The authors discussing reasons for positive as well as negative changes conclude that an adult education programme to be a 'movement' should appeal not only to the illiterate masses but also to the educated elite as they through their behaviour can develop a positive attitude among the illiterate population.

ATTITUDES have generally been regarded as either mental readiness or implicit predispositions which exert some general and consistent influence on a fairly large class of evaluation responses. Edward (1969, p. 2) defines attitude as "the degree of positive or negative effect associated with some psychological object." A psychological object means any symbol, phrase, slogan, person, institution, ideal or idea on which people differ with respect to positive or negative effect. An individual who has associated positive or negative effect is said to have a favourable or unfavourable attitude respectively, towards that object. In this study literacy was the psychological object towards which attitude was studied.

Objectives of the Study

The objectives of the study were as follows :

- to assess the attitude of women participating in the Functional Literacy Programme towards literacy ;

- to find out the change in their attitude towards literacy over a period of time ; and
- to find out the relationship between attitudinal change and (i) continuation with the programme, (ii) occupation of self and head of the family.

Sample

Illiterate women participating in a functional literacy programme in Delhi were selected for the study. They belonged to nine centres run by three voluntary organisations in Delhi. The women were re-interviewed after a gap of 4 months, whether or not they continued with the programme, in order to find out the change in their attitude towards literacy. In the initial phase of data collection, 104 women were interviewed out of which only 72 were available for the follow-up.

Measurement of Attitude towards Literacy

An attitude scale was developed using the method of equal appearing

intervals as originally described by Thurston and Chave, (1949). A hundred statements regarding the value of literacy were collected from various sources—books, journals and field workers. The statements were given to a panel of judges for categorisation. The judges were asked to express the degree of favourableness or unfavourableness of feeling expressed by each statement in terms of the 11 intervals represented. Only the middle and the two extreme categories on which the statements were to be sorted were defined for them. The responses of 58 judges were tabulated for categorization.

Scale value for the statements were calculated. Median of the distribution

of judgements for each statement was taken as the scale value. The interquartile range or Q was used as a measure of variation of the distribution of judgements for a given statement. A large Q value indicated disagreement among the judges. Therefore, statements with large Q value were rejected as ambiguous. On the basis of scale and Q values, an attitude scale was developed. In other words, items were spread out on scale values. The attitude scale developed for measuring attitude towards literacy is shown in Table 1

The women under study were asked to agree or disagree with the statements in the attitude scale. The score for each person was the average scale value

TABLE-I
Attitude Scale for Functional Literacy

| S. No. | Statement | Agree/Disagree |
|--------|---|----------------|
| 1. | One can learn to read and write at any age. | |
| 2. | Parents should educate their children only if they can afford it. | |
| 3. | An illiterate person is more superstitious than a literate person. | |
| 4. | Literacy inculcates a sense of responsibility in the individual. | |
| 5. | There is no need to open centres for Functional Literacy (FL). Interested adults can learn from others themselves. | |
| 6. | Married women have no time to attend FL classes. | |
| 7. | Literacy is of no use to those who stay at home. | |
| 8. | Only boys should be compelled to become literate. | |
| 9. | A farmer can increase his production if he is literate. | |
| 10. | Adults feel shy to attend literacy classes. | |
| 11. | More centres for functional literacy should be opened. | |
| 12. | Literate people feel embarrassed in the company of illiterate relatives. | |
| 13. | Illiterate adults are more careful in spending money compared to literate persons. | |
| 14. | If people are literate, they can live together in a friendly manner and work co-operatively. | |
| 15. | Literate persons do not like to live in joint families. | |
| 16. | Adults relapse into illiteracy after learning for some time, therefore, all the time and energy spent in such classes is a waste. | |
| 17. | Illiterate persons are more respectful to older persons. | |
| 18. | Only people in cities need to be educated, adults in rural areas need not be literate. | |
| 19. | Illiterate persons are more sympathetic with others compared to the literate . | |
| 20. | Literacy causes a lot of strain on the minds of illiterate adults. | |
| 21. | It is not necessary to be literate in order to be successful in life. | |
| 22. | An illiterate person is always reluctant to leave his native place and family. | |

of the statements she agreed with. When the score had been determined for each person by simple summation, a frequency distribution was plotted for the group.

Analysis

The frequency distribution of scores obtained by the subjects on the attitude scale for literacy in phases I and II are presented in Table 2. All the distributions have been reduced to the same area by expressing each class frequency as a proportion of the entire group. The areas of all the surfaces have been reduced to unity. Each ordinate is therefore expressed in terms of relative frequency, i.e., the proportion of the whole distribution that is found in a class internally. For example, in centre A, out of 9 women, 2, 6 and 1, i.e., 0.222, 0.667 and 0.111 respectively possessed an attitude ranging between 4 and 6.9 in the attitude scale. The attitude scores of the subjects were distributed on an 11-point scale. For convenience, the scores were grouped into three categories : 0-3 positive ; 4-7 neutral ; and 8-11 negative.

Findings

The findings relating to the attitude of the participants towards functional literacy show that (a) their attitude was neutral, (b) there was a slow change in attitude in the positive as well as negative directions ; (c) attitude towards functional literacy seemed to be influenced by the type of occupation of the head of the family ; and (d) there was no relationship between motivation to continue with the programme and change in attitude towards literacy.

Studies in the area of attitudinal change have shown that neutral attitudes are easy to influence and change. According to Osgood and Tannenbaum (1955), attitudinal change is an inverse

function of the intensity of the original attitude towards an object, i.e., weakly-held attitudes are more susceptible to change. Cohen (1959), Bhutani (1979), Bonner (1958), Rath and Mishra (1963) and Krech, Crutchfield and Ballachey (1962) have also concluded that extreme attitudes are less likely to change than neutral attitudes with communication factors being constant for both of them. Thus, the finding of this study that the attitude of the participants was neutral is encouraging and provides scope for changing the attitude of the learners.

Attitudinal change is constantly occurring as a result of learning, individual and situational influences. It is a very slow process in education. There is a strong feeling among illiterate adult women that if they have not learned as children they cannot learn as adults. It is very important that such notions are dispelled, and every person made literate through the centre is given recognition and publicity to motivate women. The subjects were asked if they knew of persons who had become literate by attending classes. At most of the centres they were not convinced that one could become literate without going to school. Only at two centres, namely C and G, were they able to identify those who had gained literacy skill by participating in the programme. At both these centres there was an improvement in the attitude of the women towards literacy and the number of drop-outs was minimum.

To examine the causes of positive change, the good rapport of the educators and the pleasant association of being with others in the group might have resulted in creating what Katz and Stotland (1959) term as a 'proximal' attitude resulting in a positive change of attitude. Another reason for

a desirable change might be the realisation that literacy is a means towards attaining certain felt needs. The participants in groups D, E and G were constantly being reminded by the educators to develop literacy skill to take up tailoring as a vocation. Still another reason for a positive change in attitude might be the image created by those who improved their lives by acquiring literacy skills. Rana (1980) has suggested that live demonstrations should be given of adults who improved their economic standard by increased productivity or going into more difficult technical and more remunerative employment instead of carrying on with limited skills. This helps illiterate adults to develop a positive change, however slow it might be.

The finding that all the women participating in the functional literacy programme did not show an improvement in their attitude towards literacy and some had even developed an unfavourable attitude towards literacy needs careful analysis. It was revealed that some young girls who were interested in becoming literate in phase I of data collection had not made any progress in literacy skill in spite of their efforts. As a defence mechanism they had rationalised that literacy was of no use to them and showed a negative change. It was observed that the educator in centre B was using the analytic method of imparting literacy skills without adequate training. As a result, the learners felt very frustrated for lack of progress and this might have resulted in a negative change. Thus, the educators play a very important role in changing the attitude of the learners. Zimbardo and Ebbesen (1969) have also stressed the importance of the communicator in bringing about change in attitude.

Some labourers who had migrated from villages to Delhi had come to realise that educator made misfits of the people in their communities and some girls remarked, "those who become literate ask for more dowry at the time of marriage", and "those who are educated do not like to work with their hands and since there are not many jobs for them, they only become more frustrated". This realisation perhaps led to a negative change in their attitude. During their association with the educated, they also expressed the fear that literate people consider themselves superior and do not give respect to the aged and family members. Thus, the behaviour of the educated in general, and towards illiterates in particular, is an important factor influencing the attitude of the learners in a positive direction.

The present findings show that family environment is influenced by the type of occupation of the head of the family. In a male dominated society, the occupation of female members in the lower socio-economic group does not exert much influence on the attitude of women towards literacy. The present study sample comprised only women engaged in unskilled jobs. This finding may not have been valid if the sample had comprised women engaged in skilful jobs. There is a need for an investigation into the occupation of women employed in skilled jobs and its influence on the attitude of family members towards literacy.

The finding that there was no relationship between motivation to continue with the programme and attitude towards literacy needs to focus on the priorities of the programme in relation to the values of the participants. The findings clearly reveal that in the

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Post Script on Research in Adult Education

James A. Draper

DISCUSSION on research in adult education encompasses a wide range of topics. It seems though that the place to begin is with some of the basic issues which relate such research to the emerging field of adult education. The mechanical presentation of specific research findings seems secondary until there is some agreement and understanding about the theory and practice of adult education and learning.

Adult education is maturing as a specialized field of graduate study, as a discipline. It is true that the practice of adult education has been going on for many years although the tradition of its methodologies is, one might say 'must be', changing in order to incorporate the new thinking and research on adult learning, self-directed study, motivation linked to participation, and the whole question of Human Rights. Research in adult education has made a significant contribution to these changes, and will undoubtedly continue to do so.

Each discipline is characterized by two major components, that of teaching and that of research. Discussion on either one of these must be inter-active with the other. A number of issues relating to research in adult education seem worthy of discussion and are cited briefly in the following eight sections :

—One can best conceptualize and plan for research in adult education if the basic literature in this discipline is understood. That is, classifying research in adult education is inseparable from

the way in which the practising field of adult education is ordered. What typologies are appropriate? How is the practice and programming of adult education conceptualized within the Indian context? Given one or more such conceptual structures, what areas of research are implied by each sub-category of a given typology? How are these research questions and various sub-categories inter-connected and linked to adult learning?

—What do we mean when we talk of research, especially when we use this term in adult education? On this issue there seems to be some confusion at various regional, national and international levels.

Research is not a methodology but a way of acquiring and understanding knowledge. Research begins with a goal, with a research question, and from this follows an appropriate research methodology. Unfortunate examples can be given which illustrate the reverse of this sequence and have sometimes led to inappropriate attempts to quantify human experience.

One needs to distinguish between the methodologist whose approach is narrowly limited to a specific research methodology, and the researcher whose approach to undertaking an enquiry is determined by the intent of the research. The researcher in adult education needs to be open to alternative approaches to discovering or creating knowledge, just

"Research is not a methodology but a way of acquiring and understanding knowledge. Research begins with a goal, with a research question, and from this follows appropriate research methodology...researchers must be open to seeking alternative paths to the discovery of knowledge, and possess the professionalism to be able to defend the path they choose and the wisdom to know the difference."

as the desirable adult educator is characterized as one who seeks alternative approaches to teaching and learning. Both qualitative and quantitative methodologies have their equal place in adult education research. For instance, we have research on the number of people who leave rural areas in India to seek employment in the cities. There is a need for research which would also document the way in which people feel about this mobility: the rural mother whose son has gone to the city; or the son, who perhaps has not found steady or satisfactory employment, as he reflects on his two years in the city, or the way in which he now perceives rural life. There is ample evidence that qualitative and subjective approaches to research have a respectability of their own. Alternative approaches to conducting research in adult education need to be exploited and defended. Furthermore, longitudinal studies in adult education are to be encouraged.

Adult education can be classified as a reform movement, attempting to bring about change. The same principle seems to apply to its role in research as well—attempting to bring about changes relating to planning, undertaking, reflecting and disseminating research.

—It seems that practitioners in adult education need to understand the principles and benefits of research, including the importance of keeping

records accurately. Such records often become the base for research. The success of adult education as a field of study, research and practice depends upon the involvement of the non-academic consumers of research and literature. Training programmes, one might argue, should attempt to dispel certain myths centering around research, including those that perpetuate the untruths that research can only be done by specially trained professionals and technicians, or that research, by definition, must be quantifiable and the data statistically treated. It seems as erroneous to confine education to schools as it does to limit research to professionals.

—Research and teaching in adult education have been characterized by its interdisciplinary nature, and should certainly be encouraged to continue. However, the dominant discipline for research in adult education surely needs to be adult education. No discipline nor an area of study has ever depended on the incidental contributions from other fields of study and adult education is no exception. Deliberate research with a specialized focus is the basis of an academic discipline. Furthermore, the development of post-graduate studies in adult education parallel the creation of a body of knowledge through research. Again, the argument here is that one cannot discuss these two functions in isolation from the other. If one wishes to strengthen research in adult

education it is necessary to conceptualize and implement selected innovative programmes of graduate studies in adult education, programmes involving people who understand and practise the basic principles and philosophies of adult education.

One of the principles of adult education is the principle of learner-centered teaching, whereby the focus for learning begins with the goals and wishes of the adult learner. One can also speak of learner-centered research. An understanding of this concept needs to be articulated but essentially it means research that focuses on the interests and problems of the adult learner rather than the usually predominant needs of administrators, bureaucrats and teachers. One way to account for the interests and creativity of the adult is to leave the research design open to unanticipated results. The traditional processes of planning programme for or with adults are usually linked to predetermined learning goals. Evaluation and research linked only to these goals might overshadow other outcomes.

The production of research and knowledge is only part of the entire research process. Another essential part of the process is the dissemination of knowledge. Adult education researchers have a responsibility for the dissemination of research findings. This should include both thesis and non-thesis research. Doing this will often mean re-writing and eliminating the jargon which so frequently characterizes professionals. Special skills are required to do this, as also close contact with field practitioners in adult education, to understand their needs and concerns and to further solicit research ideas.

Perhaps the first step in understanding the scope of adult education teach-

ing and research is to develop a descriptive overview, a state-of-the-art, which describes what research, thesis and non-thesis, is being done, and who is doing it. Researchers in adult education might perceive themselves as a target group and describe themselves. What training have they had in adult education? What are their specific research interests? And what research would they like to see done? The advantages of this approach are that a body of integrated knowledge is produced which describes research in adult education, the information can be integrated into graduate and training programmes in adult education, a network of visible researchers is produced and the likelihood of coordination and cooperation is enhanced. Such an extensive survey might also attempt to describe the needs for research, by surveying organizations and those working in the field, at all levels. Research occurs within a cultural context and the implications of this, it seems, need to be understood and described as well.

Lastly, the benefits of research go beyond its product. Undertaking research can be seen as a learning experience in itself. The product as well as the process of research are important in adult education. Enlightenment and ignorance have been characterized by the analogy of light and darkness. The analogy needs some cautious interpretation. All that we know, and will know in the future, is not based on scientific enquiry. Some of the things that mankind most treasures come from intuition, a most human-like quality. As researchers we should not lose sight of our qualitative approach to learning. We need to seek truth honestly, in the most enlightening way possible, remembering that the researcher is a philosopher at

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Adult Education Programme : Instructors' Viewpoint

P. Sambaiah

Launched on a promising note, the first national-level Adult Education Programme of the country has lost much of its initial thrust within five years of its launching. A study conducted by the author in the Telangana District of Andhra Pradesh revealed that instructors, the most important functionaries of the Programme, are unfavourably disposed to the task entrusted to them due to inadequate physical facilities, paltry honorarium, lack of co-operation from the village elite and Government departments, and the learners' apathy.

EDUCATION is a multi-faceted process with immense potential for transformation at economic, social, cultural and political levels.

On the economic front, it can help people to improve their skills enabling them to increase production. It can also ensure greater economic equality by making people increasingly conscious of their rights, resulting in more articulate demands and greater pressure on the system for reduction in inequalities. Besides, in an agrarian society like India where the agricultural sector is starved for technology, more education would facilitate greater transmission of technology into the rural sector.

On the social front, the modern values and attitudes that education is capable of inculcating, can play the role of a catalyst in bringing about the desired social change. Education has the potential to stir the oppressed out of their culture of silence and conscientise them to live a full and energetic life. For, education enables a man to become increasingly conscious of his

own self and the environment. And it is through this consciousness that the society is changed on the political front, too. Intelligent and politically conscious electorate is a pre-condition for a sound and true democracy and it is possible only through education. This makes the Central Government sponsored Adult Education Programme or what was formerly known as NAEP as one of the most significant programmes of the post-independence India, next in importance perhaps only to land reforms.

In view of its importance the programme requires a thorough examination. The present study proposes to examine the viewpoints of instructors who form a crucial link in the organisational chain of the Programme. The study attempts to analyse the socio-economic background of instructors and elicits information about their attitude towards the programme.

The sample for the study comprised 150 instructors from a Block project area in the Telangana district of Andhra

Table 1 a

SEX AND CASTE

| Sl. No. | Sex | Caste | | | | Total |
|---------|--------------|-------------------|-------------------|------------------|------------------|------------|
| | | Scheduled Caste % | Scheduled Caste % | Backward Caste % | Upper Caste % | |
| 1. | Male | 11 (10.7) | 10 (9.8) | 57 (55.8) | 24 (23.5) | 102 (68.0) |
| 2. | Female | 4(8.3) | 5 (10.4) | 19 (39.5) | 20 (41.6) | 48 (32.0) |
| | TOTAL | 15 (10.0) | 15 (10.0) | 76 (507.) | 44 (29.3) | 150 |

Table 1 b

AGE

| Sl. No. | Age group | Frequency | Percentage |
|---------|------------------------------|------------|--------------|
| 1. | 20-35 (young age group) | 133 | 88.6 |
| 2. | 36-50 (middle age group) | 15 | 10.0 |
| 3. | 51 and above (old age group) | 2 | 1.3 |
| | TOTAL | 150 | 100.0 |

Table 1 c

EDUCATION

| Sl. No. | Educational qualifications | Frequency | Percentage |
|---------|----------------------------|------------|---------------|
| 1. | Middle school | 55 | 36.6 |
| 2. | High school | 80 | 53.3 |
| 3. | Intermediate | 12 | 8.0 |
| 4. | Graduation | 3 | 2.0 |
| | TOTAL | 150 | 100.00 |

Table 1 d

OCCUPATION

| Sl. No. | Occupation | Frequency | Percentage |
|---------|--------------------|------------|--------------|
| 1. | Agriculture | 73 | 48.6 |
| 2. | Agriculture labour | 32 | 21.3 |
| 3. | Business | 14 | 9.3 |
| 4. | Household | 11 | 7.3 |
| 5. | Private teacher | 10 | 6.6 |
| 6. | Government service | 7 | 4.6 |
| 7. | Rural artisan | 3 | 2.0 |
| | TOTAL | 150 | 100.0 |

Table 1 e

INCOME

| Sl. No. | Income | Frequency | Percentage |
|---------|------------------------------------|------------|--------------|
| 1. | Rs. 1000-3000 (lower income) | 89 | 59.3 |
| 2. | Rs. 3001-6000 (middle income) | 46 | 30.6 |
| 3. | Rs. 6000 and above (higher income) | 15 | 10.1 |
| | TOTAL | 150 | 100.0 |

Pradesh. The background details of the instructors comprising the sample are given in Tables 1a to e.

Tables 1 a to e indicate that about 50.7 per cent of the instructors belonged to backward castes, 29.3 per cent to upper castes, and 20 per cent were drawn from schedule castes and tribes. As for sex ratio 68 per cent were men and the remaining 32 per cent women. Majority (55.8 per cent) of the male instructors were drawn from backward castes; upper castes comprised 23.5 per cent; scheduled castes 10.7 per cent; and scheduled tribes 9.8 per cent. In the case of female instructors, 41.6 per cent were from upper castes; 39.5 per cent from backward castes; 10.4 per cent from scheduled tribes; and only 8.3 per cent from scheduled caste.

An overwhelming majority (88.6 per cent) of the instructors was young. Instructors belonging to middle and old age group were negligible. As for educational qualifications, most of them were either Matriculates or had completed Intermediate course. Significantly, none possessed any qualification in adult education. With regard to occupational background, 98.6 per cent of them were drawn from agriculture including 21.3 per cent agricultural labourers and the remaining were from business, rural artisan families or private teaching occupations. Majority of the instructors (59.3 per cent) belonged to lower-income group, about 30.6 per cent were from middle-income group and the remaining were from higher income group.

The respondents were administered an interview schedule seeking answers to questions like why they had joined the programme; whether they would leave it if an opportunity for a better job came their way; were they satisfied

with the physical facilities; did they receive co-operation from the village elite and other departments, what they thought were the reasons for the learners' dropping out, and finally how they thought the implementation of the programme could be improved.

The reasons why the instructors had joined the programme were varied. Majority (72.6 per cent) of them had taken up the job to supplement their income or due to unemployment. The remaining 27.3 per cent thought that they were contributing to the development of the people. It is significant that no one indicated that he or she had a real interest in the programme. This shows that the Programme has slipped into the hands of those who lack commitment.

Almost all the instructors expressed dissatisfaction with the monthly honorarium of Rs. 50/- that they were receiving.

About 72.6 per cent of them demanded at least Rs. 200/- per month in view of their increasing workload. 27.3 per cent of them suggested appointment of instructors on full-time basis with a regular pay scale.

When asked whether they would quit the job if an opportunity arose, the majority (60.6 per cent) said that they would. Further probing revealed that male instructors from the younger age group with higher qualifications were more eager to quit the job. Majority of the female instructors and about 39.3 per cent of the male instructors with low level of qualifications did not want to quit the job. The reason that most of them gave for this was that did not have another alternative.

As for the physical facilities like location, lighting and shelter at the Adult Education Centres, majority (74.6

per cent) of them pointed out that there was no proper accommodation. Only 25.3 per cent were able to accommodate their centres in a local school building, a Panchayat building or a Community Hall. Some of the centres were being run under trees and street lights.

A large number of centres were being organised at the residence of the instructors under inconvenient and congested conditions. The classes which were being conducted in the open used to get cancelled invariably during the rainy season. Cancellation of classes caused decline in attendance even in the normal times. In addition to this, the instructors complained of inadequate lighting facilities. A number of centres also reported scarcity of kerosene for lanterns.

With regard to co-operation from the village elite, such as Panchayat members, landlords and informal leaders in the village who could influence the functioning of the centres, majority (76.6 per cent) of the instructors said that the elite did not co-operate in the running of centres. The remaining 23.3 per cent, however, said that they received co-operation from the village elite.

Co-operation from other sources like the resource persons of various departments, according to majority of the instructors (72.6 per cent) was also lacking. 27.3 per cent of the instructors, however, could receive co-operation from departments like Health, Animal Husbandry, Fisheries and Agriculture, Banks, etc. This was at variance with the policy statement, in which interdepartmental co-operation for adult education programme was clearly envisaged.

As for the percentage of attendance in the centres, majority (80.6 per cent) of the instructors pointed out that it was less than 50 per cent while 19.3

per cent reported that it was above 50 per cent. This indicates general apathy of adults towards the programme.

The instructors differed in their opinion on the reasons for the learners', dropping out. About 35.3 per cent of the instructors said that family and occupational pressures were responsible for discontinuance and 29.3 per cent believed that inadequate facilities at the centres was the reason. According to 24.6 per cent it was due to lack of interest on the part of learners and uninteresting contents. Another 10 per cent thought that the long distance between the centre and the learner's house accounted for the dropping-out phenomenon.

With regard to practical problems encountered by the instructors in the implementation of the programme, 40.6 per cent of them said that it was difficult to motivate learners; 27.3 per cent pointed out inadequate facilities at the centres; 24.6 per cent drew attention to inadequate remuneration, and about seven per cent reported lack of co-operation from the village elite.

Table 2

Suggestions for Improving the Centres

| Sl. No. | Suggestions | Frequency | Percentage |
|---------|---|-----------|------------|
| 1 | Provide better physical facilities for the centres | 68 | 45.3 |
| 2. | Provide employment opportunities for learners | 39 | 26.1 |
| 3. | Remuneration or honorarium should be increased/should be made full-time | 23 | 15.3 |
| 4. | Preparation of relevant literature and careful planning | 20 | 13.2 |
| Total | | 150 | 100.0 |

(Continued on page 24)

Reading Interests of Neo- literates

**N. Venkataiah
and
P. Adinarayana Reddy**

A neo-literate who has just gone through a 10-month literacy programme is likely to relapse into illiteracy if efforts are not made to continue his learning activities. Adequate arrangements for post-literacy and follow-up programmes have to be made for the neo-literate at least, to retain his acquired skill of the 3R's. The broader objective is not only to prevent a neo-literate from relapsing into illiteracy but also to

Post-literacy programmes are important not only to prevent neo-literates from relapsing into illiteracy but also to set them on the path of life-long education. A study conducted in the Chittoor District of Andhra Pradesh revealed that while a large number of neo-literates are interested in agriculture, moral stories and general reading, the reading interests of male and female neo-literates vary considerably. Also that the reading interests of different caste groups are same with regard to occupation and knowledge but differ significantly when it comes to recreation.

reinforce and reinvigorate the learning activity so that he adopts the process of life-long education.

It is well known that every neo-literate is not interested in everything. He has got his own preferences with regard to reading materials. He is interested in things which appeal to him as immediately useful. He pays attention only to what is interesting to him and more so to what it fetches him immediately. It, therefore, implies that the reading materials intended for neo-literates must attract his attention and must be easily readable and understandable. The content of the reading material must have relevance to his life, occupation, needs, interests and problems of daily life.

Arogyavaram Development Society in the Madanapalle Block of Chittoor District in Andhra Pradesh is running a functional literacy programme as part of its rural development activities. It has already successfully trained five batches of adults (nearly 3,000) in functional literacy. But, so far it has not prepared or distributed any reading materials to the neo-literates. It is now seriously planning

to conduct a follow-up programme through which reading materials could be supplied to the neo-literates. The investigators conducted this study with the main purpose of finding out the learning interests of the neo-literates and suggesting the same to the organisation.

Some studies have been conducted for finding out the educational interests and needs of the neo-literates. Tandon (1961), Venkataiah (1972), Venkataiah and Adinarayana Reddy (1981), Kidwai (1965), Rao (1957), Nagappa (1981), Sivadasan Pillai (1974), Mushtaq Ahmad (1958) and National Fundamental Education Centre (1962) have done some work in this area.

The present study provides some more details with regard to the reading interests of neo-literates.

Objectives

The present study was intended

- (a) to identify the reading interests of neo-literates of Madanpalle block in the areas of occupation, knowledge and recreation ;
- (b) to find out whether there is any significant difference between the reading interests of
 - (i) male and female neo-literates,
 - (ii) forward, backward and scheduled caste neo-literates, and
 - (iii) neo-literates belonging to different income groups.

Hypotheses

The following null hypothesis were set up for testing :

- I No true difference exists between the percentages indicating reading interests in the male and female neo-literate groups.

- II There is no significant difference between the mean interest scores of the male and female neo-literates in respect of occupation, knowledge and recreation.
- III There is no significant difference between the mean interest scores of different income groups of neo-literates in respect of occupation, knowledge and recreation.
- IV There is no significant difference between the mean interest scores of different caste groups of neo-literates in respect of occupation, knowledge and recreation.

Methodology

Tool used The interest inventory specially prepared for the present study consisted of 32 interest items which were divided into three areas of interest, viz., interest in knowledge, interest in occupation and interest in recreation. A few independent factors like sex, caste, and income were studied for their differential effect on the interest pattern of neo-literates. The interest inventory had the following number of items for each area of interest : occupation—7, knowledge—17 and recreation—8. The items in the inventory were developed on the free responses of about 50 neo-literates. These items were reviewed, criticized and revised. The list of items was then given to a panel of five experts to improve the validity, and their suggestions were included. The content validity was thus established. The test-retest coefficient of reliability was worked out on the sample with a gap of a month and was found to be 0.8. Hence the inventory was deemed to be reliable.

Sample 120 participants consisting of 85 males and 40 females were ran-

domly selected from 20 Functional Literacy Centres which were about to be closed after the completion of their scheduled period of one year. These centres were being conducted by the Arogyavaram Development Society as part of its rural development activities. Among the selected sample, 40 belonged to forward caste, 50 backward caste and 80 scheduled caste. They were also categorised into three income groups, viz., (1) participants with annual income less than Rs. 1,000 (N=45), (2) participants with annual income more than Rs. 1,000 but less than Rs. 3,000 (N=35) and (3) participants with annual income above Rs. 3,000 (N=40).

Procedure The investigators visited the centres and a good rapport with the selected sample was established. An interview with each respondent was arranged for obtaining necessary information. The investigator noted down the personal data, such as, sex, income and caste of the participants, and explained how the respondent had to give his response in the form of 'yes' or 'no', indicating his interest or otherwise for each item. The responses were noted down accordingly. Each positive response was considered as a score. The percentage of the respondents who showed interest for every item of the inventory and mean interest score for each area were calculated.

Results and Discussion

A glance at Table 1 (See p. 18) reveals that a large number of neo-literates are interested in reading literature pertaining to agriculture, moral stories, animal husbandry, and general reading.

Hypothesis I In order to test hypothesis I, the critical ratio was calculated for each item based on the percentage of male and female respondents, indicating their interest.

In the area of occupation the values of critical ratio for the items agriculture, skilled work and tailoring are significant at 0.01 level and the value of critical ratio for the item animal husbandry is significant at 0.05 level. Therefore, the null hypotheses in respect of these four items are rejected and it is concluded that there exists significant difference between the percentage indicating reading interest of male and female neo-literates. The null hypotheses for the rest of the items are accepted.

In the area of knowledge the values of critical ratio for the items general reading, knowledge of cleanliness of village, knowledge of village development are significant beyond 0.01 level and for the items health care of pregnant women and knowledge of labour rights, the critical ratios are significant beyond 0.05 level. Hence, the null hypotheses in respect of these items are rejected. In other words, there exists significant difference between the interests of male and female neo-literates.

With regard to recreation there is significant difference between the interests of male and female neo-literates in respect of the items moral stories, cinema, folk songs, biographies, detective stories and novels.

Hypothesis II In order to test hypothesis II, that is, the difference between the mean test scores of the male and female neo-literates for the three areas of interest, namely, occupation, knowledge and recreation, 't' test was employed.

Table 1

Reading Interests of Neo-literates

| Sl. No. | Items in the inventory | % of sample showing interest in the item | | | C.R. |
|----------------------|--|--|-------|---------|--------|
| | | Total sample | Males | Females | |
| A. Occupation | | | | | |
| 1. | Agriculture | 75.00 | 63.75 | 97.50 | 4.03** |
| 2. | Animal husbandry | 59.16 | 65.00 | 47.50 | 1.99* |
| 3. | Weaving | 38.33 | 40.00 | 35.00 | 0.53@ |
| 4. | Skilled work | 38.33 | 48.75 | 17.50 | 3.32** |
| 5. | Poultry farming | 35.88 | 33.75 | 40.50 | 0.67@ |
| 6. | Business | 28.33 | 32.50 | 20.00 | 1.43@ |
| 7. | Tailoring | 22.50 | 15.00 | 37.50 | 3.33** |
| B. Knowledge | | | | | |
| 8. | General reading | 58.33 | 76.25 | 22.50 | 5.63** |
| 9. | Health care of pregnant women | 45.00 | 37.50 | 60.00 | 2.34* |
| 10. | Knowledge of cleanliness of village | 42.50 | 56.25 | 15.00 | 4.26** |
| 11. | Knowledge of child care and health | 25.50 | 45.00 | 37.00 | 0.78@ |
| 12. | Knowledge of nutritious food | 42.50 | 47.50 | 32.50 | 1.56@ |
| 13. | Knowledge of family health | 41.67 | 46.25 | 32.50 | 1.45@ |
| 14. | Knowledge of village development | 41.67 | 56.25 | 15.50 | 4.25** |
| 15. | Vaccination | 38.33 | 41.25 | 32.50 | 0.93@ |
| 16. | History | 37.50 | 36.25 | 40.00 | 0.40@ |
| 17. | Knowledge of rights and duties of a citizen in democracy | 35.83 | 36.25 | 35.00 | 0.13@ |
| 18. | Politics | 35.83 | 45.00 | 17.50 | 2.96** |
| 19. | International news | 35.83 | 38.75 | 30.00 | 0.91@ |
| 20. | Knowledge of family planning | 33.33 | 37.50 | 25.00 | 1.34@ |
| 21. | Soil conservation | 32.50 | 35.00 | 27.50 | 0.83@ |
| 22. | Knowledge of labour rights | 25.83 | 32.50 | 12.50 | 2.21* |
| 23. | Knowledge of culture | 19.17 | 17.50 | 22.50 | 0.76@ |
| 24. | Religious education | 19.17 | 20.00 | 17.50 | 0.33@ |
| C. Recreation | | | | | |
| 25. | Moral stories | 64.17 | 77.50 | 37.50 | 4.31** |
| 26. | Cinema | 55.83 | 66.25 | 35.00 | 3.25** |
| 27. | Folk songs | 47.50 | 62.50 | 17.50 | 4.65** |
| 28. | Film songs | 46.67 | 50.00 | 40.00 | 1.03@ |
| 29. | Biographies | 40.00 | 52.50 | 15.00 | 3.75** |
| 30. | Sports and games | 36.67 | 38.75 | 32.50 | 0.66@ |
| 31. | Detective stories | 28.33 | 35.00 | 15.50 | 2.29* |
| 32. | Novels | 25.88 | 31.25 | 15.00 | 1.96* |

* Significant at 0.05 level

** Significant at 0.01 level

@ Not significant even at 0.05 level

The 't' values for the three areas of interests, viz., occupation, knowledge and recreation are significant beyond 0.01 level. Therefore, the null hypothesis is rejected. It is concluded that there is significant difference in the areas of interest between male and female neo-literates.

Analysis of variance (ANOVA) was

employed to test third and fourth hypotheses.

As seen from Table 3 the 'F' value is not significant even at 0.05 level. Therefore the null hypothesis is accepted. This means to say that the means are not significantly different from one another.

Table 2
Mean, Standard Deviation (SD) and 't' values for the areas of interests of male and female neo-literates

| Sl. No. | Areas of interest | Male neo-literates (N=80) | | Female neo-literates (N=40) | | t |
|---------|-------------------|------------------------------|------|--------------------------------|------|--------|
| | | Mean | S.D. | Mean | S.D. | |
| 1. | Occupation | 2.60 | 1.11 | 2.00 | 0.84 | 2.89** |
| 2. | Knowledge | 6.03 | 2.63 | 4.07 | 1.60 | 5.78** |
| 3. | Recreation | 3.51 | 1.37 | 1.95 | 1.09 | 6.00** |

**Significant at 0.01 level.

Table 3
Anova of the three income groups in different areas of interests

| Sl. No. | Area of interest | Source | df | Sum of squares | Mean squares | F |
|---------|------------------|----------------|-----|----------------|--------------|---------|
| 1. | Occupation | Between groups | 2 | 6.54 | 3.27 | 2.66 @ |
| | | Within groups | 117 | 144.25 | 1.23 | |
| 2. | Knowledge | Between groups | 2 | 95.51 | 47.75 | 6.23 @ |
| | | Within groups | 117 | 896.39 | 7.66 | |
| 3. | Recreation | Between groups | 2 | 78.04 | 39.02 | 18.49 @ |
| | | Within groups | 117 | 246.70 | 2.11 | |

@ Not significant even at 0.05 level.

Table 4
Anova of the three caste groups in different areas of interests

| Sl. No. | Area of interest | Source | df | Sum of squares | Mean squares | F |
|---------|------------------|----------------|-----|----------------|--------------|---------|
| 1. | Occupation | Between groups | 2 | 9.41 | 4.70 | 2.51 @ |
| | | Within groups | 117 | 219.38 | 1.87 | |
| 2. | Knowledge | Between groups | 2 | 102.60 | 51.30 | 8.58 @ |
| | | Within groups | 117 | 680.83 | 5.81 | |
| 3. | Recreation | Between groups | 2 | 76.95 | 38.47 | 34.66 * |
| | | Within groups | 117 | 130.05 | 1.11 | |

* Significant at 0.05 level.

@ Not significant even at 0.05 level.

As seen from Table 4 the calculated value of 'F' is less than the table value at 0.05 level in case of occupation and knowledge. The difference among the means is not significant and has arisen due to fluctuations of simple sampling. The calculated value of 'F' is greater than the table value at 0.05 level of significance in the case of the interest area recreation. Therefore, the null hypothesis is rejected. It is concluded that the difference in sample means is significant.

Conclusion

1. A large number of neo-literates are interested in agriculture, moral stories, animal husbandry and general reading. Therefore, steps may be taken for the preparation and distribution of a variety of materials on these subjects.
2. The male and female neo-literates do not have common interest in items like agriculture, animal husbandry, skilled work, tailoring, general interest, health care of pregnant women, knowledge of cleanliness of village, knowledge of village development, politics, knowledge of labour rights, moral stories, cinema, folk songs, biographies, detective stories and novels. In other words, their interests are different. Instead of providing common materials for both male and female neo-literates, the project administrators should find out exact interests of male and female neo-literates and provide materials which would satisfy them.
3. There is no significant difference in the interests of different income

groups. The means of the interest of the caste groups are not significantly different from one another in the case of occupation and knowledge but the means of the interests of the caste groups are significantly different from one another with respect to recreation.

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Impact of Education on Parental Behaviour : An Empirical Investigation

S.N. Singh

That educated parents can help the children to develop proper personality characteristics and equip them better to adjust socially is a view commonly subscribed to. While it is difficult to study directly the impact of education on parental behaviour, the author on the basis of behaviour pattern of educated and un-educated parents concludes that higher degree of literacy leads to more positive and healthy pattern of behaviour.

EDUCATION of parents has a marked impact on the outlook of children. Children who are brought up in a home where the parents are educated get better opportunities for wholesome development. There may be differences in child rearing practices (parental behaviour) of highly educated and uneducated parents. Educational experiences generally enhance the knowledge of parents regarding child-rearing practices. There is no direct study on the impact of education on child-rearing practices but it can be assumed that educated parents will adopt generally such practices in upbringing their children as can help the growing child to develop proper personality characteristics.

Educated parents try to strengthen some of the responses that can help the child in social adjustment. Educated parents teach many new responses to the children. They provide a healthy atmosphere in the home where children can learn complex social activities. Thus, education is uniquely qualified to supplement parental training. By teaching the child better methods of

adjustment, by broadening his store of cultural information and by giving him supervised practice in social relationships, educated parents may equip the child better to deal comfortably with the ever widening range of problems that lie ahead of him on the road to adulthood. Educated parents assist their children in acquiring the patterns of behaviour necessary for successful living in the society. They also try to resist all socially undesirable qualities of behaviour patterns.

Emphasizing the role of education Schneiders (1960) reported, "Training and discipline are complemented by the process of education. Where training is directed toward acquisition of necessary skills or habits, education is oriented primarily to the development of knowledge. Education, therefore, is the objective complement of the process of rational learning...on all levels of education, there are inculcated values, ideals, principles, interest and attitudes that can be of fundamental significance to good adjustment. Education exerts a direct and often lasting influence on mental stability and adjustment and,

therefore, it should be utilized as much as possible in achieving the wholesome living". Thus, an experiment was conducted to study the trend in the behaviour pattern of educated and uneducated parents.

Method

Sample The sample comprised 500 graduate, undergraduate and non-matriculate parents in different professions from the city of Patna and neighbouring areas.

Test Used A Child-Rearing Practices Scale (CRPS) developed by the author (Singh, 1979) in Hindi was used in this study. There are six dimensions in this scale which relate to different methods of bringing up children. The scale has 35 items which are to be judged on a 5-point scale ranging from 'fully agree' through 'undecided' to 'fully disagree'. The six dimensions of the scale are: Acceptance, Rejection, Independence, Dependence, Reward and Punishment.

Procedure The incidental purposive sampling technique was used for data collection. All the subjects were tested individually by the Child-Rearing Practices Scale.

Results and Discussion

The subjects' responses were scored on each of the six dimensions of child-rearing for the three groups of parents, viz, graduates, under-graduates and non-matriculいたes. Means, Standard Deviations and Standard Error of Means and Critical Ratios were calculated for the scores of all the three groups of subjects on each dimension of child-rearing. All these statistics are presented in the given table.

A cursory glance at the table reveals that parents belonging to higher level of education seem to adopt acceptance,

independence and reward as the mode of bringing up children, and give less importance to the method of rejection, dependence and punishment.

The important trends of this study are described below.

Acceptance Parents belonging to non-matriculate (education between class V to IX) category had significantly lower scores as compared to the parents of the categories of graduate ($P < .05$) and under-graduate ($P < .05$). It indicates that graduate parents laid more emphasis on the mode of acceptance in bringing up children as compared to the parents of other categories.

Rejection As regards this mode of child-rearing it is obvious from the table that graduate parents laid significantly lesser emphasis as compared to under-graduate ($P < .01$) and non-matriculate ($P < .01$) parents. This trend is in reverse order, as has been seen, on the dimension of acceptance.

Independence On this dimension non-matriculate parents had significantly lower scores than their graduate ($P < .01$) and under-graduate ($P < .05$) counterparts. This trend refers to the fact that parents of higher level of education were found to provide higher degree of independence to their children.

Dependence The mean scores of dependence are found to decrease from low level of education towards moderate and higher levels of education. Parents belonging to non-matriculate category had significantly more scores than the graduate and undergraduate parents ($P < .01$ for all).

Reward On the dimension of reward the parents of non-matriculate category scored less as compared to the parents of graduate ($P < .01$) and un-

TABLE

M, SD, SEm and Critical Ratios of the Scores of Child-rearing Practices of the Subjects of Different Levels of Education

| Dimensions of CRPS | Educational Levels | | | G-U | CRs | | |
|--------------------|--------------------|-----------------|----------------------|-------|--------|--------|--------|
| | Graduates (G) | Under-graduates | Non-matriculates (N) | | G-N | J-N | |
| | (N=235) | (U) | (N=100) | | | | |
| Acceptance | M | 23.41 | 22.91 | 22.03 | 1.04 | 2.42* | 2.30* |
| | SD | 5.03 | 4.97 | 4.88 | | | |
| | SEm | .32 | .38 | .48 | | | |
| Rejection | M | 11.52 | 12.58 | 13.16 | 3.53** | 3.90** | 1.31 |
| | SD | 3.46 | 3.39 | 3.81 | | | |
| | SEm | .22 | .26 | .38 | | | |
| Independence | M | 18.81 | 18.14 | 16.97 | 1.48 | 3.34** | 2.01* |
| | SD | 4.79 | 4.62 | 4.71 | | | |
| | SEm | .31 | .35 | .47 | | | |
| Dependence | M | 16.52 | 16.89 | 18.95 | 1.19 | 5.65** | 4.57** |
| | SD | 3.31 | 3.38 | 3.92 | | | |
| | SEm | .21 | .26 | .39 | | | |
| Reward | M | 24.16 | 23.67 | 22.35 | .63 | 3.35 | 2.71** |
| | SD | 4.99 | 4.71 | 4.55 | | | |
| | SEm | .32 | .36 | .45 | | | |
| Punishment | M | 14.03 | 13.97 | 14.96 | .20 | 2.32* | 2.41* |
| | SD | 3.26 | 3.19 | 3.58 | | | |
| | SEm | .21 | .24 | .35 | | | |

*P < .05

**P < .01

de-graduate (P < .01) categories. Non-matriculate parents were found to reward their children less whereas graduate and undergraduate parents rewarded their children more.

Punishment As regards punishment, parents of non-matriculate group had significantly higher scores as compared to the parents of graduate and undergraduate categories (P < .05 in each case). Non-matriculate parents adopted punitive methods of child-rearing.

Conclusion

These analyses suggest that educa-

tion has an impact on the child-rearing practice. The findings of this investigation clearly refer to the fact that higher degree of literacy generates greater degree of adoption of healthy and positive type of parental behaviour.

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Attitude of Women towards Literacy

(Continued from page 7)

low socio-economic group, women do not have a felt need for literacy and are not motivated to participate in the functional literacy programme to gain literacy skills. It is an unfelt need and has to be created and inculcated by the planners and educators who can perceive the long-term benefits of the development of human potential through imparting literacy skills. Thus, in order to awaken the masses, the National Adult Education Programme needs to be a "movement" touching the emotions of not only the illiterate beneficiaries but the entire elite group which has the responsibility of uplifting the underprivileged. Through their behaviour, the educated people can develop among the illiterate population a desire and a positive attitude to benefit from the programme.

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Adult Education Programme : Instructors' Viewpoint

(Continued from page 14)

Table 2 gives the instructors' suggestions for improving the working of the centres. 45.3 per cent of them felt that there was a need to provide better physical facilities like building, lighting and radio. 26.1 per cent were of the view that employment opportunities should be provided to learners after the completion of the course. 15.3 per cent suggested that instructors' remuneration should be increased and that the jobs should be treated as full-time. The remaining 13.2 per cent were of the view that preparation of suitable litera-

ture and careful planning could go a long way in ensuring the success of the programme.

Summing-up

The study reveals that instructors, who are the key functionaries of the Adult Education Programme, lack incentive and enthusiasm for work. They are unfavourably disposed to the Programme due to inadequate physical facilities, paltry honorarium, lack of co-operation from the village elite and other Government departments, and learners' apathy. Unless they are adequately equipped to tackle these problems, the Programme would remain ineffective.

The problem of an ever increasing number of adult learners dropping out in mid-term or not turning up at all for the classes after enrolment has dominated the Indian Adult Education scene for quite some time now. The author giving some socio-psychological factors working behind the phenomenon, makes suggestions to overcome the problem.

Dropping-out Phenomenon in Adult Education

A. R. Bisht

ONE of the mounting problems in adult education is that of adult learners dropping out in mid-term. The instances of adult learners not turning up at all after enrolling in adult education centre are also many. The problem is particularly serious in the case of women, sheduled caste and sheduled tribe learners. The socio-psychological factors working behind the phenomenon may be summarized as follows :

- The adults are not aware of the need, significance, and advantages of adult education. Even when an attempt is made to explain these to them, they do not try to see them in a broad future perspective. Consequently, interest is not created in them.
- An adult learner has to work hard to make a living daily and after the day's hard work he wants to relax and enjoy.
- Some learners migrate from one place to another according to the job prospects. For example, agricultural labourers generally go after a philanthropic landlord.
- The physical and psychological state of health of the learners is another important factor. Many villagers find it cumbersome to attend the adult education centre regularly due to ill health.

— Sometimes supervisors treat adult learners badly without realising that they are grown up and experienced persons who may resent being so treated by the instructor who is usually younger to them.

— The frequent absence of supervisors from the centre also discourages adult learners.

— Lack of flexibility on the part of the learners is another stumbling block. Adults are generally adamant and an adult learner finding it difficult to mould himself or herself according to the new education, prefers to leave the centre.

— The rigid attitude of villagers acts as a further deterrent. For instance, it is a common belief among villagers that women should not be made literate or that education should not be received along with the sheduled caste people.

— In the case of women, shyness to some extent is responsible for their dropping out.

— The defects in the instructional strategies and selection of learning activities are also responsible for making adult learners disinterested in learning.

A few suggestions to overcome these main hurdles are as follows :

— The adult learners should be motivated to learn by adopting four types of functions : (i) arousal function—inducing anxiety, frustration ; (ii) expectancy function—making clear the goals and objective of learning ; (iii) incentive function—giving rewards, praising, etc. and (iv) disciplinary function—revising the above three func-

tions. These functions are to be performed by the supervisors. So, they must be trained on these lines.

— The local needs of the people should be studied thoroughly and the curriculum should be framed accordingly. This can be done by an extensive region-wise survey and by setting up a curriculum framing unit in every region.

— The different teaching methods like inspirational method, exposition method (such as lecture), individualized method (such as programmed learner control, self-study), behaviour control method (such as modelling), encounter method (such as T-group, L-group) and discovery method (such as problem solving, simulation) should be used according to the situation.

— The supervisors should change their behaviour towards adult learners and treat them with affection, consideration, confidence and sympathy.

— A positive change in the attitudinal and psychological environment of adult learners can be attempted by social workers and non-formal agencies. However, care should be taken that supervisors' duties are not duplicated.

— The learning activities should be aimed at some specific goals, for instance, economic gain, social integration and social responsibility.

— More researches should be undertaken to bring to light the factors underlying the dropping-out phenomenon. ●●●

Non-formal Education : Philosophical Aspect

R.S. Joshi

Knowledge, in a democratic society, is synonymous with power and everyone should have free access to it. The increasing population of our country and the present-day knowledge explosion have rendered the task of achieving this objective through the formal system of education a formidable one. The non-formal system of education, says the author, 'can not only cover greater numbers but also provide an opportunity for mutually enriching interaction between the learner's work experience and the knowledge imparted.'

ANY innovation or radical change, be it in the field of education or any other field, has to be firmly grounded on philosophical thoughts. Non-formal education is an innovation in education, and to prevent it from losing its vitality and becoming yet another ritual in Indian education, we should be clear in our mind about its philosophical aspect.

Non-formal Education and Democratic Ideals

Education of a country is related to its political system which, in turn, is rooted in a particular political philosophy. In the modern world 'democracy' is a widely accepted political system. Non-formal education has to be an inseparable component of education in democracy because of certain reasons.

Firstly, democracy, in the real sense of the term, means much more than a mere framework of parliamentary institutions and periodic elections. The essence of democracy is the belief in the intrinsic worth and value of the human personality. Democracy is founded on the belief that the ultimate power resides in the people, that the people are

capable of managing their own affairs and that they should have the freedom to do so. According to Gandhiji, democracy means "The capacity of the people to regulate and control authority in the best interests of the community."

Secondly, inherent in democracy is the belief that the individual's future is manageable, that it can be shaped by the individual in accordance with his own desires and abilities. His future need not and should not depend on his birth in a particular caste or class.

Thirdly, democracy underlines the belief in the power of education in enabling the individual to achieve these goals and to acquire self-discipline which is so vital to the progress and development of a society.

Stated briefly, democracy advocates

- a better redistribution of political power,

- a better redistribution of economic power, and

- a better redistribution of knowledge which is at present restricted to only a segment of our population.

Thus, in a democratic society knowledge itself becomes power and everyone should have free access to it. Knowledge can be acquired by the individual through formal education, incidental education and non-formal education. So far as the formal education system is concerned, even developed countries find it difficult to cover the entire population through this system, and for this purpose they have to turn to the non-formal education system. Secondly, in the present age of knowledge-explosion it is not possible for them to give all the necessary knowledge to the individual during the tenure of his formal education. If this is the case of developed countries, one can realise the predicament of developing countries, and the need and significance of non-formal education for them.

Synthesis between Culture and Utility

The roots of non-formal education can also be traced to another problem in the philosophy of education, namely, the relation between Culture and Utility or between Knowledge and Work. The question—"How does man acquire knowledge?"—has been answered by philosophers in different ways, viz.,

Man acquires knowledge

- By reading books and by thinking about reality ;
- By doing things and experiencing.

—By thinking, doing and living independently and together.

Implicit in the first two answers is a divorce between academic learning and practical learning, while the third answer given by John Dewey, comprises both the academic learning and practical learning, and adds one more dimension to these, namely, social learning, thus indicating a complete process of knowledge. The traditional formal education is based on the erroneous assumption that work and education cannot go together and that life should be divided into two stages—the first stage of all education and no work and the second, of no education and all work. With a view to removing this deficiency of traditional school, modern educationists have been making efforts to introduce work in formal school system. In non-formal education, it is not required to put work into education because most of the educands in this system are already working. Instead, an attempt is made in this system to build education around work, because what these educands need is education which will give a meaning to the work that they are doing and will help them to improve their efficiency and earnings. Non-formal education can thus make a useful contribution to a fuller development of the individual's personality as also to the efforts of national development. For, education enables the individual to enhance his productivity in terms of output and quality of the work that he is engaged in.



Adult Education Programme: Methodology for Evaluation

R. Natarajan

Carried out with the objectives of assessing the performance level and determining the lacunae to be filled in an evaluation study is indispensable for any programme or project. The author discusses the methodology to be adopted for evaluating an adult education programme or project.

AN evaluation is a feedback to an individual, an organisation, an agency or a body of its performance on a job or project assigned to it. It could either be internal or external. While an internal evaluation is carried out by the member or members associated with the job or project, external evaluation is carried out by an agency not directly involved in the physical and administrative functioning of the job or project.

Generally, the objective of an evaluation study is to assess the performance level and determine the lacunae to be filled in the job or project with central focus on the objectives with which it is undertaken. Hence, an evaluating agency while identifying the problem areas is also expected to suggest measures to be taken to raise the performance level within the limits of the objectives and the limitations of the organisation. It is not enough only to diagnose the problems and their causes but corrective measures must also be thought of.

If an internal evaluation is rational, it is better than the external evaluation. But, in an internal evaluation the indivi-

dual or the team managing the job or project may highlight the positive aspects or success of the project and defend the negative aspects or failure, if any. Thus, the evaluation may be a biased one. Even if it is not biased, the general feeling among those who make use of the evaluation study may be one of suspicion, doubting its validity and correctness.

An external evaluation, on the other hand, carried out by an individual, agency or organisation, while being generally free from any kind of influence often faces the problem of knowing in clear, concrete and precise terms as to what is to be evaluated. Sometimes the agency which desires an evaluation of its performance to be carried out is itself not clear about the aspects to be evaluated. In such a case, the evaluating agency itself has to judge the aspects to be evaluated. The advantage in involving an external agency is that since the agency is not a part of the organisation carrying out the assignment, it is impartial, unbiased and free from any kind of inhibitions.

However, an evaluation of a programme, such as, National Adult Educa-

tion Programme can best be carried out by mutual discussion between the evaluating agency and the Directorate of Adult Education, project officer and supervisors associated with the project.

Before the evaluation study is begun it should be ascertained whether (i) there is a strong need for such an evaluation study and the aspects to be studied (ii) the evaluation study can be completed within a short specified period (3 to 6 months) (iii) the remedial measures recommended are within the resources, facilities and the background and training of the manpower available and (iv) the criteria used for the study can be applied to all the similar/dissimilar blocks.

Since the objective of the National Adult Education Programme is to develop literacy, raise functional abilities and create awareness among the learners, evaluation work should measure and compare the levels of these three components among the learners when they come to join the programme and later during the seventh or eighth month. By this time, the possibility of learners leaving the programme is reduced. Hence, the extent of drop-out, rate of drop-out per month since the beginning of the programme and the causes for leaving the programme can also be ascertained.

Initially, there should be formal discussions with the (i) learners to assess what they expect during the ten months' duration and then designing the input contents and selecting relevant books, (ii) project officers and supervisors of the centres to know what actually is their expectation and role in the programme and whether necessary physical facilities exist to run the programme. Having done this, the evaluation team should then select sample centres, des-

ign questionnaires, select investigators and train them for data collection work.

Once the decision regarding aspects to be evaluated has been made, prudent judgement is to be exercised in the choice of sample centres and the number of respondents to be chosen for the study. This would depend on the number of operating centres, number of learners in each centre at the time of study and the geographical location of the centres in a block. Preferably, the centres selected should be at some distance from one another so that learners in one centre are not influenced by the learners and instructors of the other centres and do not respond to the questions in a particular manner. It may be better to start the data collection work at all the centres chosen simultaneously.

As the study has to be based on the data collected by the investigators, selection of the investigators should be based on their keenness and experience in the survey work, ability to probe into the responses to the questions and their ability to correlate the responses. In addition, it would be of help if the investigators are familiar with the rural life because that will help them establish quicker rapport with the respondents.

Before the investigators are sent for the data collection work they should be briefed about the purpose and objective of the study and trained in the method of data collection. It is even good to simulate the exercise of data collection. This would help the evaluators even to know the time taken to complete a questionnaire and the total time required to complete the data collection work and also the number of investigators required can be assessed.

The questionnaires should help evaluate the levels of independent and

instructional achievement in literacy, functionality and awareness, comprehensive ability, ability to think critically or analytically and to draw conclusions. This kind of evaluation should be carried out by the instructors after the centres have started functioning so that the evaluating team can assess the effectiveness of the programme.

One important point to be borne in mind while preparing the questionnaire is that the questions are not ambiguous. It is advisable to pre-test the questionnaire through a pilot survey. This will help in framing and interpreting the questions correctly so that the questions are rightly understood by the respondents.

The corrective measures or recommendations based on the evaluation study should be both short and long term ones. The short-term recommendations should be those which can be implemented soon and the effect of which can be observed quickly. The long term recommendations should be such that they can be implemented in continuity with the short term ones.

An evaluation study will not be useful if it is not used as a means to improve the programme. The whole purpose of recording the strengths and weaknesses is to modify the programme according to the detected needs. A good programme would need continuous diagnosis and evaluation in order to eliminate the errors and correct them. ●

Post Script on Research in Adult Education

(Continued from page 10)

heart. Somehow we as researchers must be open to seeking alternative paths to the discovery of knowledge,

and possess the professionalism to be able to defend the path we choose and the wisdom to know the difference. ●

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INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, 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 Husain 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 several 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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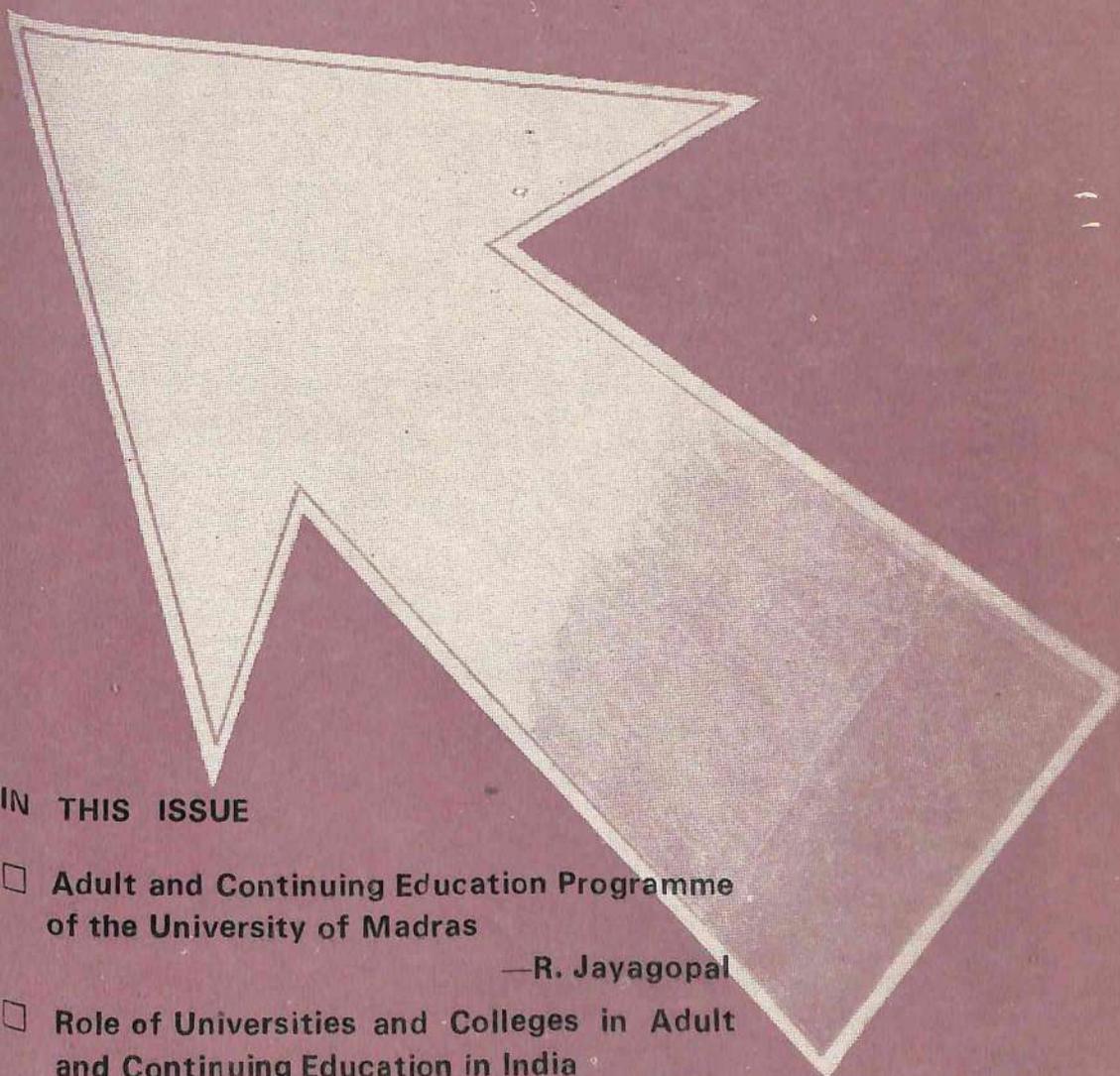
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Indian Journal of ADULT EDUCATION

Vol. 44 No. 6

June 1983



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- Role of Universities and Colleges in Adult and Continuing Education in India**
—Marjorie Fernandes
- Improvisation and Innovation of Teaching Materials and Study Aids** —Justus Lazarus

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Indian Journal of Adult Education

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The 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.

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Published every month by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002.

Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

Guide to Indian Periodical Literature/Gurgaon.

SUBSCRIPTION

Rs. 25.00 p.a. within India ; U.S. \$ 10.00 p.a. Overseas ; Single Copy Rs. 3.00

Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Everest Press, 4 Chamelian Road, Delhi-110006.

Indian Journal of Adult Education

Volume 44 No. 6

June 1983

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The Most Neglected and the Most Loved

Who could that be? The child! Surprised! But that is nevertheless true. It is the case with the children, the world over. And this is true in a special way in the developing countries. Our culture is a pronatalist one, where children are wanted and cherished. To be a parent, especially for the young, is not only an intensely satisfying experience, but also in the final analysis a fulfilment of the highest possible kind. Life creation is the ultimate act of mutuality between two humans. Viewed in this frame-work the child is a physical manifestation of this process. The identification of parents in this process is both ultimate and the sublimest.

In many houses gurgling noises of the little ones; their cherubic smiles capture every one's heart. And there are homes, where children are at best restless and unsteady bones with their sunken eyes spelling depression and helplessness of the worst kind. It defies one's understanding as to how the wonderful beauty of the children turns into a collective nightmare of the deprived and the hungry.

A deeper probing of the families, would give us a clue about the "dichotomy" among the children even within one country and culture. It is among others the poverty of the family into which the child is born. They are so poor and so poor in health, preventing them from death is a Herculean task.

India is among the countries where the infant deaths are among the highest. Reduction of mortality is a priority over many others.

Besides this, as a UNICEF report puts it—"Today an invisible malnutrition touches the life of approximately one quarter of the developing countries world's young children. It quietly steals away their energy, it gently restrains their strength, it gradually lowers the resistance...And for every one child who has died six live on in a hunger and ill-health which will be for ever clicked upon their times". There could not be a sadder picture.

It is time educators understood children not as mere learners or objects of a teacher's attention of a formal kind but as the most needy sections in India and elsewhere. They should be identified as inheritors of the earth and anything done for them is a solid investment in the future of mankind. The future can be really preserved and saved through the children. The need thus is so clear and relevant for education. The need for action is imperative. However nothing has been done in this regard. Their right to earth's bounty is loud and clear.

Adult educators should be concerned about the child not only as the future but also as in his or her own right a consequential creature.

It is almost axiomatic to say that "take care of your children, and the future will take care of yourself." This is simple and clear adult wisdom. To know it, should help us not to neglect a single child.

Elitist in their approach the Indian Universities by and large have continued in the 'Ox-bridge' tradition quite unconcerned about the needs and problems of the community at large. The author who is the Head of the Department of Adult and Continuing Education in the University of Madras, discusses some structural and curricular changes introduced by the University to bring adults in the community closer to the university for learning and solving problems.

Adult and Continuing Education Programme of the University of Madras

R. Jayagopal

"Upon this gifted age, in its dark hour falls from the sky a meteoric shower of facts...they lie unquestioned, uncombined wisdom enough to teach us of our ill, is daily spun; but there exists no loom to weave it into a fabric."

HISTORICALLY, Indian universities, by and large have been following the 'Ox-bridge' tradition, and have basically remained elitist institutions, with the syllabi perched on ivory tower. Education in India is a highly capital intensive industry. Annually, Rs. 38,000 million are spent to educate about a 100 million students in 120 universities, 4,500 affiliated colleges, 40,000 secondary schools, and 600,000 primary

schools with the help of 3,500,000 teachers.

Multi Varsity or a Mass Varsity ?

As the 'ivory tower' approach of the university has been subjected to adverse criticism during the last decade or so, Indian universities have been looking for alternatives, and the choice seems to be hovering between 'multi varsity' and 'mass varsity'. One widely accepted function of the university is communication of the existing knowledge through research and creative activity. Yet, many an Indian university could not achieve this goal for historical reasons. If a university succeeds in fulfilling its basic obligations of communication and extension of knowledge, it brings into its wake the evidence of its success—a large number demand access to the privileges of such education, and on the other hand, a plethora of disciplines come into existence which create a stress on the educational activities of the university. Under the impact of the first, the university becomes a 'mass varsity' and with the second, it becomes a 'multi varsity'. Such a dichotomy created a dilemma for universities. The challenge was met both by the creation of new structures like the Open University and the introduction of an inter-disciplinary approach to curriculum planning.

Coles (1977), using a commercial analogy, states that for delivering the adult education goods and specifically continuing education, the customer should be the centre of attention. Care must be taken to present the object in a form most likely to be acceptable, at a place where it is needed and at a time when the potential customers are most likely to be interested in making a purchase. This means that there has to be adequate publicity guided by an efficient delivery system ; and there has to be some way of finding out, as quickly as possible, whether the customers are satisfied or not.

There has been a general realisation that adult education can contribute to national development and can reduce inequalities, thanks to the untiring efforts of great sages like Vivekananda and Mahatma Gandhi and scholars such as Malcolm S. Adiseshiah.

Models

Generally speaking there are *three models* through which a university and the adults in the community could come together for 'learning' and for solving problems.

The *first*, which is entitled 'the intra institutional approach', would incorporate the community problems and sociology of critical groups as part of the restructured syllabi at graduate and post-graduate levels and thereby all those going through formal education will have a chance to know, feel and realise their community. The underlying assumption of this model is that the present curriculum does not relate itself to the community and the beneficiaries of such a learning scheme do not have any community moorings.

The *Second*, which is popularly called the 'university going to the masses', involves the students and

faculty, moving to the community periodically to be part of some service-delivery system.

'Action research approach' is the *third* which links the university to the problems of the community for solving the same.

Adult Education Sub-Systems of Madras University

At the University of Madras, the adult education programmes are based on 'university wide' approach, and the University has utilised the principles of 'innovation' and 'renovation' of educational structures for developing adult education programmes. As a result of curricular restructuring, innovation and renovation of educational structures, the University of Madras has the following sub systems of adult education :

—The University Department of Adult and Continuing Education having teaching, research and extension functions as a sub-system (the schematic diagram is shown in Fig. 1).

—The National Service Scheme (NSS) a subsystem of Adult Education involving the students of affiliated colleges of the University of Madras for community and other social service work.

—The University Students Information Bureau involving formal students of the affiliated colleges for guidance, counselling and for conducting training for all the other categories of adults, such as, teachers, students and administrators in many functional areas, through non-formal education modalities.

—The Affiliated Colleges Adult Education Programme, a sub-system consisting of community and social service programmes including the population education programme technologies for out-of-school youth, through outreach programmes.

Figure 1

**ORGANISATIONAL STRUCTURE OF
UNIVERSITY OF MADRAS**
Department of Adult and Continuing Education

| <i>Academic Wing</i> | <i>Para Professional Courses on Trade and Industry</i> | <i>Continuing/ Extension Education</i> | <i>Weaker Section Programme</i> | <i>Distance Learning Cell</i> |
|--|--|---|---------------------------------|-------------------------------|
| M.A. (Andragogy) M. Phil and Ph.D. Programmes | 15 courses instituted | Population Education Cell (Sponsored by Family Planning Association of India) | 1. Training | 1. Teaching |
| M.A. (Continuing Education) P.G, Diploma in Non-formal Education | 14 courses planned | 1. Training | 2. Consultancy | 2. Research |
| 1. Teaching | | 2. Population Education Clubs for out-of-school youths | 3. Literacy through TV | 3. Extension |
| 2. Research | | 3. Consultancy | 4. Literacy through Radio | |
| 3. Consultancy | | 4. Learning material production | 5. Research Projects | |
| 4. Documentation | | 5. Research and Evaluation | 6. Evaluation | |
| 5. Training | | 6. Documentation | 7. Documentation | |
| 6. University Adult Education programmes through M.A. Students/an extension practical work | | 7. Publication | 8. Publication | |
| | | 8. P.G. Diploma in Population Education/Teaching (Formal Programme) | | |

—The Distance Learning, a sub-system of the University of Madras functions at two different levels. The Institute of Correspondence and Continuing Education Programme serves all those who have missed the formal stream and awards credentials at the under-graduate and post-graduate levels, utilising the correspondence education technologies. The Department of Adult and Continuing Education, in collaboration with the Television Department of the Government of India, Madras, telecasts literacy programmes for adult illiterates in the urban and rural areas of Tamil Nadu. The programme is entitled 'Education for Life'. It carries functional literacy and awareness programmes and is telecast twice a week.

The Distance Learning Cell coordinates these activities in addition to its own teaching, research and extension functions.

The Affiliated Colleges Sub-System

The University of Madras has compromised all the three models listed above through (restructuring of the curricula) introduction of unlimited extension activities in the form of 'Community Social Service' (CSS) and the 'National Adult Education Programme of 1978'. All these extension activities have 'curricular linkages' and the credit earned through this activity is considered necessary for the completion of the under-graduate and post-

graduate programmes.

It all started in 1977 when the Government of India formulated and completed its policy paper on the National Adult Education Programme. Adiseshiah (1977), who was a member of the National Adult Education Board and the architect of the University Adult Education Programme, extended the logic further by implementing the National Adult Education Programme in the University and its affiliated colleges.

The first policy paper on the University Adult Education Programme beautifully dovetailed with the National Adult Education Programme and the same was circulated to the 52 Heads of the Departments of the University for sensitising them to the modalities of implementing the programme. The mere conception of a trainer of trainers programme in the area of adult education involving the University on the one hand and its numerous affiliated institutions on the other was a stupendous task. The Madras University Adult Education Training Programme (particularly the trainer of trainers programme) could be compared to the configuration of an inverted funnel. However, at the University of Madras, that which has been achieved with meticulous precision is no small measure of success. The logistics behind this accomplishment is the identification of the following two important components of the training :

- the levels of trainers ; and
- the roles of the functionaries.

As part of the initiation of the Madras University Adult Education Programme, the Vice-Chancellor constituted a Committee called the Advisory Committee on Adult Education

The Committee met twice, on December, 7, 1977 and February 8

1978 and made momentous decisions relating to policy, planning, programming and training of NSS and CSS coordinators of the affiliated colleges of the University of Madras.

Levels of sensitivity

As per the decisions of the Advisory Committee a two-day meeting of the Principals and NSS coordinators was conducted at the University of Madras and the Principals were alerted regarding the involvement of the colleges in the National Adult Education Programme. Following this, on March 14 and 15, 1978 a two-day orientation programme was conducted in Coimbatore at the Avinashilingam Home Science College, where again emphasis was laid on launching the programme and training the college faculty in adult education and literacy methods which was followed by a 7-day orientation programme for the trainer of trainers and which was conducted at the University of Madras. Subsequently, 10 training programmes were organised for the 117 colleges. Briefly, the objectives of the training programme were as follows :

- To orient the trainer of trainers to the Madras University Adult Education Programme.
- To make them understand the various types of programmes that were to be undertaken by them with the help of student volunteers.
- To impart adequate knowledge and skills about designing and organising training programmes at the college level.
- To impart skills in teaching and training techniques to a group of trainers to undertake training and literacy work at the college level.

Levels of training

The training programme has taken into consideration three levels of training :

The *first level* Trainer of Trainers programme was intended for the NSS and CSS coordinators of the affiliated colleges of the University of Madras.

The *second level* Trainer of Trainers programme was intended for the individual college faculty and students who were to be the functionaries at the field level. The training for the faculty and the students at the individual colleges was to be offered by the first-level Trainer of Trainers.

The *third level* was intended for the students who trained the illiterate villagers and neo-literates. Starting with the key personnel and training them at the first level as the trainer of trainers and extending their training to others at the various regions is very unique and the training programme was organised at each centre from 7 to 12 days.

Role of Department of Adult and Continuing Education

The role played by the Department of Adult and Continuing Education of the University of Madras in developing the affiliated colleges programme, in imparting the expertise for developing various skills among the participants and evaluating the programmes should be deemed crucially important.

The training programme of the trainer of trainers was completed within a record period of three months (between April and June of 1978) involving 117 colleges, 262 trainees, 14 trainers for training approximately 10,000 students which was the first phase. This should be considered as most adventurous and pioneering. Never in the history of any university has a programme of this magnitude ever been undertaken or

completed within such a short period.

The University Department of Adult and Continuing Education Sub-System

The Department of Adult and Continuing Education is a new structure created at the university level during 1976 and has been the focal point for planning, programming, implementing, monitoring and evaluation of all the adult/non-formal/continuing education programmes of the University of Madras Adult Education system.

The schematic diagram (see Figure 1) illustrates the segments of the Department and of its activities. The activities span over the teaching, research and extension aspects of all areas of adult education.

Teaching function

The Department conducts two major master's level programmes entitled Andragogy (4 semesters) and Continuing Education (a post-master's level two semesters programme) with a view to training adult education functionaries at the highest level, and this should be deemed as the first of its kind in South East Asia, as no other university has such facilities.

Research function

The Department's involvement in research is at several levels.

At the Formal Level

M.A. (Andragogy) project work involves research in all adult education areas and it is obligatory for all master's level students to complete it.

Ph.D. in Adult Education

The Department has the facility to guide scholars at the Ph.D. level. So far six scholars have completed Ph.D. in different areas of Adult Education. Achievement motivation of adult illiterate women, socio-economic correlates

of children dropping out of the primary schools, problems related to the guidance and counselling of teacher trainees and perception of population education programme are just a few to mention.

At the Department Level

Major research projects, such as, the evaluation of functional literacy programmes for women conducted by the Government of India and in the area of multi media approach are undertaken at the Departmental level, as a Departmental project.

At the Individual Faculty Level

Numerous action researches have been undertaken by the faculty periodically in all the adult education areas, which are of the nature of action research.

Extension Function

The Department's extensive involvement in various areas of extension should be deemed most significant. Capitalising on the principle of "widening the accessibility of the university system" which is based on the assumption that the university should be prepared to extend its concern beyond graduation, the Department of Adult and Continuing Education of the University of Madras has introduced a variety of programmes, meeting the needs of wider community of Tamil Nadu. The Continuing Education programmes of the Department carry certain features which are grouped as under :

- Availability throughout life
- Access with maximum chances at every stage of development
- Relevance in all areas—specialised and otherwise.

The schematic diagram would clearly illustrate two major components

of extension activities, that is, programmes for urban and rural adults.

The *Para Professional Courses*, catering to urban industry and trade functionaries, comprise one of the largest continuing education programmes in India. (See Annexure for Para Professional courses offered).

Thus, so far *diplomas in various areas of Industry and Trade* have been launched. The weaker section programmes include programmes for the urban trade union functionaries and other worker categories of the organised sector.

The *weaker section programmes* of the rural areas include Functional Literacy, Development Literacy and Post-literacy activities.

The objectives of the Project on Development Literacy are

- To develop a chosen community, by applying the principles of 'area approach', 'participatory methods' leading to change of attitude of the members of the community towards self reliance in all aspects of community activities, which is Development Literacy.
- To evolve strategies for endogenous development of the chosen community.
- To provide inputs based on the hierarchy of needs of the chosen community for the development of the community.
- To study the effect of manipulating certain alternate educational strategies, introduced as part of the Development Literacy.
- To study the impact of transfer of appropriate technologies with certain adult education inputs.

Project Methodology

The participants of the Development

Literacy Projects at the 'Poonamalle Carpentry Centre' are the beneficiaries of the 'Development Literacy Project'. Inputs are indentified on the basis of 'hierarchy of needs' of the chosen community and accordingly the following inputs are provided :

Adult Education programme for resources management, awareness towards self reliance, participation of the beneficiaries in the developmental activities, political security, cultural education. A quasi-experimental approach is resorted to for purposes of research methodology.

At the 'Poonamalle Centre' there are at present 17 participants, undergoing the literacy programme in the area of 'carpentry' which is one of the functional inputs of Development Literacy. The carpentry training is one of the training projects initiated by the Government of India under the project entitled "Training of Rural Youth for Self-Employment (TRYSEM)."

The carpentry training programme, with the literacy input is designed for 6 months, during which each participant receives Rs. 125/- (\$ 14/- approximately) as stipend per month. A specially designed primer with concepts in the area of "carpentry" is used at the centre. Each day seven hours are allocated for skill training and one hour for literacy programme. All the participants are males hailing from the weaker section of the society (scheduled caste) and illiterate having a per capita income of Rs. 600/- (\$ 67/- approximately) per year.

The *Population Education Cell* activities are essentially community outreach programmes, conducted through selected affiliated colleges located in the rural and urban areas in addition to teaching and research activities.

The *Distance Learning Cell* activities

involve teaching, research and extension, in the area of correspondence education and other distance learning programmes for functional literacy.

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ANNEXURE

List of Para Professional Courses Offered

- | | |
|---|--------------|
| 1. Post Graduate Diploma in Materials Management | —2 Semesters |
| 2. Post Graduate Diploma in Transportation Accountancy | —2 Semesters |
| 3. Post Graduate Diploma in Portfolio Management | —2 Semesters |
| 4. Post Graduate Diploma in Marketing Management | —2 Semesters |
| 5. Post Graduate Diploma in Human Resources Development in Industry | —3 Semesters |
| 6. Post Graduate Diploma in Tourism | —2 Semesters |
| 7. Post Graduate Diploma in Financial Management | —3 Semesters |
| 8. Post Graduate Diploma in Foreign Trade | —2 Semesters |
| 9. Post Graduate Diploma in Aqua-Culture (full-time) | —2 Semesters |
| 10. Post Graduate Diploma in Maintenance Management | —2 Semesters |
| 11. Post Graduate Diploma in Insurance Management | —2 Semesters |
| 12. Post Graduate Diploma in Production Management | —2 Semesters |
| 13. Post Graduate Certificate in Office Administration | —1 Semester |
| 14. Post Graduate Certificate in Data Management | —1 Semester |
| 15. Post Graduate Certificate in Effective Communication | —1 Semester |

Adult Education : A New Perspective

S. B. Kakar

"The adult's learning competence does not automatically diminish with increasing age ; on the contrary...the exactness and reliability of the learning may increase, not because the person is becoming biologically older, but because he is becoming richer in his experiences of assimilation and reality .. For effective learning, it is essential to offer the individual learner, according to his prerequisites, expectations, interests, and aim, a personal possibility to develop a life which, for him, is satisfying and meaningful."

LEARNING, if understood as the reception and mental adaptation of impressions, information, and experience in leading to an extension, deepening and change of knowledge, concepts, attitudes and behaviour of the learner, must be continuous which implies that the adult must learn. To be able to lead his life and shape his environment consciously, with understanding, on the basis of his own insight and judgement, he must learn, over and above the cognitive domain, modes of action and behaviour, skills and techniques which he needs for effective participation in the shaping and developing of his living conditions and sphere of activity.

Learning operates mainly in a relationship of tension between two factors: the acquirement of the knowledge and experience gathered by former generations, and the pursuit of personal interests, creative needs and concepts of aims, necessary for the

development of individual talents and potential. This tension is between conformity, which is necessary for the order and continuity of communal living in a society, and self-realization, tradition and independence. In this tension each generation and each individual must grow, find its way, learn, and seek a satisfying and meaningful perspective for personal life.

Adult learning : voluntary and unique

The young learner has to build up extensively on that which the previous generation of teachers and parents passes on to him. Adult learning does not really fit into this classical picture of human learning in the context of change and conflict of generations. The adult has already left school, that classic learning situation, which preserves the standards achieved in the fields of civilization, technology, economics, politics and spiritual-cultural values. Having

completed the basic vocational training, he goes on learning nevertheless. Instead of joining the camp of the knowledgeable experienced generation of parents and teachers, who devote themselves in their turn to the task of teaching, advising and bringing up the new generation of their own children, the adults of today must carry on learning for the rest of their lives. Adults, however, want to learn and are able to learn differently from how they learnt earlier as children and teenagers at school, in higher education or during vocational training. They are no longer bound, nor should they be, by curricula and content plans formed by teachers as is the case with young learners. They wish to and are able to decide for themselves, what, when and how to learn.

The demand to make decisions oneself at grass-roots level instead of being directed from above and a closer connection between learning and work favour the institution of open learning, a flexible combination of work and learning, where work environment is a learning environment. This kind of learning can be particularly useful for a combined maintenance and improvement of vocational qualifications, personal self-realization and for the acquisition of new perspectives, concepts and living patterns for work as well as for leisure time. The change in the ratio of work to leisure time in favour of the latter, the increasing unemployment, and the shortening of working hours also favour further education of the adults. This is possible only if continuous education is open or in accordance with the interests, needs, and particular situation of the adult learner.

In open learning, the aims of continuous learning can be articulated ad

hoc by the adult in each individual case, according to personal interests and needs. By formulating his own objectives, he can get a clearer picture of the usefulness and aims of the studies he intends undertaking, which in itself implies a considerable learning process. This is important because in adult education the only type of learning which has any sense in the long run is that in which the learner can directly recognize some purpose and meaning for his personal situation.

The adult learner is less interested in curricula-oriented or subject-centred courses which convey the same content for all participants of the relevant group of learners in the same way, at the same time and at the same place. He mostly needs, and is looking for, a more direct approach to that information and to those learning aids which he precisely requires in his specific context of life, work, experience or thought. He does not so much need schools with suitable rooms for classroom teaching, as local education centres with libraries, 'mediothèques,' advisory services and individual working places, which should be available at any time to everyone interested in learning something.

Developing competence and readiness to learn

Adult learning requires a new approach to the conditions of development of learning competence and readiness to learn in adults. The adults' learning competence, contrary to the opinion shown in the deficit theory, does not automatically diminish with increasing age; on the contrary, his mental capacity for reception, adaptation and assimilation is very much dependent upon the intensity and duration of the appropriate incentives, demands and challenges. Increasing age causes a structural change, not reduction, in

appropriate intellectual dispositions. Even when, for instance, the capacity for remembering and the speed of learning decrease with age, this may be due to the fact that older people have a routine, hard-set environment, lacking in stimulation. On the other hand, however, the cognitive comprehension systems may, with increasing age, constantly differentiate and refine themselves further, and the exactness and reliability of the learning may increase, not because the person is becoming biologically older, but because he is becoming richer in his experiences of assimilation and reality. Therefore, in adult education, those learning stimuli and possibilities for learning which further such a refinement of the already developed systems of comprehension and assimilation are particularly fruitful. Learning, in fact, is also a question of organization, that is, the efficiency of an attempt at learning depends to a great extent upon how well the learner is able to organize and order his learning matter, how adequately he can see it in a more global context and integrate it into the context of his own imagination. The learning competence of those adults who have already developed such systems of organising for their learning can thus be furthered, to a great extent, by planning learning stimuli, and learning aids in such an open way that the individual can assimilate them fruitfully, according to his own specific structures of mental organisation and thought.

How ready adults are to learn depends not so much on age as on the conditions of learning. Adults in general are not very ready or motivated to alter patterns of behaviour, which they have developed over the years gone by and which lend them a certain behavioural confidence, simply because some teach-

er requests it of them. On the other hand, the stimulus of a new situation or an acute practical demand can mobilize special driving forces and motives for learning, especially when appropriate concrete possibilities for implementing the matter learned also emerge in the close context of their own lives, work and interests. Adults are, thus, no less ready to learn than young people, but their motivational situation is more closely linked to real practice and personal situations.

Learning methods

Learning grows out of a personal assimilation of that which has an enriching effect upon the learner from outside. The different impressions are thereby taken up more or less selectively on the basis of personal structures of expectation, and are then subjectively weighed and ordered. The more the individual context of imagination is filled out and enriched by experience, the more decisive it will be for man's life, and the more strongly it will mould his new experiences in its own turn. In other words, the context of previous learning experience plays a special role in adult learning, because in general the adult has already collected many experiences, and is therefore reliant upon the context of imagination and experience, which has been acquired as the fruit of his prior learning. Nevertheless, the attitude towards learning, the motives for learning and the learning methods of adult learners differ greatly from one another, depending upon whether the goal is the knowledge of concrete facts or of abstract rules and theoretical structures, whether a more authority-oriented, subsuming, instrumental learning is devised, or a more analysing, discovering learning which searches for meanings, or whether a more competition oriented,

a more cooperative or a more autonomous type of learning is preferred, or upon other factors. For effective learning, it is essential to offer the individual learner, according to his pre-requisites, expectations, interests and aims, a personal possibility to develop a life which, for him, is satisfying and meaningful. Otherwise learning can become tedious or may not even occur at all.

Adult education should not restrict itself to furthering specific talents or else to providing an education for specific professional areas. Our usual system of education caters to a one-sided selection of about one-tenth of the human qualities which are important for society (i.e., abilities, skills and talents that satisfy academic standards) and which lead to the ascent to high branches of social hierarchy and to corresponding higher financial remuneration. Open learning for adults must keep itself free from such one-sided grammar-school and academic standards. It should, instead, remain as open as possible for every interest and every talent which can be improved by further education. Adult education must, therefore, unlike the traditional school, provide an open learning-space where the individual can learn that which interests him personally, and which furthers the development of his skills and abilities. Further learning must intensify practical application; more precisely it should offer a way of solving a practical problem, a means to the end of coping better with life. Such education should take place in close connection with day-to-day life. In other words, the various places of learning like theatres, clubs, factories, museums, libraries, workshops and hospitals, or natural possibilities for learning in the community life like the interviewing of experts, participation in forums, group tasks, and study projects, must be exploited

for adult education. Courses where radio or TV programmes are recorded on cassettes or video tapes, discussed critically and generally integrated into a greater framework of understanding should be offered under adult education. These aids are needed for the critical processing and comprehending integration of information supplied by various agencies so as to meet the people's intellectual needs in the age of mass media.

Adults have a more marked individuality than young people. They have developed, under the influence of differing specializations and environmental conditions, in varying directions and away from each other. They are more different from each other than children and young people. Their personal expectations and styles of learning, the individual way of perceiving, integrity, thinking and remembering are more varied. Again, adults are rigid to a greater extent than young people. They have developed beliefs, and habits and principles they are not readily prepared to give up or have questioned. Consequently, adults' willingness and possibility to learn depends on their finding motivating, useful learning conditions which match their individual interests and requirements. Hence, the need for individualizing adult education.

Adult education thus should cater to the greatly differing learning interests, ways of life and learning equipment of the population, and open new vistas of instruction and training for the folk who left school long ago.

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Research in Adult Education

S. Selvam

Whether the methodology for research should be participatory or the conventional one based only on questionnaires and interviews is the issue being increasingly debated by researchers. While it may not be wise to discard one in favour of the other, feels the author, participatory research is more likely to bring about progressive change. But even this, he advises, should be adapted only after its appropriateness for the developing world has been thoroughly explored. However, whichever methodology one may finally agree upon, one should make research practical and problem-oriented, focusing on the question—how will it help the people ?

THE importance of adult education as an instrument of change cannot be over emphasized. It has received recognition the world over, both in developed and developing countries. In developed countries adult education is used to keep adults, farmers and workers alike, abreast of the technological and non-technological changes that take place everyday in the world. Thus, adult education is used to re-train workers to enable them to adapt themselves to new technology. It involves dissemination of information about new political decisions taken by governments, new techniques, developments in agriculture, and so on.

In developing countries adult education is expected to supplement the effort to solve basic problems of illiteracy, agriculture, health, and technology, as also to make people aware of

political, economic and social problems with a view to involving them fully in solving these problems. This is why in India great emphasis is placed on the need to make adult education a popular movement. Our belief is that we cannot develop man, but can only help him to develop himself. Hence the importance of making man aware of his potential and his role in bringing about the desired development.

For adult education to be a true instrument of change, there is a need to know the needs of the people, both felt and unfelt, and their environment. This is where the crucial question of research comes in. The objectives, methodology, and the expected results must all answer the question: will it benefit the people? This question has to be the focus of research in the field of adult education.

Theoretically at least we believe, and also experience in other countries has shown that response to the implementation of programmes is greater when the people have been involved at all the stages of planning—identification of the problem, finding possible solutions and finally drawing up programmes aimed at solving the problem. Hence, most of our development programmes are conceived and implemented on bottom-up pattern instead of the usual top-bottom model. The people's participation is, therefore, the cornerstone of our development programmes.

The issue most debated at present is whether there should be greater emphasis on participatory research or on the conventional social science research. The crucial point to remember, however, is that the people whom adult educators are trying to help are not interested in academic exercises such as discussing preferences of approaches to research, important though it is. The immediate concern should be how to solve the people's problems and help them improve their lives.

As educationists, we all accept the idea that the people we are committed to serve must be fully involved in what we do for them. We want them to participate in planning and decision making, for, we believe that it is they who should decide about their future. As adult educators in developing countries we should therefore avoid copying research methodologies from developed countries without considering the purpose for which we need them. Instead, we should critically re-examine social science research methodologies which we have borrowed and have been using without questioning their usefulness.

This re-examination has become necessary considering that even in de-

veloped countries some social science researchers are adopting the participatory research approach as an alternative, in response to dramatic shifts that have occurred in the thinking on development and education; and also because top-down concepts of education and development are increasingly proving to be ineffective in bringing about rapid and qualitative development in rural areas where the vast majority of the Third World lives. We cannot continue to engage in research activities as mere academic exercises. The money we are investing in research, be it from local resources or from outside donors, must produce tangible results and benefit the people involved in the activities directly. The publication of research, research findings, papers, dissertations and learned articles in international journals, to show one's academic excellence should only be a secondary objective.

Our research activities should be problem oriented and pragmatic. They should focus on real problems rather than imaginary ones, and should aim at finding short as well as long term solutions. If we want to score some success in this, we will have to avoid the temptation of assuming that the people we are trying to help are incapable of either creating knowledge or analysing it because that is the monopoly of 'social science researchers' alone. Such an assumption makes researchers run the risk of turning people into mere objects of research or sources of information, and does not consider them as active subjects in the process. Our aim should be to extend the people's active participation in planning and decision-making to research activities so that research is conducted through dialogue and discussion, and not through questionnaires and inter-

views alone. Research process is also an educational process which can raise people's critical awareness and at the same time mobilize them to solve problems.

With regard to choice between conventional research methodology and participatory research methodology, it would perhaps be wrong to discard one in favour of the other. However, two suggestions can be made. First, one should approach the subject with objectivity ; and second, there should

be more analytical discussions on participatory research methodology to find out whether or not it would be appropriate for the developing world. We need to adopt, though not completely, a research methodology which would promote progressive change. The participatory research methodology seems to offer this possibility. However, whichever methodology and approach one may finally agree upon, one should make research practical and problem oriented. ●●●

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Role of Universities and Colleges in Adult and Continuing Education

Marjorie Fernandes

Bringing to light some of the shortcomings of the present system of higher education in India, the author discusses the kind of adult education that is needed and the role that universities and colleges can play in adult and continuing education, with particular reference to women's education and the efforts made by the N.S.S. in this direction.

HIGHER education in India is largely confined to formal education provided through the universities and their affiliated colleges. A certain body of knowledge and information is imparted to students according to the course of study they select. Abstract classroom lectures are generally the means used to impart this knowledge and information. The students are tested largely through written examinations which often encourage rote learning rather than understanding, and degrees are then awarded on the basis of their performance in such examinations. These degrees are generally used by employers while selecting people for particular occupations.

The system of higher education, as it operates at present, benefits only a

small minority of the population on whom such a large volume of resources is spent (expenditure on higher education has increased tremendously since Independence both in absolute terms and as a percentage of their total expenditure on education.) The resources spent on higher education are financed from public or government sources to which the masses have also contributed. And yet, these masses get hardly any return for their contribution from the higher education system.

The kind of knowledge imparted in universities and colleges is largely irrelevant to the needs of society and it is not oriented towards a solution of its existing problems. There is hardly any interaction (apart from the welfare kind of approach which is sometimes adopted

towards deprived socio-economic groups and is therefore hardly effective in providing valuable learning experience for students and, at the same time resulting in concrete benefit to society) between institutions for higher education and society on a continuing basis—the former remain isolated from the latter so that higher education is often out of time with the realities of life. While the pursuit of knowledge may require a certain amount of detachment from the din of society, too much isolation and the ivory-tower approach would render the higher education system irrelevant to society, which, after all, is its ultimate beneficiary. In such a situation it is not surprising to find that the students emerging from universities and colleges have over the years found it increasingly difficult to find suitable jobs as their education has not sufficiently equipped them with the ability to provide the kind of services actually required by society. Hence, the problem of educated unemployed—in turn implying a huge wastage of resources invested in higher education—has been on the increase over the years.

It is not often recognized that, in the context of a rapidly changing society, knowledge obtained in one's youth becomes obsolete quite quickly, however relevant it may have been at the time it was first obtained. Thus, it has been estimated that hardly 20% of the knowledge gained by a student in college will be of use to him after 10 years of learning in college. A university degree instead of being the final terminating point of a person's education should rather be a kind of gate of entry to a lifetime of college in broader, deeper realms of learning and accomplishment. The 'end-on age-specific' model of edu-

cation should be replaced by a system wherein education is continuing, life-long and recurrent and which would enable a person to distribute his education over his entire life-span. Only then can education respond to today's needs of society rather than yesterday's and the individual would be able to cope with the changing needs of society through the new knowledge, information, skills, etc., that he acquires through continuing education which include some job-related subject or skill, leisure activity, religion and morals, home and family life subjects, personal development courses, current events, etc.

While continuing or life-long education should be a pursuit of every person in society, the focus of this paper is on the educational needs of the disadvantaged sections of society which have not been catered to by the formal education system. Despite the large volume of resources spent on education, the number of illiterates in the country is large and continues to increase. Although the literacy rate increased from 16.7% in 1951 to 36.2% in 1981, the number of illiterates also went up from 300 millions to 438 millions over the same period. Such persons are not able to contribute to the development of the country. They remain at low levels of living and tend to be exploited economically and socially and find themselves powerless in such a situation. An urgent task before the privileged is to help in the amelioration of the living conditions of the deprived who constitute the bulk of our society. Universities and colleges too have to participate in this task. Their involvement in adult education would benefit them as well as the society.

Components of Adult Education

In the past, adult education was often confined to provision of literacy

skills. While literacy is important, among the poor, disadvantaged sections of the population, a literacy drive by itself will hardly succeed because it is not related to a need-based action programme. Literacy has a low rank in the hierarchy of needs of such people. They place highest value on work for a living. To make adult education effective, it would be necessary to first find out what work or development activity is of foremost importance to the disadvantaged and poor people living in a particular area—be it a slum or a village. The education of such people will have to be organized around work activities, for example, arithmetic is to be taught not as an abstract subject, but, say, through the use of a measuring tape which may be required in their work. Similarly, reading or writing should be related to words and sentences which describe what the adults are actually doing in their work situation or which provide information directly useful to their daily lives.

By choosing activities which answer the needs of people one would not be faced with the problem of motivating adults to learn—a common handicap in adult education work. People will feel motivated to involve themselves in an adult education programme which is a kind of earning-learning programme. This would also ensure the realization of both the components of adult education, viz, literacy and functionality.

To be complete, the third component, viz, awareness has also to be incorporated into the adult education programme. People have to be made aware of the existing socio-economic and political system which permits the exploitation of the many by a few and the need for justice, participation and change in the system. Thus, discussions of problems like casteism, communalism, corruption

and fall in moral standards, adulteration, hoarding, profiteering, untouchability, dowry system, hunger, disease, poverty, deprivation and backwardness have to be incorporated in the adult education programme.

It is not often realized that this third component of adult education has political implications which endanger the interests of elites or those in authority. While functionality is a conservative or at best a reformist approach, awareness is essentially a revolutionary approach, which alone can help in the creation of a just socio-economic order. Awareness could enable the powerless and socio-economically weak people to organize for collective bargaining with the exploitative forces in the society. As this would affect the interests of the elites who are benefitting from the present unjust socio-economic order, it would not be surprising if they discourage creation of such awareness as part of adult education. It would also not be surprising if relatively far less resources are allocated to adult education than to formal education. Worse still, even these limited resources allocated for adult education often remain unspent. According to recent figures provided by the Union Education Ministry, 12 States and four Union Territories have not spent a major portion of the funds allocated for adult education in the Sixth Plan.

Adult Education for Women

At every level of education, girls' and women's education seems to be neglected. There are sharp differences in the enrolment numbers of girls and boys in schools, and fewer girls go up the educational ladder as compared to boys. In spite of the expansion of formal educational facilities, the educational needs of a large number of women have not been met and the situation is likely to remain so in the foreseeable future. It is not

surprising, therefore, that at present 75% of women are still illiterate. A large number of women (involving a higher percentage as compared to men) are socio-economically deprived and are powerless to change their low level of living conditions. For such women adult education has an important role to play.

A functional approach to adult education for the disadvantaged women could relate to child care, home-management, hygiene, family planning, home-nursing, first-aid, cooking and nutrition, needlework sanitation, etc., through which they would also be offered an opportunity to acquire basic literacy skills. However, it is important to see that adult education enables such women to be involved in income-generating activities. Traditional skills like embroidery, sewing and knitting, though functional may not necessarily generate additional income, especially if there is lack of adequate funds, marketing arrangements, or standardization of quality, etc. Without adequate income, poor women would find it difficult to make use of much of what they learn in the adult education programme and hence the motivation which a functional approach should provide would be lacking in their case.

The functional approach, however, would, at best, only enable women to adjust better or have greater mobility within the existing socio-economic system. But, if education is considered also, as a means of widening the outlook, developing the capacity to question and re-evaluate existing norms and to fight injustice at the risk of upsetting the old order, then key issues relating to the status of women and their rights like women's place in the family, women's right over their income, women's responsibility in controlling fertility, evils

of the dowry system, etc., have to be incorporated in the education programme devised for them. Women should be made aware of their rights in various matters as otherwise activities which help them to enhance their earning power may become self-defeating or result in little more than a cushioning of the status quo. In addition to literacy and functional skills women have also to acquire individual and group self-confidence, skill of oratory and the ability to handle people and situations ranging from attempted rape to bribery and corruption or harassment, as also banks, officials, policemen and all other symbols of authority while being a woman. Thus, adult education for women involves a multi-faceted approach calling for unconventional forms and tools rather than those adopted in the formal education system.

Some Guidelines for Conducting an Adult Education Programme

If a college decides to conduct an adult education programme, it is important in the first place that the area chosen is not too far away from the college or the place of residence of the student and teacher participants. The participants would be required to undergo suitable orientation and training for undertaking adult education work. In this, the college may have to rely, at least initially, on the university and other persons experienced in such work. It is also necessary to build rapport with the residents of the selected area—a task which is difficult and has to be handled tactfully, like by approaching the people through someone well known and trusted in the area, arranging a film-show or a 'kirtan' (specially if women are the target group) or a medical check-up, or through primary school teachers or children. Conducting a survey too would help both in building rapport and

in providing useful information about the socio-economic conditions and problems of the residents of the area.

The college cannot afford to work in isolation. In addition to building rapport with the residents it is necessary to build rapport with the Government and other functionaries who are responsible for the welfare of the residents of the area. Once the rapport is established, it will not be so difficult to work with the people and do something for their upliftment through the assistance of the concerned Government departments, expert bodies, etc. The adult education programme would help in this process. While students should be actively involved in the programme, the teachers are primarily responsible for encouraging student interest and participation. There should be more or less permanent relationship of the college with the people of the area so that there can be some continuity and the development of the area is integrated.

Besides setting up and conducting adult education centres (wherein attention is paid to all the three components of adult education mentioned above), the kind of adult education programmes in which universities and colleges could participate include such activities as audio-visual programmes, cultural and sports programmes supportive of adult education planning, post literacy and follow up programmes, preparation of teaching/reading materials according to the needs of the learners at adult education centres and also for neo-literates, training of all kinds of functionaries involved in the adult education programme, and research and evaluation on various aspects of the adult education programme. Although the Government's present adult education programme has three phases (I—300 to 350 hours in the first

year to impart basic literacy skills, II—150 hours in the second year for reinforcement of literacy skills and their application in day-to-day life, and III—100 hours in the third year to help learners achieve self-reliance in literacy and functionality), colleges or universities may not strictly adhere to the same. The objectives of adult education would not be fulfilled without the creation of a continuous learning environment in the community related to its needs and without providing opportunities to every newly literate persons to realize his/her potential fully so as to participate in the development process of the country to the maximum extent. Hence, even after three years when the newly literate persons are supposed to organize their own learning activities, the universities and colleges can play a role at least in supplying books and learning materials on a continuous basis.

N.S.S. and Adult Education

Within the present system of education, the N.S.S. which is already functioning in most colleges can help in making the system more effective, even if fundamental and far-reaching changes of the kind required by the ideal situation are not possible. The N.S.S. could enable students to come into contact with and acquire some understanding of the socio-economic realities of life and thereby help in inculcating some social consciousness in them which would ultimately benefit society. Students can be involved in adult education work under the N.S.S. and thereby gain significant knowledge about the community's functioning and problem-solving. While adult education encompasses all the three components of literacy, functionality and awareness the role of N.S.S. students at present is restricted to providing only basic literacy skills and even this is not done

very systematically. They do not have sufficient experience or the time to involve themselves to greater extent since the N.S.S. is only an extra-curricular activity at present.

For the students' involvement in the N.S.S. to be beneficial both for themselves and community there should an integration between N.S.S. and university/college curriculum. If N.S.S. is related to the curriculum, it would be necessary to have continuous dialogue between students and their teacher on the learning process involved in their participation in adult education or other kinds of community work (this is hardly possible in the present system with the ratio of one N.S.S. programme officer to 75 students from diverse disciplines). With the integration of N.S.S. with the curriculum, more teachers would be involved and more time and attention could be devoted to N.S.S. work for which due recognition has to be given.

Even if the N.S.S. is not integrated with the curriculum, greater recognition needs to be given to those participating in it than what is being done at present. Both academic credit and preference in employment should be given to student-participants. For teacher-participants, such work should be given due consideration when they are being evaluated for promotion. Evaluation of N.S.S. work in this context becomes very important. While such evaluation is certainly more difficult than that involved in the usual written examination of the formal education system, appropriate standards or criteria for the evaluation of N.S.S. work can and must be found and used.

Conclusion

In view of the shortcomings of the present higher education system in India which meets the needs of a mino-

rity section of the population, neglecting the needs of society in general, it is imperative that universities and colleges cater to the society as a whole. In the context of a rapidly changing society, the need for continuing education can not be overemphasized. In a developing country with large-scale illiteracy, poverty and inequality, adult education which caters to the needs of the disadvantaged sections of society, particularly women, is an urgent need. Such education should provide all the three components of literacy, functionality and awareness—the last being the most difficult is often neglected. The participating universities and colleges in adult and continuing education would benefit both themselves and the society in general. As their effective participation may require certain basic changes which are not easy and may take some time to occur, no time should be lost in making the role of N.S.S. more effective in adult education.

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(Continued on page 26)

The success of any literacy programme no doubt depends on the teaching material. The author suggests creative use of waste materials like old newspapers, journals, used cartons and matchboxes for making teaching aids which are not only inexpensive but interesting too.

Improvisation and Innovation of Teaching Materials and Study Aids

Justus Lazarus

THE Kerala State Resource Centre apart from publishing primers, guides, workbooks, pamphlets, etc., demonstrates during the training sessions, the use and making of teaching materials from cheap, handy and easily available waste materials, such as, paper, cloth, cardboard, polythene, used boxes, collapsible cartons, tooth brushes and other used consumer goods, transparent and translucent polythene bags and covers, colourful pictures, book-jackets, block letters and numerals cut out from old newspapers, posters, package cases, etc.

Some of the materials improvised and used by the author are briefly described below.

The Axe Picture (*a large-size old poster bearing the picture of a sharpened axe*)

This was one of the posters prepared by the Forest Department, in connection with the observance of Vana Mahotsava, several years ago. The author visualising vaguely some use of the poster, procured one and filed it after removing the printed message. Now, years later, he has used it as introductory illustration in many a training situation to illustrate that

- we should be able to collect and use discarded things. "Keep a thing for seven years", as the saying goes, "find a healthy use for it, through fertile imagination and resourcefulness."
- when you are at your wit's end, resort to materials in your possession which could be used with effect and economy of time and money.
- preparation of lessons in advance and using picturesque illustrations is like whetting the axe with wisdom and fore thought to save avoidable loss of time, energy and money.

Alphabetical Matchboxes

This teaching aid consists of a frame of gliding rails on which a number of empty matchboxes (bigger surface facing the learner) are slid. Different consonants and vowels (*matras*) cut out from old newspapers and journals are

Diagram

| | | |
|----|-------------|-------------|
| 1. | — क — | — |
| 2. | — क — | — । — |
| 3. | — फ — | — क — |
| 4. | — क — | — ी — |

pasted on one or both the sides of the matchboxes. The learner can by permutation and combination, combine vowels and consonants and eventually practise word building and sentence-construction. For example, as shown in the diagram 'Ka' (क) would become 'Key' (फै) when a second box is added at level 3. Similarly, you can have 'Keey, (की) in the deergha form, 'Kaa' (का) in the deergha form, and so on.

This teaching material can reduce abstraction to the minimum and concretize the vowels and consonants, and with minimum strain enable the learner to master the forms and shapes of the letters (*lipi*). It also inculcates :

- a spirit of co-operation and mutual help ;
- a spirit of collection and safe-keeping of materials ;
- patience and endurance ;
- action and dynamism ;
- play-way to fight boredom ;
- economy in making resource-materials for teaching ;
- converting waste into wealth ; and
- the realization that it is not we who win, but our preparation that wins.

Literacy Garland

In this, instead of matchboxes, collapsible cartons of the size of those used for packing vials of insulin are

used. Colourful alphabets, cut out from old magazines and other forms of printed material, are pasted on the small square side of the carton and the other end bears a number. The instructor operates from the side bearing numbers and the learner reads from the side of alphabets. The learner nearly jumps in excitement when a sentence is formed. The sentence so formed could also be used to broach a new subject or impart some important information. For example, the author while working on this aid, formed the sentence *Maveli Nadu Vannedum* meaning 'The golden age of Mahabali'. A reference could consequently be made to the Puranic story of the benevolent ruler Mahabali.

Six-sided Consumer Goods Cartons

The collapsible carton of a family-size tube of Colgate tooth-paste was shown to the learners. They were suddenly asked how many sides it had. Some of them responded as four and others six. It was found that those who responded as six, had generally had a foretaste of formal education. Others had to be shown the six sides for correct reckoning. Cartons of soaps, tooth-pastes, shaving creams, tube lights and electric bulbs could also be shown in the collapsed as well as out-stretched forms. Learners may be asked to make suitable cut-outs of large size words, sentences, etc., paste them all around and then read and make others read out and write from them. This would help in correcting articulation difficulties or pronunciation snags, if any. Animators are advised to hang them in the class at a readable level as a token of their own enthusiasm and effort.

Some of the author's cartons read :

'Stop all ruthlessness towards women'. 'Don't ask for dowry, neither give it nor receive it'.

Transparent Watch-strap Covers

Discarded polythene watch-strap covers can be effectively used for displaying teaching material. The author used these covers to display a gradation of words like *nar*, *nari*, *narangi* and so on. He wrote these words attractively on small white cards with a sketch pen. The cards were then inserted into polythene covers and strung with a single tag.

A number of such tagged gradations can be prepared and used as flash cards. Even some games could be evolved from them.

Tail Test

In this the author made flash cards with pictures of tails of peacock ; cock ; pheasant ; black bird ; owl ; duck ; spaniel ; cat ; cow ; fox ; lion ; squirrel ; horse ; leopard ; kangaroo and bandicoot. The learners were shown one card at a time and asked to tell the bird or animal's name. Their answers were usually correct. In such a test the time taken by the learner to give answer is indicative of his intelligence and his observation of nature. Also, the answer can be a good starting point to impart information, or initiate a discussion on the subject

Seven Ages of Man

In this pictures of babyhood, boyhood, youth, married couple (early manhood) parenthood (with two children along with the couple), later manhood (at office), and old age (or second childhood) with a man leaning on the rod were presented one by one for discussion. It stimulated, thinking, learning, expression, philosophising, moralising and also promoted a sense of humour.

Similarly, another interesting picture to promote discussion could be that of

the three monkeys symbolising Gandhi-ji's famous preaching, 'Do not see evil', 'Do not speak evil' ; 'Do not hear evil'.

Glossy Folder

Attractive presentation can go a long way in the understanding and retention of the information or knowledge imparted. A folder file made of transparent glossy cellulose synthetic material, held upright with the help of a stick or a stiff joint, is a simple and catchy device to display pictures, diagrams, alphabets, etc. It can be used to display a variety of material depending upon the lesson.

Alpha T.V.

A large family-size toothpaste carton, two pencils or sticks with a smooth surface and a white paper tape are required to prepare this device.

A one-inch or two-inch wide window is cut in the centre of one of the bigger surfaces by cutting on three sides. Bold and clearly written or printed vowels, consonants, numerals, etc., are pasted on the paper tape in the desired order and the two ends of the tape are glued to the centres of the two pencils in such a way that on rotating the pencils the tape is wound up on one pencil and released from the other. Two holes on each smaller surface are then made—one in line with the top side of the window and the other slightly below the lower side of the window. The two pencils with the tape are then inserted into the carton and upheld horizontally with the four ends of the two pencils sticking out of the four holes on the smaller surfaces. The window now serves as a T. V. screen and the tape can be gradually unfolded by rotating the ends of the two pencils.

Card Game for Neo-literates

This consists of a set of 26 square

cards. On one side of each card there is a coloured picture of an object or an animal. The other side of the card bears the name of the object or the animal and a number below 27. The cards are distributed among the participants and are held by them with the side bearing the name and number facing them. Each participant then casts his cards one by one after familiarising himself with the number and the word on each card. At the end of the round the numbers on all the cards cast by each participant are added, and the one with the highest score is declared the winner.

'Pop-up' Pictures

These pictures are based on the same principle as some greeting cards in which the picture projects out or pops out

with a three dimensional effect. A book of such pop-out pictures can be easily prepared to convey the message more effectively.

Such a book will be made of comparatively thick paper. The pictures, either printed or painted on the pages, are slit punctured with a blade on strategic points. The book is then held vertically and jerked, resulting in the pictures popping out and assuming three dimensions.

Thus, with little imagination cheap and effective teaching aids can be prepared from inexpensive or waste material. However, the four 'R' principle, viz., 'use the right material, for the right group, at the right time, and in the right way, 'has to be duly adhered to. ●●●

Role of Universities and Colleges in Adult and Continuing Education

(Continued from page 22)

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That farmers need to be trained to be able to make use of advanced agriculture technology goes without saying. The authors on the basis of a study conducted in the Krishi Vigyan Kendra of Karnal conclude that the perceived need of both trained and untrained farmers is maximum with regard to health care of animals and training programmes should give utmost attention to this aspect.

Training Needs of Trained and Untrained Farmers

K. D. Kokate and K. C. Tyagi

THE recent advances in the agriculture technology including dairying have provided immense opportunities for increasing crop as well as milk production. To enable farmers to take advantage of this new technology, necessary changes need to be brought about in their knowledge, skills and attitude.

The technology is changing at a very fast pace, and to ensure correct application of appropriate technology, farmers need to be constantly trained to acquire new skills for use in their own specific situation.

Several organised efforts have been made to disseminate new technologies with greater speed. An important aspect of these efforts has been the programme of farmers' training. Of late, it has been realised that farmers' training has to be more pragmatic and directed towards backward areas and weaker sections of the rural society. With this view, Indian Council of Agriculture Research has established a series of Krishi Vigyan Kendras (KVK) to educate farmers in new methods of crop production and dairy development.

Since these training institutions emphasise "learning by doing", their training programmes have to be work-oriented. The content of training in KVK has to be need based. The present study is aimed at studying the perceptual variability of training needs as viewed by trained and untrained dairy farmers of KVK, Karnal with a view to providing useful information to the administrators for organising need-based training programmes.

Materials and Methods

In the present investigation a training need was taken to be the perception or feelings of the farmers regarding

the need for training in a particular area of scientific dairy farming practices, such as, breeding, feeding, fodder production, management and health care. It was determined by getting the farmers' response to direct questions pertaining to particular areas. Each item in the perceived training need was provided with three response categories, that is, very important, important and less important, and the scores assigned were 3, 2 and 1 respectively.

The total perceived training needs of each respondent in each area and all five areas were calculated in per cent by the following formula.

Perceived training needs

$$\% = \frac{\text{Score obtained}}{\text{Maximum score}} \times 100$$

In view of the objectives, the study was conducted in the ten villages adopted by KVK, Karnal (Haryana). This Kendra was purposely selected because of its training programmes organised for the farmers in respect of various dimensions of dairying. It had trained 60 farmers upto 1979-80. From among these, data were collected from 50 farmers. Further, five farmers from each of the 10 villages were selected randomly, and they constituted the sample for untrained farmers. Thus, the two groups of respondents (50 each) together constituted a sample of 100 respondents for the present study.

Results and Discussion

The levels of perceived training needs of trained and untrained farmers observed in various areas of dairy farming are given in Table 1.

Breeding

As Table 1 reveals, majority (90 per cent) of trained farmers perceived low to medium training need, and only 10 per cent perceived high training need with regard to breeding. In the un-

trained group, majority (88 per cent) of respondents perceived medium to high training need and only 12 per cent perceived low training need. It was interesting to note that 70 per cent trained big farmers perceived low training need, whereas only 36.36 per cent untrained farmers perceived low training need.

Feeding

A similar trend was observed in the case of feeding also. In this particular component, not a single respondent of trained group expressed high training need. Cent per cent trained farmers perceived medium to low training need, whereas 88 per cent untrained farmers perceived medium to high training need.

Fodder Production

As Table 1 shows, a similar trend existed amongst the trained farmers (big, medium and small). Overall figures for low, medium and high training needs were 68, 24 and 8 per cent respectively, whereas, in the case of untrained farmers the overall figures for low, medium and high training needs were 18, 56 and 26 per cent respectively.

Management

A similar trend was observed for the management aspect also. Amongst the trained farmers the majority, (90 per cent) perceived medium to low training need, whereas among untrained farmers the majority (96 per cent) perceived medium to high training need.

It was revealed that in the case of the above four components, namely, breeding, feeding, fodder production and management, trained farmers expressed low to medium training needs. The reason for this could be that trained farmers have already received training in these dimensions of dairy farming. The other probable reason could be that

they were having medium to high knowledge of these components, so they could perceive training needs accordingly. Medium to high perception scores were found in the case of untrained farmers. It could be due to the reason that untrained respondents were mostly small and marginal farmers and were probably pursuing dairy farming as an economic enterprise, resulting in high perception of training need on their part. Yet another probable reason could be that untrained farmers had not been exposed to scientific information on dairying till then, resulting in greater inquisitiveness about scientific dairy farming practices.

Health Care

Both trained and untrained groups expressed high training need in health care component of dairying. It was interesting to note that majority (78 per cent) of trained farmers perceived

high training need and only 12 per cent of trained farmers perceived low training need. From amongst the untrained group majority (92 per cent) perceived high training need and only 4 per cent untrained farmer perceived low training need. This could be due to the reason that both the groups lacked knowledge regarding diagnosis, precaution and treatment of common animal diseases. These findings are supported by the findings of Gill and Minhas (1978) and Pawar (1979).

Perceived training need scores in different components of dairy farming were critically analysed and ranked to assess the relative importance of these components. The ranking is presented in Table 2.

The average perceived need in different components presented in Table 2 varied from component to component. It could be observed that trained small farmers expressed minimum (36-81)

Table 2
The Ranking of Perceived Training Needs of Dairying on the Basis of Mean Score Attained by the Respondents

| Areas of Dairying | Trained farmers | | | | | |
|-------------------|-------------------|------------|---------------|------------|--------------|------------|
| | Small (N=21) | | Medium (N=19) | | Big (N=10) | |
| | Mean Score | Rank | Mean Score | Rank | Mean Score | Rank |
| Breeding | 51.71 | II | 22.53 | V | 42.60 | II |
| Feeding | 51.28 | III | 61.63 | II | 40.40 | IV |
| Fodder | 36.81 | V | 40.16 | IV | 33.00 | V |
| Production | | | | | | |
| Management | 42.29 | IV | 44.31 | III | 41.40 | III |
| Healthcare | 93.67 | I | 92.53 | I | 85.50 | I |
| | Untrained farmers | | | | | |
| | Big (N=11) | | Medium (N=16) | | Small (N=23) | |
| | Rank | Mean Score | Rank | Mean Score | Rank | Mean Score |
| | III | 54.54 | II | 76.44 | II | 67.91 |
| | II | 71.91 | III | 75.44 | III | 65.35 |
| | V | 45.09 | V | 48.06 | V | 44.74 |
| | IV | 52.18 | IV | 42.87 | IV | 50.22 |
| | I | 93.91 | I | 97.93 | I | 99.04 |

Table 3
Frequency Distribution of Trained and Untrained Farmers on the Basis of their Perceived Training Needs in Various Areas of Dairy Farming

| Sr. No. | Area | Training need intensity | Trained farmers | | | | Untrained farmers | | | |
|---------|-------------------|-------------------------|-----------------|------------------|-----------------|-----------------|-------------------|------------------|-----------------|-----------------|
| | | | Big (N=10) | Medium (N=19) | Small (N=21) | Total (N=50) | Big (N=11) | Medium (N=16) | Small (N=23) | Total (N=50) |
| 1. | Breeding | High | 0 (0.0) | 2 (10.53) | 3 (14.29) | 5 (10.0) | 1 (9.09) | 9 (56.24) | 8 (34.78) | 18 (36.0) |
| | | Medium | 3 (30.0) | 9 (47.37) | 5 (23.81) | 17 (34.0) | 6 (54.55) | 16 (37.50) | 14 (60.87) | 26 (52.0) |
| | | Low | 7 (70.0) | 8 (42.10) | 13 (61.90) | 28 (56.0) | 4 (36.36) | 1 (6.25) | 1 (4.35) | 6 (12.0) |
| 2. | Feeding | High | 0 (0.0) | 0 (0.0) | 0 (0.0) | 0 (0.0) | 4 (36.36) | 6 (37.50) | 4 (17.39) | 14 (28.0) |
| | | Medium | 2 (20.0) | 16 (84.21) | 11 (52.38) | 29 (58.0) | 5 (45.46) | 10 (62.50) | 15 (65.22) | 30 (60.0) |
| | | Low | 8 (80.0) | 3 (15.79) | 10 (47.62) | 21 (42.0) | 2 (18.18) | 0 (0.0) | 4 (17.39) | 6 (12.0) |
| 3. | Fodder Production | High | 0 (0.0) | 4 (21.05) | 0 (0.0) | 4 (8.0) | 2 (18.18) | 4 (25.0) | 7 (30.43) | 13 (26.0) |
| | | Medium | 1 (10.0) | 3 (15.79) | 8 (38.09) | 12 (24.0) | 7 (63.64) | 12 (75.0) | 9 (39.14) | 28 (46.0) |
| | | Low | 9 (90.0) | 12 (63.16) | 13 (61.91) | 34 (68.00) | 2 (18.18) | 0 (90.00) | 7 (30.43) | 9 (18.0) |
| 4. | Management | High | 0 (0.0) | 3 (15.78) | 2 (9.52) | 5 (10.0) | 3 (27.27) | 6 (37.5) | 9 (39.14) | 18 (36.0) |
| | | Medium | 6 (60.0) | 9 (47.37) | 13 (61.91) | 28 (56.0) | 7 (63.64) | 10 (62.5) | 13 (56.52) | 30 (60.0) |
| | | Low | 4 (40.0) | 7 (36.84) | 6 (28.57) | 17 (34.0) | 1 (9.09) | 0 (0.0) | 1 (4.34) | 2 (4.0) |
| 5. | Health Care | High | 7 (70.0) | 16 (84.21) | 16 (76.19) | 39 (78.0) | 10 (90.91) | 15 (93.75) | 21 (91.30) | 46 (92.0) |
| | | Medium | 1 (10.0) | 1 (5.26) | 3 (14.29) | 5 (10.0) | 0 (0.0) | 0 (0.0) | 2 (8.70) | 2 (4.0) |
| | | Low | 2 (20.0) | 2 (10.53) | 2 (9.52) | 6 (12.0) | 1 (9.09) | 1 (6.25) | 0 (0.0) | 2 (4.0) |

Figures in parenthesis are percentages.

training need in the case of fodder production and their maximum (93.67 per cent) training need was observed in the case of health care. It was interesting to note that a similar ranking pattern was observed among small untrained farmers, that is, maximum (99.04 per cent) training need in health care and minimum (44.74 per cent) in fodder production.

There was a similar ranking also among untrained medium and small farmers, that is, minimum in the case of fodder production and maximum in health care, followed by breeding, feeding and management.

The trained big farmers, perceived maximum (85.5 per cent) training need in health care and minimum (33 per cent) training need in fodder production, followed by breeding (42.6 per cent), management (41.4 per cent) and feeding. Almost a similar trend was observed in the case of untrained big farmers, that is, maximum (93.91 per cent) perceived training need in health care, followed by feeding (71.91 per cent), breeding (54.54 per cent), management (52.18 per cent) and fodder production (45.09 per cent).

It could be observed from the data presented in Table 2 that both the

groups expressed maximum training need in health care and minimum in fodder production. The training need of health care has also been pointed out by Gill and Minhas (1978) and Pawar (1979) in their studies related to training needs and in the findings of Directorate of Extension, in its Evaluation Report (1978) in which training in disease control was ranked first by both the categories of respondents, that is, farmers and trainers.

Conclusion

The trained and untrained farmers perceived maximum training need in health care of animals and this aspect should be given utmost attention in the training programmes, as farmers are very much concerned about the health of their animals due to their high cost.

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BOOK REVIEW

Participatory Research : An Introduction by Om Shrivastava ; Participatory Research Network, (Series 3), New Delhi : Society for Participatory Research in Asia (45 Sainik Farm, Khanpur, New Delhi-110062) ; 1982 ; and International Council for Adult Education, (29 Prince Arthur Avenue, Toronto, Ontario, Canada) ; \$ 8.

This informative 48-page document is an excellent introduction to the concept and practice of participatory research. PR is a relatively new and certainly an innovative approach to research. Centering around a democratic approach, it calls for interaction between the traditional role of researchers and those among whom the research is conducted. The key term is participation and equality. Such activity, by definition, does not aim to be neutral. Just as adult education attempts to be learner-oriented, so also the approach to PR is to focus on the underprivileged persons of society, on those for whom social action is most essential.

Given the intent and method of PR, it will appear obvious that its usage can be applied by field and community workers, community leaders, cooperative groups, village councils, trainers, trade unions and others concerned with involving grass-roots people in social action.

Furthermore, the principles of PR are applicable to a wide variety of geographical settings, work place situations, learning and action groups, and issues.

PR calls for collective investigation, collective analysis and collective implementation.

A large section of the book deals with PR in practice. The methods that are discussed include group discussions, public meetings, research teams, open-ended surveys, community seminars, fact finding tours and popular theatre, to mention only a few. Specific case studies are presented, including one from India. The final section of the book outlines and discusses a number of issues relevant to PR.

The concept of PR essentially presents a philosophical approach to working with individuals, groups and communities and values dialogue and cooperative action. The ideals expounded by PR reinforce those expressed in a variety of Unesco and other statements relating to adult education, non-formal education, and community development. In fact, these ideals and practices are inter-related and collectively attempt to de-emphasize the mythologies of research and professional control. People with varying levels of education and skills can work together in articulating problems, seeking solutions and evaluating programmes, as witnessed through the efforts of Participatory Research. PR is much more honest than many programmes, in its approach to development and research. This book is a good introduction to the topic of PR and one that can be helpful, especially to those who are open to exploring alternative approaches to the creation and application of knowledge.

James Draper

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INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, 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 Husain 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 several 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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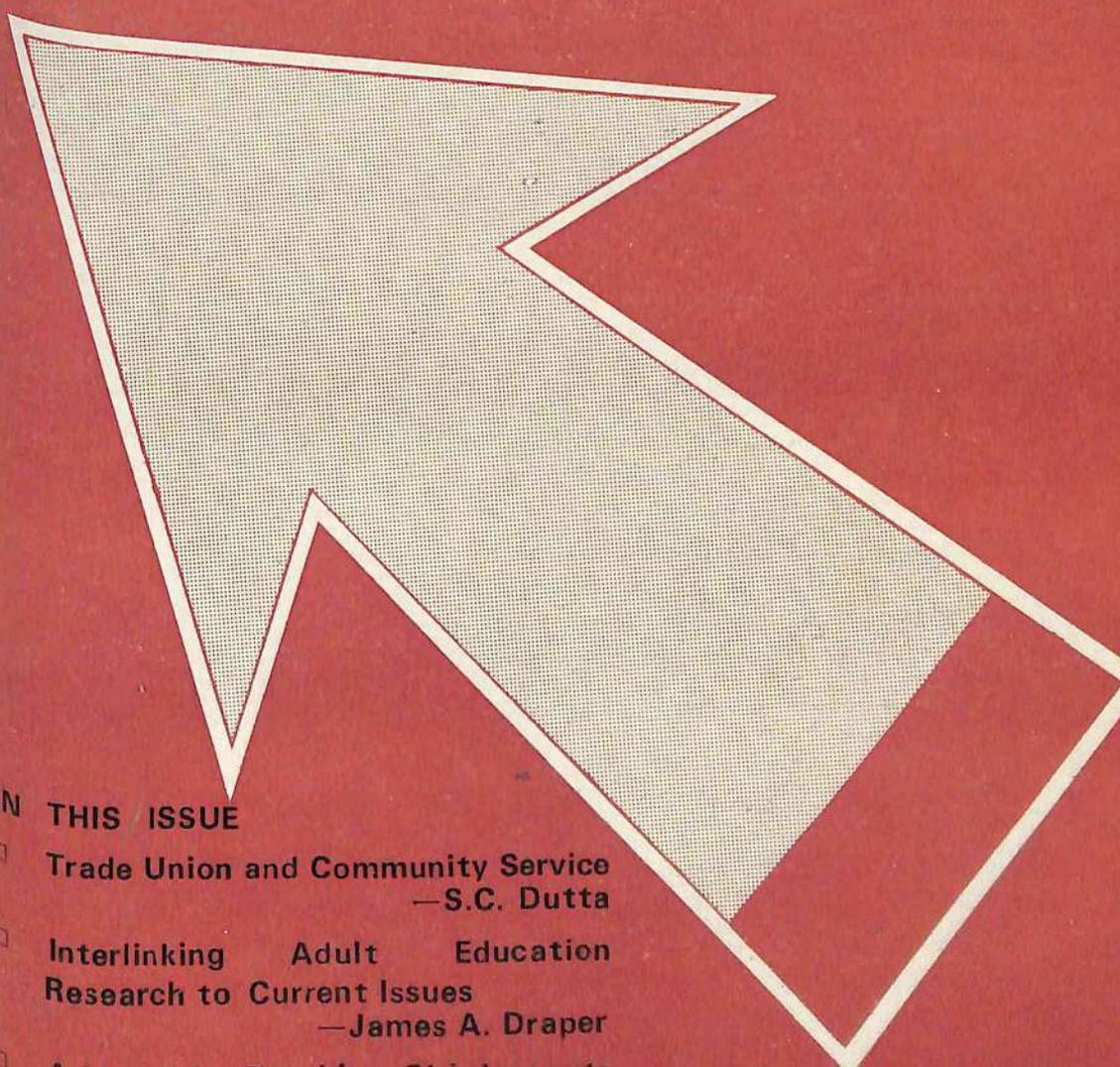
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Indian Journal of ADULT EDUCATION

Vol. 44 No. 7

July 1983



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—S.C. Dutta
- Interlinking Adult Education
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—James A. Draper
- A Model for Teaching Girl-dropouts
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Indian Journal of Adult Education

Indian Adult Education Association, 1939

EDITOR
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Published every month by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002.

Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

Guide to Indian Periodical Literature/Gurgaon,

SUBSCRIPTION

Rs. 25.00 p.a. within India; U.S. \$ 10.00 p.a. Overseas; Single Copy Rs. 3.00.

The 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.

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Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Raju Printers, 178 Chhajpur Shahdara, Delhi-110032.

Indian Journal of Adult Education

Volume 44 No. 7

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Trade Unions and Community Service

S. C. Dutta

In a society where "a few have prospered on the subjection of the many", trade unions, being the country's organised force at the grass-roots level, cannot afford to limit their concern to wages, benefits and industrial relations. A production tool indispensable for the economic growth of the country, they can also play an important role in ensuring social justice to about 50 per cent of their fellow countrymen living below the poverty line. For this, says the author, they will have to broaden their base by bringing within their fold the rural labour, and align themselves with other movements like Adult Education, Cooperatives and Organisations of the Rural Poor and slum dwellers.

TRADE unions in India are today largely concerned with improving the economic and service conditions of their members. Protecting and promoting the economic, social and political interests of the members is the traditional role of the trade unions which are largely modelled on the Western pattern. While this role remains valid even today, there are many factors in the Indian situation which call for expansion and extension of this role, to bring within their orbit service to the community as an integral part of the responsibility.

The first is the economic situation and its impact on food, shelter and clothing available to the working class which in turn affects their productivity. The stage of economic development and the workers' productivity sets limitation to collective bargaining.

The second is that in India the State happens to be the biggest employer and plays a much more dominant role than played by the capitalist States at a comparable stage of economic development

in the West. The State being the biggest employer as well as the representative of the nation and the community makes the task of collective bargaining complicated and difficult. Moreover, it casts a responsibility on the trade unions to take part in the decision-making processes of the State not only in matters concerning the industrial labour but also the entire society for promoting economic growth with social justice. With about 50 per cent of our population living below the poverty line, organised industrial labour has to take greater initiative and play leadership role in the decision making processes of the community and the country.

The third is that in a developing country like India the worker is not merely a productive tool of the society but a citizen of a democratic country, a member of the local community and the head of a family. These roles cast a responsibility on him which trade unions must help him to fulfil with distinction and credit.

In view of the above mentioned situation in the country it has become

imperative for us to consider as to what extent and in what manner the trade unions must extend and expand their activities in order to become an effective instrument of development and change and to serve the role which history has cast on the working class in India.

A Minority Movement

The overwhelming majority of the labour force in India belongs and will continue to belong for quite some time to the rural sector. The implication of this fact is very obvious for the trade union movement in the country which has not shown much interest in the poorer non-organised sections of the population. If the trade unions continue to confine their attention only to the industrial labour they will have to content themselves to remain a minority movement and will not be able to influence the decision-making processes and changes which are a constant phenomenon of the socio-economic system of this country. They must, therefore, align themselves with other people's movements like Adult Education, Cooperatives, Organisations of the Rural Labour and slum-dwellers. In order to do that they must extend their scope and make service to the community an integral part of their responsibility. Once the trade unions broaden their base and bring within their fold the rural labour and align themselves with other people's movements, they will cease to be a minority movement and will be able to influence changes to serve the purpose of the poor and the down-trodden who are being denied the fruits of development which at present are being cornered by the entrenched vested interests and their allies.

We must consider carefully what programmes the trade unions must undertake to meet the changing needs in developing societies. However, some indications are

being given in order to initiate wide-ranging discussion on this important facet of the expanded role of trade unions. It seems obvious that the trade unions must organise educational programmes for adult men and women with a view to (i) widening their mental horizon (ii) enabling them to understand the socio-political forces which are hampering our progress and (iii) preparing them to combat these forces and try to establish a just social order. Another programme could be to organise the slum dwellers and landless labourers for improvement in their life style to enable them to reap the benefits of various development programmes initiated by the State with the main objective of benefitting the poor.

Varied Roles in Society

As stated earlier, the trade unions must take into consideration the needs and requirements of the members as reflected in the various roles that they have to play in society. The needs as head of the family are varied. The family may need from time to time some medical attention. The children may need educational facilities and the whole family may need recreational and cultural facilities. The unions will have to consider how it can help the members to seek satisfaction of all these needs. The unions may be able to initiate some projects for educational, cultural and recreational activities of their family members and the people in their localities but for satisfying many other needs of the members and their families, the unions will have to establish relations with the local community institutions and provide services to the area in respect of their specialised field of competence. This effort would ensure better cooperation and forge links with the community and also provide assistance to satisfy the needs and requirements of

the members of the unions and their families.

Science and technology have made tremendous progress during the last quarter century. This new knowledge needs to be transferred and transmitted to the working class and their family members. This may help in solving the age-old problem of deprivation and bring about social and economic justice.

Role in National Development

In the prevailing economic situation in the country where nearly 50 per cent of our people live below the poverty line and where the fruits of development are being cornered by the few to the neglect of the many, it is obvious that the present administrative and socio-economic structure inherited from the colonial powers needs to be changed so that the large number of the poor people living below the poverty line could live a decent life. For this, the trade unions will have to carefully examine their role and responsibilities in the process of national development and economic modernisation and widen their scope to a broader spectrum stretching beyond wages, benefits and industrial relations. They should become an indispensable machinery to ensure success of all developmental endeavour of the nation ensuring that prosperity is shared by all and that the weaker sections are given special attention and care. This would mean the trade unions will have to actively participate in the economic development of the country by undertaking activities beneficial to the community at large. They can organise cooperative activities and venture into employment-creation and income generating avenues, training of the un-employed youth, etc.

Trade unions could organise cooperatives for meeting the consumer needs, for credit facilities, for housing as well as for

medical and health needs. Cooperatives run and controlled by their abiding values are of crucial importance for development and can help the community members to solve some of their problems which they face as consumers. This will also establish an alternative channel of distribution and sale of consumer goods.

Similarly, starting of income-generating ventures owned and run by workers will lead to a number of benefits. The workers will gain active participation in the process of development, and will become more conscious of the importance of productivity and work discipline in the context of economic ventures where they themselves are the owners and where productivity improvements will bring them direct and obvious benefit. Finally, the experience of saving investment for employment-creation will have revolutionary educative value in terms of self-reliance, working class solidarity and the value of the organisational principle.

In running such an enterprise the trade unions will have to be very careful in selecting the working class youth for whom employment is being created. A youth centre could be started which would carefully select a working class youth and give him necessary training and grooming to join the work force for the workers' enterprise. The training should also include wholesome recreational activities, social service and leadership orientation to community development.

The trade union movement should consider the implications of these suggestions. For, this marks a significant initiative, first, in the area of serving union members by reducing their dependency burden and second of serving society by reducing unemployment and speeding up industrial growth. This will also integrate the trade union movement with the youth both of working class and non-working class

origin within a common institutional framework. The benefits in terms of rising social influence, cadre-building, leadership development, thus secured, will be of immense benefit to the trade union movement in India. This also means that the trade unions will have to secure the assistance of professional managers and technocrats to impart training to the unemployed youth.

The broad indications of the types of programmes that trade unions can undertake in view of their expanding role in

India to serve the community need to be thoroughly considered. Leadership training and education will have to be geared as a necessary component of the organisational activities which the trade unions must undertake to play their historic role to remove poverty and inequality in our otherwise unequal society where "a few have prospered on the shame and subjection of the many". Education, in the broadest sense, must become an integral part of trade unions' responsibility in this last quarter of the twentieth century.



"It has been suggested that illiteracy is not so great a social and cultural evil, since new media can bring even illiterate people into the orbit of communication by the use of spoken word and image. But it is evident—without denying the power of audio-visual means of communication—that language, in both its spoken and written forms, is an irreplaceable way of communication. At the same time, literacy is not just a reading habit. We share the view that literacy means much more 'reading the world, rather than reading the word'. Thus, illiteracy means that eight hundred million human beings remain second-class citizens, excluded from truly full participation in their societies and in the world."

'MANY VOICES, ONE WORLD'

Report by the International Commission for
the Study of Communication Problems

Interlinking Adult Education Research to Current Issues

James A. Draper

Theoretical research has been a much neglected aspect of adult education. What needs to be encouraged is quality research that interrelates the solving of problems with enhancement and application of knowledge. Discussing the implications of some trends related to theoretical understanding of adult education like the starting of university-level diploma, certificate and degree programmes, the author throws up some issues for further research. These include the content and behaviour that constitute interrelationships between the faculty and students, comparative studies, distance education, and a probe into how learning occurs within the military and reform institutions, ministries of health and welfare and within various industries and businesses. Research, says the author, is not to be limited to what we know we do not know but has also to be extended to what we think we know and do.

NOT unlike other fields of theory-building and practice, research in adult education occurs within specific cultural conditions. That is, the conceptualizing of research, its implementation, interpretation, dissemination and usage is largely determined by the availability of resources as well as the prevalent political and economic climate that exists at any given time. Research, like living and learning, does not occur in a vacuum. Theory building is an essential enterprise in adult education, for, it is only in this way that the numerous and isolated pieces of research can be interpreted and integrated into that larger jig-saw puzzle called "adult learning".

The truth, however, is that scant resources are available and that there is a limited tolerance and understanding for theoretical research in adult education. What seems real, and what needs to be encouraged it seems, is quality research that interrelates the solving of problems

with enhancement and application of knowledge. One can assume that most of the research in adult education in India and elsewhere will be desirably focused on practical problems that link individual development with regional and national goals. The core of development is individual growth. In order to facilitate this growth in the most effective and relevant ways possible, much research in adult education is required. One can argue that research needs to be relevant from the adult learner's point of view and should maximize participation, including that of the adult learner. A few would argue that research must be of high quality while at the same time not imposed upon by narrow stereotypes of research methodology and analysis. It is the research question which should determine the method for undertaking research, and the way in which the information is analyzed and interpreted.

The purpose of this paper is to rein-

force the idea that for relevant and competent research to occur in adult education, it is necessary that the researcher has an awareness of current social issues. Only a few examples are given, many of them being from an international perspective. In some cases, the examples given might appear to be predictive. Only the reader can best determine the relevance of these few observations to the social context within which he or she is working with adults.

Some Observations on Issues and Trends, Relevant to Adult Education

Increasingly, in most parts of the world, the body of literature in adult education is being consolidated and new applications are being perceived for this knowledge. One result of this is that university-level diploma, certificate and graduate programmes in adult education are being established. Thus the circular link between research, teaching and research is being entrenched. Teaching programmes are being built on what is already known in the field of adult education, and in turn students and faculty committed to university studies are creating and applying additional research.

Two important comments need to be made here, as one interprets these evolving university programmes. One, what is being taught is intended to be immediately applicable to adult education, that is, to facilitators, community workers and administrators. The interpretation of knowledge is determined by its intended practical usage, within very specific situations, and by those with specific role responsibilities. Knowledge as a commodity to be spent needs to be wisely and efficiently used. Second, as implied by the first point, both students and faculty associated with most of these university programmes are deeply rooted in the community. Faculty members are knowledgeable enough about current and local issues to be able to use

concrete examples to illustrate the application of the content they are teaching. At the same time, their contact with fields of operation in adult education maximizes the relevance of the research in which they are involved. Similarly, the adult students come to programme with experience and with role responsibilities. They come asking specific questions relating to their work in adult education. Hence, one can observe again the circular, which at the same time is dialogical, interaction between student and teacher, between the university and the community. An awareness and interpretation of issues becomes the collective responsibility of the university and its associates within the field of operations.

A trend that can be observed in some regions is that the adult student in these various university programmes are mature people with experience in adult education. They have immediate needs in undertaking their work, and in this sense are 'atypical students'. One would expect that the presence of such students in university programme would influence the kind of research that is undertaken, as also alter the relationship between students and the teaching faculty. Ideally, both become teachers and learners.

The implication of this apparent trend towards university programmes in adult education is that research undertaken supports this symbiotic relationship between university and community, between the needs of students and the expectations of faculty. Furthermore, one might expect that students, faculty and other community members would collectively become participants in every important process of research.

At least within adult education circles, professionals seem to be altering their perspectives regarding non-professional,

lay persons. To a great extent, this has evolved from a greater theoretical understanding of adult education and a greater application of its principles to the interrelationships between people. Some of these principles, to mention a few only, are based on the belief that learning is an experience which occurs inside the learner and is activated by the learner ; learning is the discovery of the personal meaning and relevance of ideas ; the process of learning is emotional as well as intellectual ; and finally, one of the richest resources for learning is the learner himself.

The above principles are easily recited, but difficult to understand, and elusive when applied to one's daily life. In the most ideal sense, the principles are not limited to social situation where there is professional or economic equality. Ideally, the principles are not to be turned on or off, at the wish of the adult educator but are applicable within any social unit, including the family and the work place, whereby one accepts the premise that each person has something to learn and something to teach the other. These principles and others have tremendous implications for research in adult education. What are the cultural implications of these ideas? How are they articulated and practised, and what is the discrepancy between these two? What are the differences between personal philosophy and social interaction, between programme goals and methods of implementing these goals? It seems too that these statements have tremendous implications with regard to one's entire perception of the concept of motivation. "How can we motivate the learners?" can be a misdirecting question. The essence of the question is much deeper than this. Motivation is not something externally imposed upon the learner. Does it not seem logical that adult educators should

be taking the lead in practising the principles which they expound, beginning with their teaching and working relationships, relationship between university faculty and adult students, between the rural community worker and the peasant? But how to do this? Research on the content and behaviour that constitute interpersonal relationships could be highly revealing.

Another perceived trend that has implications for adult education is the increasing world-wide development of knowledge relating to comparative and international studies. In fact, comparative studies is rapidly becoming an area of specialization within adult education. Till recently, the literature and research on comparative studies in education have focused on the formal systems of education, primarily for children and youth. Furthermore, there has been much work done in such areas as comparative psychology, management studies, religion and anthropology. Building on the literature that now exists, adult educators are evolving a body of information more relevant to adult programmes. Research in this area is especially needed to develop typologies of non-formal education which, after all, constitutes the area of education in which the majority of learners are involved. Much research on comparative studies is required in adult education. Many of these studies will be collaborated ones, involving more than one researcher and more than one programme, the comparison can be within one organization's programme as well.

Different modes of delivering educational and informational services are continually being explored. In fact, the concept of 'distance education' is taking on new dimensions, especially with the expansion of technology. No longer is it limited to print material. Now, many alternative ways of learning at a distance

are being implemented, and experimented with, including the combination of print with study circles and radio, two methods that have a long tradition within adult education. Interestingly, distance education is also being increasingly used for the purposes of basic education. India has long been involved in distance education, and continues to explore alternative approaches. Much less is known about distance learning in the field of non-formal education as compared to the formal sector of learning. What are the differences in terms of the learner's expectations and the kinds of support systems required to sustain and maximize learning outcomes? Distance education might be especially relevant to non-formal education through programmes for neo-literates. A whole lot of research questions come to mind when one considers this potential.

One last point that may be given to illustrate areas in which research in adult education can be made more relevant, is based on the underlying belief that the literature in adult and continuing education is applicable to a wide variety of work and occupational settings. Two observations can be made here. One is that adult learning occurs in an infinite number of occupational settings. It occurs at all levels of government, business and industry, and through non-government sectors as well. A great deal of research is required, it seems, to answer the question: what learning occurs within a given organization, under what conditions, with what resources and with what results? That learning, both intended and unintended, occurs within these organizations is not disputed. The question is, how does it occur: within the military, penal and reform institutions, ministries of health and welfare, or within various industries and businesses. On the one hand, the field

of adult education has potentially something to learn from these diverse learning settings. On the other hand, one might hypothesize with some certainty that adult education has considerably much to offer to these diverse organizations. One noticeable trend in many parts of the world is that persons who are already qualified in a profession or a trade are now entering adult education as an area of study, to link the professional content which is already known, with the process of understanding how adults learn. How do these professionals learn about and apply to their work place what they learn from the literature in adult education?

Observations and Implications

The essence of adult education is the adult learner. Whatever the content to be learned, whatever the setting, whatever the goal, the purpose of adult education is to facilitate and understand the learning process. Conceivable, this is the broadest meaning that can be given to adult education. It can be seen then that there are almost no limitations that can be put on the research that needs to be undertaken. A number of trends have been mentioned in this article, as examples only, in order to derive and illustrate the potential for research. Many other trends and issues might have been cited.

Research is not limited to what we know we don't know. It also encourages us to examine what we think we know and do. In some situations, we assume that we are using the best possible methods for a given learning group or for a given purpose. But are these assumptions correct?

Research can be decentralized, in the tradition of participatory research. If research is to be relevant, if it is to use resources effectively, then one can argue that participation is indeed an important

factor. Ideas for research can come from many sources and could even be built into various training programmes. Persons with varying experiences and levels of education can certainly be involved at various stages of the research process itself.

Extending knowledge in adult education would be greatly limited if the creation of such knowledge depended entirely on adult educators. Colleagues in any number of other disciplines, including psychology, sociology, agriculture, anthropology and education should certainly be encouraged to undertake research relating to adult learning. However, such researchers need to be encouraged to become conversant with the literature of adult education so that their research relating to adult education does not become an incidental outcome of their studies, but is built into and built upon, what is already known in adult education.

Finally, the practice of adult education begs that longitudinal studies be undertaken. The concept of 'time' then becomes a comparative component in research, following individual learners as well as

programmes over an extended period of time. For instance, when an adult acquires the skills of literacy, in which ways are these skills retained and perpetuated? What initiatives for learning does the adult undertake? What influence does the adult, as perceived learner by others, have upon one's children, one's friends? If the purpose of adult education is to improve the quality of human life, exactly how is this goal achieved, implicitly and explicitly? It will be obvious that these various research questions require appropriate research methods. It must be obvious too that the answers to the above questions, and more, cannot be found entirely through quantifiable research approaches.

Conceptualizing and undertaking research in adult education requires a particular sensitivity to one's surroundings. It also makes it necessary to be conversant with alternative ways of discovering knowledge, and of sharing it. Interlinking research with current issues then becomes part of the adult educator's way of viewing, and practising, his profession.



A Model for Teaching Girl Dropouts

G. P. Mehrotra and Kailash Khanna

When girls in villages drop out the reason for it may be attributed, among other things, to lack of schools or inadequate educational facilities. But when the drop-out rate in cities increases, it is a matter of concern as it implies wastage of valuable resources. It is also an indication that the cause is more complex and rooted in social conditions for which even non-formal education may not have an effective solution to offer. The authors recommend individualised instruction which has been experimented with encouraging response in some slum areas of Delhi.

RESEARCH in the area of wastage and stagnation in primary education has time and again revealed that of every 100 children enrolled in Class I, 63 drop out by the end of Class V and 77 at the end of class VIII. Only 27 per cent of the children really become literate. The latest report of NCERT (1981) on wastage and stagnation has confirmed the above findings and also states that bulk of these children comprise girls and belong to scheduled castes and tribes.

According to a report in a popular daily (1981) almost three-fourths of the girls who enrol in primary schools, leave even before attaining functional literacy. Some of the reasons given for it were as follows:

- The subordinate status of a daughter in the family in comparison to a son, leads to disparity in the education of boys and girls.
- During a family crisis like illness/death of the mother, the burden of the household chores falls entirely on the daughter, resulting in her leaving the school.

— Women's work in India, other than the household chores is negligible as compared to that in other countries— 30- 45% in industrialised countries, and only 13% in India. Economic participation of women is largely influenced by traditional values. Females who take up jobs specially in lower socio-economic groups are looked down upon in every caste, except scheduled caste. As such, education of girls/women is considered quite unnecessary.

There are of course other reasons for the girls' abandoning their education in between, for example, irrelevance of the curriculum, poverty, inability to cope with school work, dull school environment, uninteresting methods of teaching, non-availability of schools, and so on. Year after year our input in education is going up and so also the enrolment, but the figures referring to wastage and stagnation have practically remained the same for the last three decades.

A large number of girl-drop-outs live in slums and squatter settlement areas of

the city. That girls living in villages abandon their education before or after primary stage is understandable for, in villages people are conservative and subscribe to the view that girls should not be educated at all or beyond a certain limit. Also, the facilities that exist in villages for education are not as good as those available in the cities. But when a large number of children drop out from the city schools, especially Delhi, it is really a matter of concern. In Delhi we have arrangements for all types of education, starting from the lowest level to the highest. Government offers stipends, scholarships, free-ships, free books and stationery and other facilities to all those who are needy. At primary level there is even provision for free mid-day meal, books and uniforms. There are schools in every locality and at walking distance too. In spite of all this if children drop out, valuable resources which could otherwise be utilised for building hospitals, roads, houses and transport, are simply wasted.

The problem of wastage in education is complex and deep rooted. Young people nevertheless have to be educated. In a symposium report (1975) it was pointed out that

- Young people have a longer span of life, hence will benefit more than many others.
- They have abundant energy and potential required to serve the community.
- They are usually more responsive to the needs of people.
- Attitudes formed in younger age are important in determining the future of the country.

Besides, education also enables them to develop their personality and improve their productive potential. Educating girls is specially important because they

are the future mothers. The World Development Report (1980) has rightly pointed out that "educating girls may be one of the best investments a country can make in future economic growth and welfare—even if the girls never enter work force. Most girls become mothers and their influence on their children is crucial." Therefore, till we can evolve a workable and permanent solution for this problem we will probably have to think of an alternative to educate young girls who have abandoned their education. Madhuri Behn Shah is of the opinion that "woman must be offered maximum facilities for not only the first education but also to continue education all her life...arrangements should be made even for the homebound education to be enjoyed and acquired during leisure hours".

A slum is an area of poor housing and poor people. According to Ford, "Slum is a residential area in which the housing is so deteriorated, so substandard and so unwholesome as to be a menace to the health, safety, morality or welfare of the occupants." The enormous congestion and extremely low standards of hygiene and sanitation of the shelters and surroundings can be a real threat to the health of not only those living in the area but also around it. Many epidemics, we know emanate from a slum and spread all over the city. Unemployment, poverty and frustration are other dominant features of slums giving rise to deviant behaviours like criminality, alcoholism, juvenile delinquency and drug addiction.

But whether we like it or not, slums are inevitable. Bahri (1977) is of the opinion that without being pessimistic it must be recognised that slums have been an inseparable part of urban life, particularly industrialisation and fast growing urban centres. Even in the most affluent societies, slum communities have to be

reckoned with in spite of all the consequential repercussions on civic life.

Delhi, a metropolitan city, is the nerve centre of political, social, cultural and commercial activities. It is a multifunctional employment base and therefore attracts a large number of migrants. As such its population has grown from 14 lakhs in 1951 to 62 lakhs in 1981 and would soon touch the mark of 70 lakhs. The infrastructural facilities in most parts of the city are being strained to a breaking point and the citizens have already started facing housing problem, and shortage of food, water, health and medical facilities, schools, transport, parks, etc.

One links slums with the lack of sufficient housing but Bijlani (1977) points out that we may build thousands of tenements and spend crores of rupees on environment improvement programmes, the new clusters again get transformed into slums marked by filth, dirt and darkness. Thus it is not really the facilities that are lacking as the education about utilisation of these facilities and a desire for good living and improvement.

Bijlani (1977) states that women in the slums are the worst sufferers. Men go out for work and children for play but women stay at home slogging and sweating the whole day. Being uneducated and unskilled they are unable to know what their children are upto—whether they go to school or play truant? What is their performance in school? What games they play in streets and what they do? They are also ignorant of the guidance their children need regarding education, cleanliness, nutrition and health, or the need of their young sons about the training facilities required to enter a profession.

Girls are in no better plight than their mothers. As soon as they enter into

puberty, majority of them are withdrawn from school and entrusted with the responsibility of household chores. Parents are of the opinion that if after marriage a girl is unable to manage her house well, her mother-in-law is not going to spare her; that school does not teach her all the skills needed at home and that girls are not supposed to take up jobs and earn a living. Home is their sphere and it is there that they should stay. Thus, formal education, it is believed, is quite unnecessary for them.

After abandoning education girls almost never get an opportunity to read and write. Their literacy skill, most of the time, is not so well developed that it would last them for life, without practice. Books or any other reading material of any kind to match their reading ability is not available. The chances of their attending a non-formal education programme are grim because it means seeking permission of the same parents/adults who have been instrumental in their withdrawal from school. The result is that most of them soon forget what they had learnt at school and reapse into illiteracy. Parents' apathy soon gets transferred to the children and they themselves become quite disinterested in their own betterment. Simple and interesting reading material could probably serve two purposes (i) it could provide them the needed practice in reading for strengthening the skill and (ii) it could help them to secure information necessary for raising the efficiency of a person as a householder, citizen, and a member of the community.

A possible alternative for the education of girl dropouts in city slums is through self instruction. We can provide them with reading material which they can read on their own during leisure hours. The material has to have certain

characteristics which in the long run would be able to break the barrier that has been erected by the parents and adults in the way of girls' desire to continue their education and develop their personality. It should make them realise that economic benefit is not the only advantage one can derive from education.

Individualised Instruction Programme (IIP) is one approach to self instruction. Simply stating, it is a programme wherein the individual can choose his own reading material, read it at his own pace, at a place of his own choice and at a time of his own convenience. The programme is based on the belief that (i) learning is purely an individual matter, (ii) self-learning is possible, and (iii) the individuals differ in their learning abilities. If we have specially created reading material to suit the needs of readers who are at different levels of reading ability we can make them learn on their own without requiring much help from outside.

Both Gagne (1970) and Sherman believe that the IIP does not only cater to individual pace but is also more realistic with regard to individual needs. The reader can make his own selection based on his abilities, have a variety of material to have unlimited practice, test and re-test his competency and achievements, face no failure in learning environment and start and stop according to his own convenience.

Some of the popular types of IIPs that have been developed and adopted in advanced countries are :

- Programmed learning-book type and machine type
- Tape slide materials
- Radio, television and computer programme
- Audio-visual tutorials

In India, unfortunately, the position is not so bright. We know that it would take quite some time before we can utilise fully TV and radio for the purpose of literacy work. Not only is the reach of radio and TV inadequate but also the availability of software is restricted. Computer is a very recent introduction in this country and, therefore, still a novelty. The use of tape slide material and certain type of machine operated programmed lessons is limited due to high cost and technical hand needed for handling the equipment. The latter factor increases the dependence of learner on a second person thus defeating the very purpose of self instruction programme. With improved printing and duplicating facilities now available, printed type of programmed lessons and other similar IIPs can be useful, because with these one can really be on his own.

Examining the special characteristics of the IIP we feel that it has everything to suit the needs of the dropouts who for some reason or the other are unable to continue their education. If we can make IIP packages available to them, they can carry these home and read during their leisure hours, test their own achievements and read and re-read the units/parts according to the need and in the true "self-instruction style".

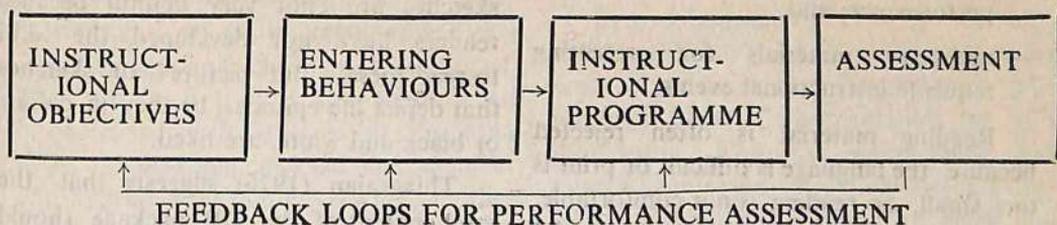
Development of the reading material

Robert Glaser, (1962) presented a strip down teaching model wherein he divided the whole teaching process into four components :

- Instructional objectives
- Entering behaviour
- Instructional programme
- Assessment

Instructional objectives simply stating are the statements of instructional out-

Glaser's Model



comes, that is, what the students should attain at the end of the instructions. One way to spell out these objectives is to identify the end product of instructions in terms of observable behaviours/performances. The way to determine whether a student has learnt something or not is to observe the outcomes in his behaviour. These are also called terminal performances. Dececco (1974), Gagne (1965), Tyler (1949, 50, 64) list the advantages of stating objectives clearly in behavioural terms. These are: (i) provide direction and help in planning instructions; (ii) assess the performance of the learner; (iii) the students are aware of what they are supposed to learn. Myer (1962), Popham and Baker (1970) have also supported the utility of instructional objectives in behavioural terms.

Entering behaviour describes the students' level before the instructions begin. It refers to what the student has previously learnt—his intellectual ability and development; his motivated state and certain social and cultural determinants of his learning ability. Gagne (1974), Dececco (1974) Popham and Baker (1970) all seem to agree on the point that entering behaviour is a more precise term than terms like human abilities or individual difference or even readiness.

Instruction Procedures deal with the teaching process itself and involve the contents and methods of presenting the contents.

Finally, the Performance Assessment consists of tests and observations used to determine how well the students have achieved the instructional objectives.

The most important component of Glaser's model is his suggestion about the feedback provided at each stage of instructional activity. The loops and arrows shown in the graphical presentation of the model refer to this feedback. The advantage of such a feedback is in terms of information regarding the success and required modification at each stage of instructional process. Both the teacher/writer and student can go back and modify the information that one has taught/written or learnt.

Johnson and Johnson (1970) and Gagne (1974) have suggested guidelines for developing self instructional materials. The basic principles on which these IIPs are developed seem to tally with those given by Glaser earlier. Both these authors have insisted that the IIP packages must be developed with careful planning and designing.

Gagne calls the IIP package a 'module'. He says, "a module is for IIP what a 'lesson plan' is for any instructional programme." In his opinion any module must have three anchor points:

- contain clearly stated performance objectives in terms that students understand;

- appropriate assessment of student's performance; and
- necessary materials for presenting requisite instructional events.

Reading material is often rejected because the language is difficult or print is too small, or reading is not comfortable. Difficulty with regard to reading material increases with the use of many unfamiliar words, long complicated sentences, too many ideas presented together or absence of enough suitable examples. Gray (1956) and Ahmad (1958) have suggested that a list of words in daily use may be developed and reading material be developed using those words only. However, if the objective of reading is to improve the skill as well, then besides using the words most frequently used one should add a few unfamiliar words also to the text and the meaning of these should be explained and reinforced so that these are learnt. In fact, the teachers/writers always have a tendency to underestimate the difficulty of reading material. Hence the best way is to assess the reading ability of the reader with the help of a suitable test and the reading material.

Ahmad (1958) and Fleseh (1951) opined that the number of pages for the new literates should be restricted to minimum and the length of each sentence should be restricted to minimum and the length of each sentence should on an average be 11-15 words. The format of the sentence should be simple and direct. Too small a print or faulty typography also increases the difficulty level of reading material (Khanna, 1977). Ahmad suggests that 20-24 point type is suitable for the new readers. The printing/typing should be such that each letter is distinctly clear to the reader. Illustrations—pictures, sketches, drawings, etc.—are often used to explain a particular point.

Khanna (1977) found that diagrams or sketches are not very helpful because readers have not developed the skill to read these. But pictures or sketches that depict life episodes, be they in colour or black and white, are liked.

Thiagrajan (1976) suggests that the total content of the IIP package should be divided into several units which should be taken up one at a time.

Keeping the requirements of the girl dropouts living in Delhi slums in mind reading material of the self instructional style, was specially created. All the points mentioned above were kept in mind. Since story writing is a very specialised art and everyone cannot master it, the researcher decided to use another very similar technique, that is, a 'dialogue'. It was found that when the characters who are talking, are selected from among the people for whom the dialogue is written, identification with them is easy. Moreover, the arguments and counter arguments, when presented in the same manner as in every day life, not only sound real but leave a good impact. Two or three characters are enough to talk. Others needed to complete the scene can be in the background and talk only when necessary.

The topic selected was from the area of food and nutrition. Right nutrition, we know, is necessary for keeping good health. The slum dwellers, who on an average earn about Rs. 3000/- per annum, spend almost 80 per cent of their income on food and yet they are able to get barely 2-3 meals a day. In order to keep up with the work efficiency and good health it is important that the limited monetary resources that they have at their disposal are spent wisely. Nutritionists are of the opinion that nutrition education, to women specially, helps in improving the

nutritional status of the family (Devadas, 1982).

Objectives in behavioural terms were drafted and an achievement test, using objective type questions, was developed. This was used to test the achievement of objectives by the learners at the later stage. A dialogue between the member of a typical slum family—father, mother two young daughters (one of them a dropout) and a son—was evolved. Each member presented arguments and counter arguments in the same manner as one would in real life. Father, a neutralising factor, always tried to answer and explain questions, solve problems and pacify anger. Enough examples were used to explain concepts, principles and various other issues. Care was also taken to see that content was properly sequenced; technical words were avoided; sentences were kept small and direct and one idea was presented at one time. An in-built system of reinforcement of facts was also incorporated in the dialogue. The following excerpt (translated from Hindi to English) is an example:

Father: Wheat gives strength to work.

Raju: But, father, you had said something else before. Potatoes give strength to work.

Father: Yes, I had said that, even now I say so. Potatoes give strength to work. Wheat also gives strength to work. Why just wheat, even corn, millet and rice give strength to work.

Kamla: Wheat, corn, millet and rice are cereals. This means cereals give strength to work.

Father: Exactly, Kamla dear. Both potatoes and cereals give strength to work.

Raju: But, father, the wrestler Dara Singh* eats pure ghee for strength. Why?

Since typography in Hindi is not very comfortable to read it was decided to write the script in neat hand-writing and use the method of photocopying for any duplication. The text when ready was given to the artist for adequate illustrations. Simple line sketches in black and white were used for this purpose. Once the module was ready it was taken to the field for testing. It was exposed to the systematically selected group of girl dropouts. The data were collected with the help of all the necessary tools.

Field testing of the module revealed encouraging results. The first reaction of girl drop-outs, after reading a few pages was, "This is our own story." They not only gained from the method of self instructions, that is, by reading from the module on their own, but also showed interest in such type of material. They always looked forward to the visits of the researcher and made requests for more reading material of this type.

*Wrestler of international fame. He appears in an advertisement of pure ghee on Delhi TV.

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(Continued on page 36)

Adult Literacy : Language beyond Language

R. C. Sharma

To talk of illiteracy is no more than to confess a handicap rooted in the socio-economic structure of a people. With a whole new generation added to the yet-to-be-covered enormous number of adult illiterates in the country, it is a challenge to all those who are involved in the task to make them literate and thus not only expose them to a world of knowledge beyond their immediate world but also open new vistas of education. Charles Jeffries' observation on illiteracy as a world problem, is marked by urgency and conviction: 'The will of the people cannot prevail unless it is founded on knowledge, clearly stated and effectively communicated. An illiterate people has neither access to knowledge nor ability to formulate its wishes and express them in the places where decisions are taken.' (Jeffries 1967:170).

In a similar proposition with philosophical implications of literacy, Narain suggests a relativist definition of functional literacy, wherein the needs, interests and aspirations of the people, who are to be made literate, are taken into account, the moral being "that literacy does serve a function in making for a satisfactory living in a given stage and state of society; and therefore the definition of what constitutes literacy depends upon the requirements for satisfactory living for a given illiterate group or individual." (Narain 1950:52). Literacy enhances the utility of human language,

so important and unlimited a symbolic tool of human intelligence, and a means as well as a mechanism of socio-cultural transmission, which alone sets the men apart from the rest of the animals (Sharma 1977a).

A linguist's involvement in adult literacy is founded primarily on such conceptions, and secondarily on the assumption that language is the crux of the whole affair. Adult literacy, from this point of view, is a systemic education programme which aims to train people in the writing system of a language of which they are either native speakers or which they speak and understand well for certain obvious linguistic factors, such as, intelligibility. So, generally speaking, it is a search for written representation of one's own language in which one is competent. Spoken language, nevertheless, remains and shall continue to remain as the most suited fundamental basis of communicating a gamut of human experiences, encounters, and social, cultural and philosophical ideas. An illiterate person, however, remains deprived of the world of knowledge represented and disseminated in written literature of the language. Hence his inability to cope with the things in a broad perspective. In this way, a linguist may be justified in claiming his association with adult literacy as an interaction for search of a language beyond language—a language which aims to ultimately expose the people of the world of spoken

Adult literacy is systemic education which aims to train people in the writing system of a language of which they are either native speakers or which they speak and understand well. A linguist has as much to contribute to it as an educationist or a social scientist. The author examines the issue from a linguist's point of view.

language to another world of the written language.

The problem of literacy is thus inherent in the genetic relationship of literacy and language—squarely, the complexity of linguistic and social background of the people. Michael Stubb's postulation with regard to children's literacy is valid for adult literacy too: "If a coherent theory of literacy is to be developed, it will have to account for the place of written language, both in relation to the forms of spoken language, and also in relation to the communicative functions served by different types of language in different social settings in (our) culture." (Stubbs 1980:16). Linguistic sciences, therefore, can contribute a major share to adult literacy.

Aside from the vast scope of linguistics, applied linguistics, socio-linguistics and psycho-linguistics in the theory and planning of adult literacy, there are some areas of more practical implications in adult literacy, viz., learning and development of certain language skills, milieu of language learning and teaching programmes, where linguistics can be of greater help in the discovery of 'a language beyond language'.

The concept of adult as understood in the context of our literacy programme is flexible enough to incorporate a wide range of age variations. Adolescence may be considered as the lower level of the age group to be included in the literacy programmes. Although from linguistic point of view it makes no difference whether a person participating in a literacy

programme has passed the period of adolescence or not, for, the process of acquisition of first language is over long before this stage of development and a person comes to possess an adequate linguistic competence in his spoken language by then, yet it matters much in terms of psychological growth. A person at the stage of adolescence, or even in years to follow, is mentally equipped to keep pace with the complexities of cognitive development and the mechanism of learning this 'language beyond language'. So, the teachers of adult literacy should fully exploit the learners' mental abilities for learning the desired skills of the target written language. At later developmental stages the learners are more occupied with learning, growing and developing more of lexis, meaning and discourse rather than the grammatical structure, acquisition of which always precedes learning of literacy skills. Development of discourse features in child language is affected by changing cognitive psychology as well as changing patterns of form, use and function of language at different developmental stages. Discourse features, such as consistency and relevancy, on the other hand, depend as much on growth and maturation as on some socio-psychological factors like reinforcement and also on semantic development. The scope of discourse undergoes tremendous expansion and modification over the years of development (Sharma 1980). Unlike the natural upsurge that manifests in child's learning for acquisition and development of language (Sharma

1977b), the learners in adult literacy already possess a linguistic competence (of spoken language) and, therefore, it is only cognitive psychology and milieu of learning which affect their learning in literacy.

Nature of cognitive psychology at these developmental stages is possibly the source of such changes that affect and characterize the phases of language development. Verifying some of the previous findings on the subject, Grinder (1978) says that cognitive growth during adolescence thus signifies a transition from "content-dominated to possibility-involving" analysis and that the necessary equilibrium which operates in this realm may require sophisticated hypothesis and analysis (Grinder 1978:188) although the quality of adolescent explanations and judgements obviously varies considerably among the youth. Putting things in Piagetian perspective, development in adolescence is through cognitive adaptation which consists of achieving equilibrium between the psychological processes of assimilation and accommodation—in the former the incoming information is integrated into evolving or completed structures whereas in the latter the existing schemes or structures are modified on the basis of incoming information. Grinder postulates that the equilibrium fosters a dynamic motivation for intellectual growth, although development of formal reasoning may also be critically affected by factors, such as, social interests and aptitudes.

The milieu of adult literacy linguistically is, among other things, determined by four factors, viz., (i) linguistic distance of the learner from the target

written language; (ii) whether the learner is participating as an individual or member of a group; (iii) nature of the group in terms of linguistic homogeneity or heterogeneity; and (iv) teaching programme and participation of teacher-learner in the programme. On the basis of the principles of linguistic science it can be postulated that the lesser the learner's linguistic distance from the target written language, the better the gains of literacy. Similarly, homogeneity of linguistic background of the learner is as much an important asset for literacy as a group of learners who have a better milieu of interpersonal communication. An overall homogeneity of linguistic background for the milieu of literacy is a very important aspect to be considered prior to any systemic programme of adult literacy, and thus a better 'language beyond language'.

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Impact of a Functional Literacy Programme in Delhi

M. Seth, R. N. Mehrotra and B. Roy

A study conducted to assess the impact of a functional literacy programme in Delhi revealed that while the overall rate of learning was very slow, the learning pattern with regard to reading, writing and numeracy varied considerably. Women who were wage earners or were required to do calculations in their day-to-day life did better in numeracy than in reading and writing. Progress in literacy, the authors say, depends on a number of factors like method of teaching, and motivation, attitude and background of learners. Incorporation of vocational activities and literacy programme, they further observe, can be a good method for motivating illiterates, but then there is every possibility that literacy in such a case is neglected altogether.

FUNCTIONAL literacy is conceived as a method of all round training in which the learning of reading, writing and arithmetic, vocational training and the rudiments of socio economic training are closely integrated. According to Bhola (1973), functional literacy is one of the most vital approaches to social change. It seeks not only to teach adults to read and write or to make them more productive, but also seeks work-oriented literacy through an integrated programme to touch their total life and to transform their social, economic and value structures. Functional literacy is marked by the special effort of the instructor to so design the course and method of teaching as to enable the learner to use the skill of reading and writing while the learner is still in the process of learning it. In other words, the learning process itself becomes a part of the process of using it for productive and environmental purposes (Mathur, 1972). In the present study, the impact of functional literacy program-

mes organised by three voluntary agencies in Delhi was studied.

Objectives of the Study

The following were the objectives of the study :

—To assess the progress of the learners in literacy skill relating to reading, writing and numeracy.

—To find out the relationship between progress in literacy skill and participation in the programme.

Sample

The sample for the present study consisted of all adult women participating in the functional literacy classes in nine centres run by three voluntary organisations, namely, Bhartiya Grameen Mahila Sangh, Mobile Creches and Women's Mutual Aid Society in Delhi. In order to find out their progress in literacy skill, the women were re-interviewed after a gap of four months, whe-

Table I

| <i>Objectives</i> | <i>Expected Learner Behaviour</i> |
|---|---|
| (i) Recognition of letters <i>matras</i> (vowels) and words : | —recognises letters, <i>matras</i> , and words, writes correctly (dictation) letters, <i>matras</i> and words. |
| (ii) Recognition of numbers : | —recognises numbers upto 100. —writes correctly (dictation) numbers upto 100. |
| (iii) Comprehension in reading | —answers questions correctly after reading a paragraph. |
| (iv) Comprehension in numeracy | —performs simple sums of addition, subtraction, multiplication and division. —solves simple oral sums indicating functional knowledge of numeracy. |
| (v) skill in reading | —reads without interruption. |
| (vi) skill in writing | —writes dictation without interruption. |

Table II

| <i>Literacy Component</i> | <i>Obtainable score</i> |
|---|-------------------------|
| A. Reading Test : | |
| (a) recognition of letters | 3 |
| (b) recognition of <i>matras</i> | 3 |
| (c) reading of simple words (good-3, average-2, poor-1, nil 0) | 3 |
| (d) reading speed | 3 |
| (e) Comprehension | 4 |
| Total | 16 |
| B. Writing Test : | |
| (a) dictation of letters | 3 |
| (b) dictation of <i>matras</i> /words | 3 |
| (c) writing speed (good-3, average-2, poor-1, nil-0) | 3 |
| Total | 9 |
| C Numeracy Test : | |
| (a) recognition of numbers upto 100 | 3 |
| (b) dictation of numbers upto 100 | 3 |
| (c) Simple sums of addition, subtraction, multiplication and division | 4 |
| (d) oral sums | 5 |
| Total | 15 |

ther or not they continued with the programme. The sample consisted of 104 women in phase I and 72 in phase II of data collection. Follow-up was not possible in one centre (I) as the learners, who were construction site workers, had left the place and were not available.

Methodology

An achievement test was developed for assessing the skill in literacy. The purpose of the test was to find out recognition, comprehension and skill in reading, writing and numeracy. The test was re-administered after an interval of four months to assess their progress in literacy skill.

The objectives as shown in Table I were kept in mind. For reading speed, one paragraph written in bold print, that is, 18pt, was selected and the subjects were asked to read loudly. The time taken to read was noted and average words read per minute indicating their reading speed were calculated. Four questions relating to the matter read by them were asked to judge their comprehension. The criteria adopted for measuring literacy skill were as shown in Table II.

The duration of time for the administration of achievement test varied considerably depending upon the extent of knowledge and comprehension of the learners. After four months when the subjects were re-administered the test, some of them were reluctant as they had apparently not made any progress during this interval. In fact, some had even forgotten what they knew earlier. They had to be persuaded tactfully to take the test again.

Analysis of Data

The criteria as shown in Table II were

used for grading the learners in reading and writing speed.

Percentage scores in each component were calculated and averages taken out. The difference in scores in phases I and II indicated the progress of the subjects under study. Chi square value was calculated to find out the relationship between progress in literacy skill and continuation with the programme.

Findings

The average scores obtained by subjects in each group were compared in the three components of literacy, that is, reading, writing and numeracy. Table I shows their percentage scores on literacy skills.

As Table I shows there was positive change in the learners but the progress was very poor suggesting that the rate of learning was very slow. However, there were differences among the groups and in the scores obtained by the subjects in different components of the literacy test.

Majority of the subjects under study obtained a poor score in writing speed. In two centres, they had not reached beyond recognition of a few alphabets. The writing speed in groups A and B had deteriorated because they did not practise it. On the other hand, groups C, E and G had shown improvement because the educators gave them practice and periodical tests. Regarding numeracy, in four centres, the subjects had not reached beyond recognition of numbers up to 100. The learners did not obtain high scores in solving oral sums dealing with day-to-day handling of money. It was found that majority of them did not do the shopping themselves. It was the male members who made purchases even of food items for the family.

Table 1
Percentage Scores on Literacy Skills

| Centre | Percentage Scores | | | | | | | | | | |
|--------|-------------------|-------|---------|----------|-------|---------|----------|-------|----------|----------|-------|
| | N | | Reading | | | Writing | | | Numeracy | | |
| | n_1 | n_2 | Phase I | Phase II | Diff. | Phase I | Phase II | Diff. | Phase I | Phase II | Diff. |
| A | 9 | 7 | 69 | 70 | 1 | 73 | 62 | -11 | 55 | 60 | 5 |
| B | 14 | 12 | 17 | 23 | 6 | 18 | 17 | -1 | 34 | 34 | 0 |
| C | 10 | 7 | 50 | 63 | 13 | 60 | 75 | 15 | 41 | 48 | 7 |
| D | 11 | 8 | 20 | 34 | 14 | 20 | 33 | 13 | 23 | 42 | 19 |
| E | 14 | 13 | 14 | 26 | 12 | 25 | 33 | 8 | 21 | 28 | 7 |
| F | 14 | 8 | 45 | 63 | 18 | 50 | 60 | 10 | 51 | 65 | 14 |
| G | 13 | 10 | 44 | 52 | 8 | 47 | 52 | 5 | 52 | 59 | 7 |
| H | 11 | 7 | 0 | 2 | 2 | 1 | 1 | 0 | 10 | 22 | 12 |
| I | 8 | — | 6 | — | — | 9 | — | — | 16 | — | — |

n_1 — number in phase I n_2 — number in phase II

Table 2
Relationship between Reading Speed and Comprehension
N=35

| Reading speed | Comprehension | | Total n |
|---------------|---------------|------|------------|
| | Nil/poor | Good | |
| Poor | 15 | 6 | 21 |
| Average/good | 2 | 12 | 14 |

$X^2=8.77$ Significant at .01 level

Table 3
Relationship between Progress in Literacy Skill and Continuation with the Programme
(N=72)

| Difference in average score | Participation | | n |
|--------------------------------|---------------|-----------|----|
| | Continuers | Drop-outs | |
| -5 | 26 | 26 | 46 |
| +5 | 23 | 3 | 26 |
| Total | 49 | 23 | 72 |

X^2 Value=6.39
Significant at .05 level

The initial scores in reading, writing and numeracy of groups H, E and B were poor. The progress in these groups was also less compared to other groups suggesting a slow rate of progress in the initial stages of learning. However, the progress of group H was better in numeracy compared to reading and writing indicating that the construction site labourers were more interested in learning about numbers than reading and writing. This could perhaps be due to the reason that they were wage earners and sometimes had to travel by bus for work.

The table also reveals that group F had made good progress in literacy skill even though the number of drop-outs was maximum in this group, suggesting that it was due to the efforts of the individuals rather than the educators that progress had resulted. On further analysis of the progress of this group, the findings show that while the minimum progress was in writing speed, the maximum gain was made in comprehension. Even though the reading speed of the learners had not increased much, they had made progress in understanding of what they read on their own.

The educators, however, play an important role in influencing progress of the learners. In group B, young girls were motivated for literacy and 50 per cent of them had joined the programme for literacy. However, because of the method of teaching used by the educator, the learners had not made any progress and even got discouraged by their lack of progress and developed a negative attitude towards literacy as shown in the table. It was observed that the educator was using the primer *Aao Charcha Karen* by Lucknow Literacy House. The girls were asked to copy the lead sentences meant for initiating discussion by the educator. She was

not aware of the educational significance of the sentence written below the picture, the learners in this group showed progress in reading speed, a decline in scores was observed in comprehension.

Reading Speed and Comprehension

Development of reading habit in adults depends on their ability to understand the meaning of what they read. In the study, relationship was found between reading speed and comprehension. Only 35 of the subjects were able to read.

Table 2 shows a significant relationship between reading speed and comprehension. This suggests that in the initial stages of reading, a person is more concerned with recognition of alphabets and *matras* and making an effort to recapitulate the letters and put them together. However, with more practice and fluency, letters and *matras* can be recognised easily and concentration is on understanding of what is being read. Thus, adults should be given plenty of practice in reading to develop comprehension and thereby enjoy the reading exercise. Ahmed (1978) has emphasised that unless adults are fluent in reading, they seldom pick up a book and sweat upon it and till reading becomes a pleasure rather than a labour, they lack confidence.

Perhaps, there is some relationship between comprehension and reading loudly or reading to oneself. When an adult is asked to read aloud, she is more conscious of pronunciation and reading the right word, and is therefore not concentrating on the meaning of what is being read but if she were to read quietly, then she would pay attention to the meaning of it. The present test was conducted by asking the subjects under study to read loudly.

Motivation to continue with the programme and progress in literacy skill:

To find out whether the progress of the

subjects under study in literacy skill had any influence on their motivation to continue with the programme, a relationship was found between these variables.

The findings show that those learners who made progress in literacy skill were motivated to continue with the programme. Comparing the groups in terms of progress in literacy skill, the results show that 88 of those who made progress (score of +5), continued to stay on in the programme. On the other hand, in the group that did not show much progress (-5 score), only 56% continued. The rate of drop-outs was 87% in the group that scored less compared to only 13% in those which had shown more progress. It may be interpreted that progress motivates participants to continue with the programme. Those who continued to stay on in the programme in spite of lack of progress had joined the programme for reasons other than acquiring literacy.

Discussion

The groups selected for the study varied considerably in their initial scores in literacy. While the average score was 66%, 55% and 49% in groups A, C and F respectively, it was only 4%, 10%, and 20% in groups H, I and E respectively, indicating wide differences in the background of the participants. The test was repeated after an interval of four months and the differences in score showed very little progress made by the adults during this time interval. Progress in literacy skill depends on several factors, namely, motivation of the learners, method of teaching, attitude of the learner and background of the learners. Sherwood (1975) pointed out that membership in a particular socio-cultural group may affect current learning and memory performance in the adults by limiting the cultural

opportunities to which members are exposed, for example, evidence from various sources indicates that socio-cultural opportunities during childhood have major implications for learning performance and intellectual functioning throughout the life span. All the participants in groups H and I were illiterate labourers and had a very poor family literacy index. It may be because of their background that they were not able to make much progress in literacy skill in spite of the efforts of the educators. On the other hand, a large number of learners in groups A and F had been to school during childhood but had relapsed into complete or partial illiteracy. The educators felt that it was easier to teach this group than to start with an adult who had never held a pencil in her hand.

Even though the initial scores of group A were high, they made very little progress in literacy skills. There was a decline in the writing scores. The progress of group B was also negligible. These educators had not received their salaries for over six months and were, therefore, not regular in attendance. On the other hand, in the same organisation, the educator of group C was dedicated to her work and in spite of not getting her salary, she was regular and punctual. Thus the motivation of the educators and their attitude towards work affects the progress of the learners.

The method of teaching adopted by the educator also influences the learning situation. In most centres, the educators were not well trained to use the analytic method of imparting literacy skills to adults. In practice, they were using the traditional method of teaching but officially using the new primers provided by the organisations. There was confusion in their minds because they were not in a

position to oppose the non-traditional method and were reluctantly using it as side materials. There is need, therefore, to strengthen the training programme for the educators to make the programme successful.

It was observed that in most centres the emphasis was more on teaching written sums and numbers for beginners in numeracy rather than on problems dealing with day-to-day handling of money. The metric system was unknown to the subjects under study and 250 gms had to be converted into *paav* (old system) to make them understand the question. Saraswathi (1980) also reported similar findings in an evaluation study of the National Adult Education Programme. The procedure used for teaching numeracy was mainly based on the introduction of abstraction, rather than integrating the processes of calculations and of practices in vogue in carrying out their day-to-day transactions.

The study shows that the progress of the adult learners was slow. In the National Adult Education Programme, 10 months' time has been considered good enough to make the illiterate adult self-sufficient. Therefore, every 10 months, the educator is expected to form a new group. The present findings show that in a period of four months, the adults had made very little progress. Even if it is argued that the rate of progress is accelerated after the initial stages, a period of 10 months seems insufficient to bring the illiterate adult to a stage from where she can learn independently. There is need for investigation into the learning process in adults and the time required to provide basic literacy skills to illiterate adults.

Ahmed (1978) considers this an important area of investigation for determining the duration of adult education programmes.

In groups D and E, the learners were not motivated to become literate and were participating in the programme for learning tailoring and craft. Since they realised the importance of literacy for accurate drafting of garments, etc, they did make efforts towards literacy, but the emphasis was on vocational activity. Incorporating vocational activities in the literacy programme can be a good method of motivating illiterate adults to participate in the programme, but since literacy is not a felt need of these groups there is every possibility that it may be neglected altogether. There has to be a delicate balance between these two aspects and the educator has to be very flexible to organise the programme according to the needs and interests of the learners, keeping in mind long-term objectives of imparting literacy skill, functional knowledge and social awareness to the participants.

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Availability and Utilisation of Educational Films : A Study

Pradip K. Dey

That educational films can disseminate agricultural information effectively is the view predominantly held by the farmers of Haringhata Community Development Block in West Bengal. But the utilisation of the medium was found to be extremely poor in low urbanised villages. The author discussing the possible reasons for this also gives the farmers' preference with regard to the institutions that they think should produce such films.

EDUCATIONAL films are an audio-visual medium of communication and none would deny their utility and effectiveness in disseminating information on modern agriculture to the rural populace. The availability and utilisation of this potential channel of communication in the rural areas needs attention of those associated with the task of educating rural adults on better working and better living. The present study was conducted to ascertain the availability and the use of educational films in high and low urbanised villages. The results of the study would enable the planners to evolve ways and means for extensive utilisation of educational film shows in rural areas.

Past studies have indicated that the utilisation of media is not uniform in rural situation. It varies according to the variation in the living situation and the availability of the media, Quinn 1955; Berelson and Steiner, 1964; Gist and Fava, 1965; Emery and Oesar, 1958; Sehramm, 1967; Lerner, 1966). The living situation of the peasants may be viewed in terms of their degree of urbanisation. Davis (1966) and Dexter (1964)

favoured differentiating villages according to their degree of urbanisation since it was claimed that the rural-urban differential was a gradient with the rural end of the scale never approaching absolute rurality. Therefore, it was postulated that the availability and utilisation of educational films by the peasants is associated with the urbanisation of the villages.

This paper reports the results of an investigation on the availability and utilisation of educational films in high and low urbanised villages of Haringhata Community Development Block in West Bengal.

Methodology

Eighty-five inhabited villages of Haringhata Community Development Block of West Bengal were stratified according to their degree of urbanisation. The criteria for determining the degree of urbanisation 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
- the accessibility of village.

The villages were then serially arranged on the basis of high to low urbanisation score (Dey 1979; Dey and Mazumdar 1979). Four from the top and eight from the bottom of the list 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) and their acceptance of agriculture as mainstay.

A schedule was formulated to record information with regard to the following :

- Visual acquaintance with educational films
- Extent of viewing of educational films
- Place of viewing of educational films
- Perceived necessity for educational films
- Selectivity toward producers of educational films

Findings

The respondents of both the groups were asked if they had ever seen an educational film. The information is presented in Table 1.

The test revealed that visual acquaintance with the educational films was not independent of urban influence. Only about three per cent of the farmers of high urbanised villages had no visual experience of film shows. On the other hand, a relatively greater number of respondents of low urbanised villages (18.75 percent) did not possess any idea about what exactly educational films were like since they had never witnessed a film show in their life time.

The respondents were asked to give the number of educational film shows they had attended during the year preceding the investigation. Those who had earlier reported that they had no visual acquaintance with the educational films were included in the category of non-viewers (see Table 2).

The result showed that the extent of viewing of educational films was not independent of urban influence. While 50 per cent of the respondents of high urbanised villages viewed three and more films, the percentage of farmers of low urbanised villages who witnessed the films to that extent, was only about 9. About 60 per cent of the farmers of low urbanised villages did not participate in any film show as against only about 13 per cent of the farmers of high urbanised villages. It may be concluded that information on various subjects including agriculture was available through educational films to a relatively greater number of farmers of high urbanised villages.

The farmers who were found to have visual experience of educational films were asked to mention where they had witnessed such films (see Table 3).

It is evident from Table 3 that the place of viewing educational films was not independent of urban influence. About 76 per cent of the farmers of high urbanised villages could see the films in their own villages whereas about 85 per cent of the respondents of the low urbanised villages had to go outside their villages to attend educational film shows.

All the respondents were then asked if they needed educational film shows. The responses are presented in Table 4.

Table 4 indicates that majority of the farmers in both the groups felt that edu-

Table 1
Visual Acquaintance with Educational Films

| Visual acquaintance | High Urb. (N=80) | Low Urb. (N=80) | Chi ² |
|---------------------|---------------------|--------------------|-------------------|
| Yes | 78 (97.50) | 65 (81.25) | 9.48** at 1 df |
| No | 2 (2.50) | 15 (18.75) | |

Table 2
Extent of Viewing Educational Films

| Number of film shows attended | High Urb. (N=80) | Low Urb. (N=80) | Chi ² |
|-------------------------------|---------------------|--------------------|---------------------|
| Nil | 10 (12.50) | 48 (60.00) | 53.04** at 3 df. |
| One | 13 (16.25) | 18 (22.50) | |
| Two | 17 (21.25) | 7 (8.75) | |
| Three and more | 40 (50.00) | 7 (8.75) | |

Table 3
Place of Viewing of Educational Films

| Place | High Urb. (N=78) | Low Urb. (N=65) | Chi ² |
|---------------|---------------------|--------------------|--------------------|
| Own Village | 59 (75.64) | 10 (15.38) | 58.17** at 2 df |
| Other Village | 10 (12.82) | 47 (72.31) | |
| Town | 9 (11.54) | 5 (12.31) | |

Table 4
Perceived Necessity for Educational Films

| Necessity of educational films | High Urb. (N=80) | Low Urb. (No=80) | Chi ² |
|--------------------------------|---------------------|---------------------|---------------------|
| Yes | 77 (96.25) | 70 (87.50) | 3.01 NS at 1 df. |
| No | 3 (3.75) | 10 (12.50) | |

Table 5
Preferred Producers of Educational Films

| Producers preferred | High Urb. (N=71) | Low Urb. (N=54) | Chi ² |
|-------------------------------------|---------------------|--------------------|-------------------|
| Government | 40 (56.34) | 39 (72.22) | 7.22* at 2 df. |
| University | 62 (33.80) | 7 (12.96) | |
| Input manufacturers (Commercial) | 7 (9.86) | 8 (14.82) | |

In the tables, the figures in brackets accompanied with letter 'N' represent the size of the sample, otherwise the percentage frequency in a particular response category. Two and one asterisks indicate significance at one per cent and five per cent respectively. N. S. may be considered as value being not significant and df may be taken as the abbreviation for degree of freedom.

ational films were necessary for them.

The respondents were informed about various organisations which were associated with the production of films on agriculture and allied subjects at the time of the investigation. They were encouraged to suggest the organisations which they thought should prepare films for them. The responses of those who could comprehend the matter are shown in Table 5.

Majority of the respondents of low urbanised villages (72.22 per cent) wanted Government departments to prepare educational films for them. Although about 56 per cent of the farmers of high urbanised villages shared the same opinion, quite a good number of them (33.80 per cent) were willing to see the films produced by Agricultural Universities. Only about 13 per cent of the respondents of low urbanised villages favoured Agricultural Universities to take the role of film producers. Very few in both the groups wanted input manufacturers to produce films for them.

Discussion

The data reveal amply that the perceived necessity for educational films was independent of urban influence. Majority of the farmers in both the groups, thought that the modern audio-visual aids like films were very useful in communicating information. But the extent of viewing educational films by the farmers of low urbanised villages was extremely poor in comparison to the farmers of high urbanised villages. The information in Table 3 suggests that possibly the place of viewing of educational films discouraged many farmers of low urbanised villages to participate more frequently in film shows. While majority of the farmers of high urbanised villages could see films in their own villages, majority of the farmers of

low urbanised villages had to go to other villages and remote towns to attend educational film shows. It was also found that two out of four high urbanised villages had one commercial cinema house each and another one was located at close proximity to the village. Besides, it was understood during the course of investigation that cinema vans of the Information Department of the Government of West Bengal reached high urbanised villages frequently because the villages were located on metalled roads and arterial routes. On the other hand, cinema vans might have never reached the low urbanised villages because of their inaccessibility and perhaps this is why respondents failed to recollect even a single day when a cinema van had come to their village. Also, travelling to distant urbanised villages and towns for attending cinema shows would have been tiring. Rogers and Svenning (1969) very rightly observe that the proximity of the villages to the city or to modern communities increases the likelihood of access both through transportation and mass media. Emery and Oesar (1958) and Ray (1967) concluded on the basis of their findings that the degree of exposure to the mass media like educational films was closely related to the urbanisation. While Dey (1968) rightly claimed that the easy availability of the impersonal sources led to regular contact of farmers with those sources, other workers observed that urbanisation made a situation congenial for greater media participation through greater availability of different impersonal sources.

Majority of both the groups wanted that the Government should prepare educational films. But quite a good number of farmers of high urbanised villages desired that Agricultural Universities should produce films for them. Further

probe revealed that most of the farmers in favour of Agricultural Universities thought that they would get opportunity to apply latest research findings in case they could view those films. Almost all the farmers who favoured Government for the production of films had the impression that the information given by the Government was more reliable and more relevant to their situation. Adoption of recommended practices, application of modern techniques of cultivation and cosmopolite outlook might have produced strong inclination among farmers of high urbanised villages to utilise the recommendations based on the latest research findings which, they thought, could best be delivered by the Agricultural Universities. The element of 'reliability' of the recommendations was valued most by the farmers of low urbanised villages, perhaps, because of their tendency to avoid insecurity in their farming (Dey, 1976). Achievement motivation was firm behind the former (preference for Agricultural University) and security motivation was dominant in the case of the latter (preference for Government Departments)—a finding which is in line with the past research results. The reason behind scant support to the commercial input manufacturers in producing educational films is understandable from the findings of Rogers and Shoemaker (1971). They found that farmers in general felt that Commercial Agents seek to promote over adoption of new ideas, perhaps, in order to secure higher sales. Dey (1976) found a similar trend while investigating the preference for publishers of farm publications.

Conclusion

The study reveals that the farmers living in remote and inaccessible villages rarely get an opportunity to view educational films and therefore the cosmopolite information

through this effective medium cannot reach them to the extent it reaches their counterparts living in progressive or advanced localities. Although the residents of remote villages are convinced about the utility of audio-visual medium like educational films, scant efforts in this direction seem to have deprived them of making use of this medium. There is immediate need to connect these villages with all-weather metalled roads and make available cinema vans in distant localities. Besides, priority is required to be given to the installation of community TV sets in remote and inaccessible villages of West Bengal. There is a growing demand for guidance by scientists and extension workers of Agricultural Universities. Educational films produced by Agricultural Universities will most likely satisfy the needs of the farming community in general in not too distant future. Such films could also support the lab to land activity of these universities.

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A Strategy to Develop Rural Poor

Ranjit Singh

Any educational programme for the Indian masses to be a success has to be preceded by efforts to help them earn a living. The economic self-dependence, says the author, would create a need for literacy for managing one's economic affairs, and also self-confidence to rise up to social injustice.

ALTHOUGH India attained independence 35 years ago, half of its population is still living below the poverty line. Majority of this population is illiterate and lives in villages. Development programmes started after Independence failed to improve the lot of the weaker sections of the society because most of them were fragmented and limited in scale. Out of the existing development programmes, the largest share is claimed by occupational education, mainly in farming. These programmes are often of poor quality and their reach is so limited that they have little impact. There is no agency or department responsible for over all maintenance of these programmes, for projecting future needs or acting as coordinator. These programmes are operating haphazardly with neither priorities nor plans. It has also been observed that most of the agricultural production programmes concentrate their efforts on big producers and major commercial crops, neglecting small farmers and local crops of key importance to families surviving at subsistence level. Very little efforts have been made to diagnose

the different needs of the clients. Social justice demands that equal opportunity must be provided to all the citizens to live an honourable life. It will be possible only if programmes are designed to help weaker sections to develop consciousness and faith in themselves so that they would unite to solve their problems and to fight injustice.

Strategy

Any development strategy which aims at improving the lot of the rural poor must aim at creating new productive assets for them. Thus, to engage the prospective beneficiaries in economically viable activities should be the main thrust of this strategy. The emphasis should be to help people to help themselves. A successful development programme is that which is able to create awareness among clients and unite them to solve their problems collectively. A suitable support in terms of supply of raw material, marketing, training and upgradation of skill has to be provided to make the programme a success. A household

rather than individual approach needs to be followed.

It is no use improving the knowledge base for a particular rural activity, without examining the specific work situation, and the degree of freedom available to act on that information. Programmes should be such as would help people to stand on their own feet, and encourage responsibility, initiative, decision making and self reliance. Any programme of continuous education to be successful must provide living, literacy and liberty to target groups. The model being suggested here is therefore termed as 'Three Ls' model of development. This model has been developed on the basis of certain selected development projects undertaken by different workers with success.

Three Ls Model

Living (first level) Any development programme must make efforts to provide a living for the target group. In order to achieve living, work should start with a survey for preparing an inventory of local resources. It will provide the basis for identifying the development potential and for evolving suitable programmes for assisting the rural poor to earn their living. While conducting the survey an inventory of human resources, economic activities, infrastructure, and social and institutional facilities should be made.

The second step will be to identify a viable economic activity or activities for the target group. While selecting an activity it should be kept in mind that it is within the reach of the available human and material resources with adequate marketing facilities. Thus, the plan has to be formulated carefully in consultation with the local heads of technical departments, leading banks and other institutions.

After selecting economic activity, the third step will be to prepare a plan of action indicating the location, quantum of credit required, agencies for provision of support in terms of inputs, technical supervision and guidance, credit and marketing. Operations of each activity should be confined to a village or a cluster of villages in order to provide guidance, inputs and marketing facilities.

The fourth step will be to provide orientation and training to the target group. They should be prepared mentally and physically to adopt the new activity. Once they are ready, technical training is essential for successful adoption of the programme.

The fifth and the final step would be the actual launching of the programme. The change agents should help the persons in arranging for inputs including credit and technical guidance so that they do not face frustration. They will be required to take special care at the initial stages.

Literacy (second level) At this level when the people have started earning their own living and are free from the clutches of the influential villagers, the literacy programme would be launched. It is likely that the beneficiaries of this programme by this time have realised the importance of literacy for keeping their records and reading literature for further development. A teaching programme for adults is different from school teaching. It should cater to the needs of the adults. It should provide them knowledge about their profession in addition to enlightening them about their worth as citizens of a free country. Knowledge and information derived through literacy will broaden intellectual horizons, help in creating a rational orientation and provide perspective beyond the limitations of the traditional environment.

(Continued on page 36)

Book Review

Education and Social Change: A Photographic Study of Peru by Deborah Barndt; 1980; Kendall/Hunt Publishing Company

The study attempts to understand Freire's Conscientization process in the Peruvian context. It is based on a detailed analysis of experiences of migrant women attending the urban literacy programme in a low income area in Peru. The five basic themes that emerge in the study are: (1) The context, which is established by describing socio-historical processes, recent political history, the educational system, institutional framework and the urban migrant environment; (2) Contradictions in social situation; (3) Relation between psychological experience and structural realities to be faced; (4) Immediate concrete experience as a basis for more authentic and relevant field research; (5) Research process as an ongoing tension between objective and subjective reporting and analysis of data collected.

The book has been divided into three sections:

Context: The visual and verbal explanation of the Peruvian context helps the

readers to relate to the cases with more understanding. The cases do not emerge from vacuum. The forces reacting on the women under study are easily seen and felt.

Case studies: Interviews of the four women with the help of photo-novel have been analysed in terms of conscientization process, that is, the psycho-social and structural dimension of both reflection and action.

Theoretical implication: This section comprises comparative critique of several theories of conscientization with the help of the study. The uniqueness of the book is in its approach to theory from practice.

The book emphasizes participatory research as a method. To begin with it was an 'individualistic venture' but it evolved into a collaborative one with the researchers involvement with people and programmes. The book also brings out the inner turmoil and feelings of the author during the whole process. The photographs have been used extensively and excellently to put forth ideas and stimulate thinking process. It is of value to researchers in development programmes, especially those who believe in participatory research.

Mythili Ramdas.

Unesco Directory of Adult Training and Research Institutions

The Adult Education Section of the Literacy, Adult Education Rural Development Division, Unesco, has brought out the second revised edition of the *Directory of Adult Education Training and Research Institutions*. The Directory contains 287 pages of text along with a table of contents, introduction and the proforma on

the basis of which the information has been collected. This document covers as many as 78 countries and 256 organisations ranging from ministries of Education, labour and leisure to local, national, regional and international public and private establishments. The directory should prove very useful to those interested in preparing them-

selves for working in the field of adult education, especially in the countries where there are very limited facilities. The directory also provides information on themes or subject areas in which research is undertaken, to encourage broader exchange and application of research findings and ideas.

Seven institutions of India have figured in the directory. As the directory is being up-dated, the names of more such institutions in India are being collected by the

Directorate of Adult Education, Government of India. Institutions wanting to get their names included in the Directory or those whose names are already there and want to update the information are requested to write to the Head, Training Unit, Directorate of Adult Education, West Block VIII, Wing VII, 2nd floor, R.K. Puram, New Delhi-110066,

V. K. Asthana
Deputy Director

(Continued from page 34)

Education will also encourage increased production and use of goods and services, resulting in economic development, a wider cultural experience and improved ways of living.

Liberation (third level) Liberation of a man from dependency, helplessness and exploitation is essential for social justice and country's socio-economic progress. It is hypothesized that the illiterate and the poor can rise to their own liberation through action, literacy and dialogue. Earning a living independently and literacy will help to build their self confidence. Change agents cannot be expected to take care of the projects for ever. The people need to be organized in some sort of cooperatives to look after the working of the project themselves.

The main objective of any development programme is to help the rural poor to organize themselves, fight against the growing poverty and strive for an equitable and just social and political order. Earning living through their own efforts will build their self confidence and may also create a need for literacy in them. Ultimately it is literacy, self-confidence and education that can liberate the rural poor from poverty and exploitation.



(Continued from page 17)

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INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, 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 Husain Memorial Lecture, which is delivered every year by an educationist of repute and eminence.

The Association has bought but numerous publications on themes relevant to adult education, including the Hindi-editions of several 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

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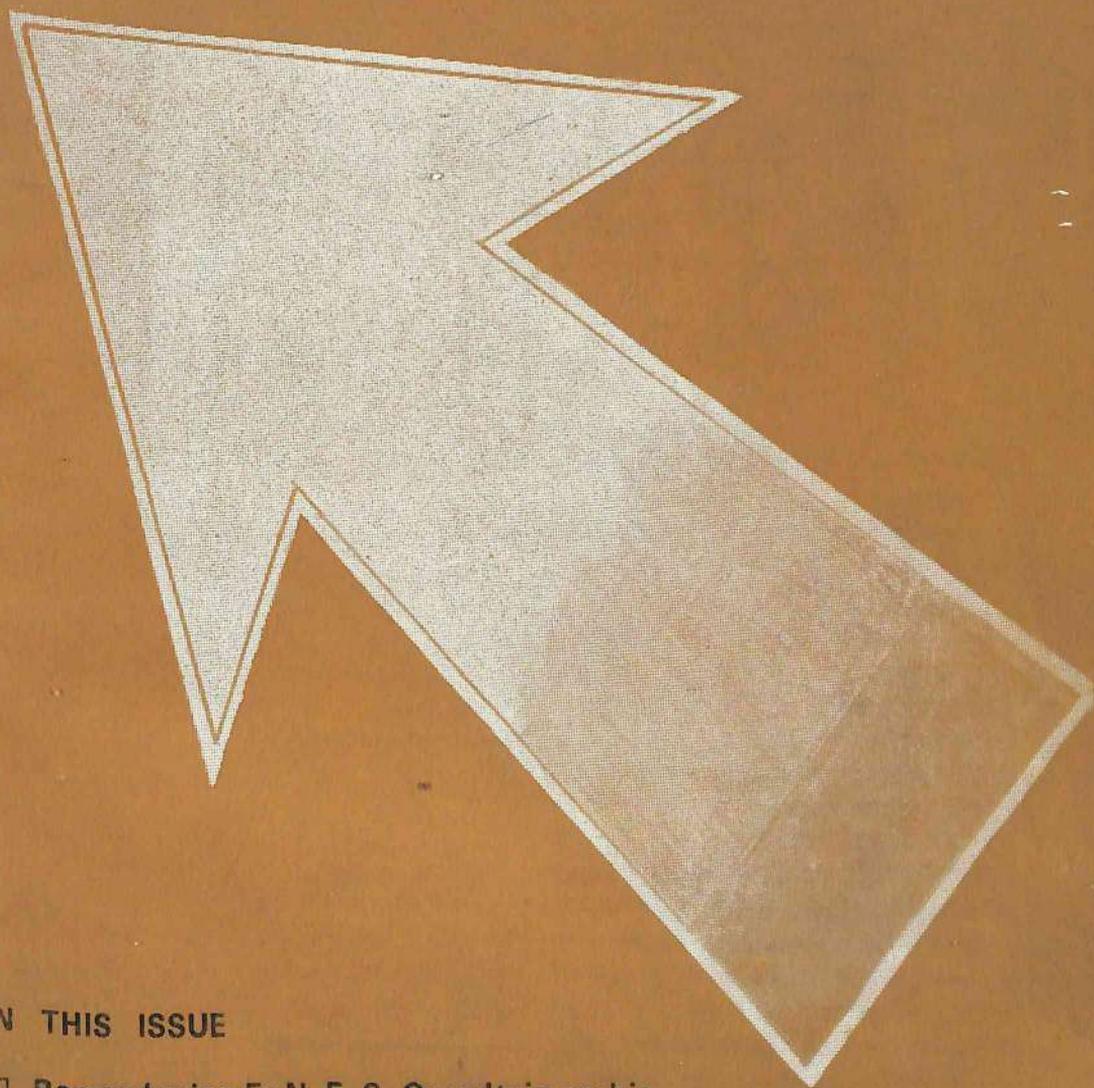
Indian Journal of ADULT EDUCATION

Vol. 44 No. 8 & 9

August-September 1983

*"All book knowledge is dead that does not
fuse with a corresponding life in the reader".*

—N. F. S. Grundtvig



IN THIS ISSUE

- Remembering Fr N. F. S. Grundtvig on his
200th Birth Anniversary

INDIAN ADULT EDUCATION ASSOCIATION



Indian Journal of Adult Education

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The 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.

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Published every month by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002.

Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

Guide to Indian Periodical Literature/Gurgaon.

SUBSCRIPTION

Rs. 25.00 p.a. within India ; U.S. \$ 10.00 p.a. Overseas ; Single Copy Rs. 3.00

Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Everest Press, 4 Chamelian Road, Delhi-110006.

Indian Journal of Adult Education

Volume 44 No. 8 & 9

August-September 1983

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Grundtvig's Concept of Folk Education

September 8, 1983, was celebrated in many countries in Europe and other continents as the 200th birth anniversary of Bishop Grundtvig, the Danish educational thinker whose philosophy of folk or popular education has inspired a number of countries all over the world, including India, to initiate residential adult education.

Grundtvig does not consider education as identical with formal intellectual training. He believes that men can become educated without being intellectuals and that intellectuals are not necessarily educated men. "Scholarship", he says, "is one thing and education and fitness for life is another."

Equitable distribution of fine resources in culture, leadership and wisdom, he believes, are the demands of democracy which cannot be met either by universal primary education or by raising school age for a few more years in the scheme of compulsory education. The liberal education imparted by the schools and colleges of the formal system of education, in his view, can only help a few persons to rise above the rank and file to join the privileged minority, but it cannot inspire them to remain with the common people to lead and guide them, achieving intellectual discipline and culture, and maintaining identity with them.

For the success of democratic government, Grundtvig deems it necessary to help people to learn to think socially, rise above the narrow loyalties and develop a sense of oneness with the nation. And for this, education for the masses ought to "nurture their entire mental and spiritual life, sharpen their intelligence, help them get their judgement mature, enable their hearts and make them alive to a taste for beauty and for a life that is in good taste." Such an education, Grundtvig feels, cannot be imparted in the formal system of education. Children and adolescents, the beneficiaries of the formal system, he

argues, need play or activity centred programmes, and do not have practical experience of daily life without which it is difficult to comprehend the complex problems of individual and collective life and develop the power to tackle them.

Complementary to this idea of "education for life" is the concept of residential education which Grundtvig advocated. Residential education, Grundtvig believes, not only provides an opportunity for fellowship and community living which raise the speed of educational process but also helps individuals to develop themselves in harmony with the demands of collective life.

Folk education, by the very nature of its objectives, demands flexibility and relevance to the students' life conditions, and is in disagreement with examinations and rigid curriculum.

Folk high schools in Denmark, the country of their origin, were originally designed for rural youth and concentrated on general education and personal development. But with growing industrialisation and urbanisation, they now serve as well the needs of the urban youth and industrial workers. Today in Denmark one may find a number of folk high schools with sufficient weightage given in their curriculum to one vocation or another. Now residential courses for adults are being organised to achieve such varied and diverse objectives as vocational upgrading, professional growth, international understanding, and the promotion of just social order, peace and harmony in the world.

Inspired by Danish achievements India also made efforts in 1950s to develop residential institutions—Janta Colleges or Vidyapeeths—on the model of Danish folk high schools. Today we have 14 Vidyapeeths functioning in the State of Karnataka under the auspices of a voluntary organisation—the Karnataka State Adult Education Council. There are a few residential adult education programmes for rural youth under the auspices of different organisations in some other States as well.

The focus of the Vidyapeeths in India has been on the development of rural leadership for the promotion of agriculture, rural industries, and dairy and poultry farms. The possibility of having such institutions for strengthening literacy and post-literacy programmes can also be explored.

Having Adult Education Centres or post-literacy and continuing education programme in all the villages is a difficult proposition. These can be had at the most in big villages. For the rest of the countryside we could organise at district headquarters short residential courses for the youth. Such courses could be organised either in the institutions established exclusively for the purpose like the existing Vidyapeeths or Janta Colleges or they could be organised by qualified staff appointed for the purpose in the premises of district schools and colleges during summer and winter vacations.

We hope that the National Committee on Folk High Schools appointed by the Indian Adult Education Association would give a definite shape to the ideas put forward here and suggest alternative strategies for organising short residential programmes for promoting post-literacy education.

—S.R. MOHSINI



Fr. N.F.S. Grundtvig (1783-1872)

Inaugural Address

His Excellency

Bjorn Olsen

Ambassador of Denmark

I wish to express my thanks to the Indian Adult Education Association for having invited me to address this gathering on the occasion of the bicentenary celebrations of the birthday of N.F.S. Grundtvig.

Apart from the writer and story-teller Hans Christian Andersen and may be the philosopher Soren Kirkegaard, there are not many Danes who lived around that period, two hundred years ago, who can still be said to be world-famous.

Further, it can probably be said that of these men Grundtvig was the one to exercise the most marked influence on Danish society and this influence conti-

The text of the speech delivered at the programme on 'Relevance of Folk High Schools to India' organised by the Indian Adult Education Association on September 8, 1983 on the occasion of 200th birth anniversary of Fr. N.F.S. Grundtvig and International Literacy Day.

nues to make itself felt today.

Four titles are necessary to describe this pioneer. He was a cleric, a historian, an educator and a writer. He lived to be a very old man. He died at the age of nearly 89, having been born in 1783 at a small vicarage in Udby, South Zealand, the island on which Copenhagen is located. Grundtvig himself also went on to pass theological examinations at Copenhagen University and eventually also became a pastor. He, however, often found himself in conflict with the established church.

In Grundtvig's lifetime the population in Denmark moved from being an ignorant peasantry, who were compelled to comply with the orders of the rich and the educated, to be alert and involved people who were able to form their own opinions and get them respected.

This development to a great extent

coincided with the nationalistic and democratic movements that in the previous century swept over Europe. In Denmark it resulted in the first democratic constitution being established in 1849, giving essential political rights to the majority of the population for the first time.

Grundtvig's primary belief, although he was a prolific writer of books and hymns, lay in the spoken word. He wanted communication and he realized that if the political reforms were to succeed education was necessary. And a new kind of popular education was what he advocated. Grundtvig had also been outside the rather narrow limits of Danish scholarly life at the time. He had visited, among other places, the Universities of Cambridge and Oxford.

He combined the more straightforward and committed education given there with the specific needs of Denmark. Out of this grew the idea for a folk high school. The first such school was set up in Denmark in 1844. Today we have about 90 of them, not all of them necessarily subscribing to Grundtvig's ideas but all the same they grew out of that inspiration.

It is important to realise that none of these are State schools but instituted by private people and groups and provided with grants-in-aid from the government, for the students' expenses for their stay at the school.

It is a voluntary education not aimed at examinations and tests.

This system has spread the world over. Educational experiments based on Grundtvig's ideas are being conduc-

ted the world over from USA to Africa. Also in India, as you well know, such a development has taken place, primarily with Danish assistance in the state of Karnataka.

It should also be remembered that the high schools coincided with a broader progressive movement that you may call a Danish cultural revolution 100 to 150 years ago. The call for enlightenment resulted in community halls being erected all over the country. They became centres for lecture meetings, libraries as well as for gymnastics and family celebrations.

This massive increase in education and the increased political awareness that went along with it enabled us to be much better prepared to meet the challenges that met us in the 1870's when international trade conditions took a turn for the worse in agriculture. Out of it grew the Danish Co-operative Movement. Producers' associations began to be formed from below so to speak, the first co-operative dairy was formed in 1882 but after only eight years there were 600 of them. Abattoirs came next, followed by many other areas of economic activity.

It cannot be doubted that we are celebrating a great man today. I am tempted to call him a Danish guru whose ideas have spread widely in the world. He unlike so many others had the good fortune to see the results of his work being introduced on a large scale in his own lifetime. He worked for the common good in activating the common man to a full realization of his potentialities. ●●●

Presidential Address

V. S. Mathur

President

Indian Adult Education Association

WE have assembled here this morning on the occasion of the bicentenary of the birth of one of the world's greatest educators, Mr. Nicolai Frederik Severin Grundtvig, who was born in 1783 in Denmark. His name and ideas have spread throughout the world. He was a creative genius whose teaching became a source of inspiration to much of the new life in Denmark that grew up with the folk high schools and in other fields of activity.

Grundtvig's influence can be traced not only in the specifically rural but in the many other phases of Danish life. He was a member of Parliament and of the Constituent Assembly. He stood for the abolition of all privileged suffrage, for free and equal legal proceedings, for the abolition of compulsory con-

scription, for the right of every farmer to obtain sufficient land to enable him and his family to live on it in a free and independent way, and for the development of a political democracy based on a free adult education embracing the whole nation. He fought for religious liberty and created a strong religious consciousness in many people. His disciples were inspired by a vision of Christianity which was not unworldly and a world that was not un-Christian.

The institutions of folk high schools of which he has been the chief inspirer and originator have commanded the attention of educationists all over the world. This movement has enabled the Danish people to rise "from ignorance and poverty to about the highest general level of education and well-being of all the peoples of the earth." In the words of an eminent English educationist, Sir Richard Livingstone, "It is the only great successful experiment in educating the masses of a nation. It has reached the very classes for which

The text of the speech delivered at the programme on 'Relevance of Folk High Schools to India' organised by the Indian Adult Education Association on September 8, 1983 on the occasion of 200th birth anniversary of Fr. N.F.S. Grundtvig and International Literacy Day.

we have done little or nothing. It has taught them to care for subjects like history and literature which seem remote from the man in the street. It has transformed the country economically, given it spiritual unity and produced perhaps the only educated democracy in the world."

The folk high schools have certainly helped to establish the social order which Grundtvig espoused—where few have too much and fewer too little. Speaking on the need for enlightenment Grundtvig said, "The sign of the times and events of the day show all too clearly that without such natural, gentle and salutary enlightenment, which has been shamelessly neglected everywhere, the hour will strike in all countries when the masses of the people who have been treated unnaturally and debased to the life of cattle, will and must, sooner or later rise like wild beast and rend asunder all that is human".

The folk high school movement was started a century back in Denmark. Grundtvig, the main spirit behind the movement, held "that prevailing higher education had given young people undefined impressions of a culture foreign to them and had taught them to neglect their own". He observed that the prevailing higher education rested on a system of examinations, which students were glad to take in the hope of "an assured livelihood in government service. He saw little love of culture for its own sake. There had resulted a caste of the educated and the masses of the country were left in ignorance to slave for them." The aim of the folk high schools, he said, "should not be examinations and an assured livelihood, but for each individual the development and enlightenment which bring their own reward." The aim of the school should be to find "the common universal

subjects to which the students want to devote their time because of their usefulness or because of the pleasure they give." Grundtvig insisted that there should be no examinations of any kind in the folk high schools, they were to teach things which are of common interest to the whole people.

The triple purpose of folk high schools was: First, to make students love and understand their national history, culture and art; secondly, to open their eyes to the wealth of spiritual life; thirdly, to help render the ordinary man fit for civic and democratic responsibility. Grundtvig declared: "I saw life, real human life, as it is lived in this world, and saw at once that for living a useful and enjoyable human life, most people did not need books at all, but a genuinely kind heart, sound common sense, a kind good ear, a kind good mouth and then liveliness to talk with really enlightened people to arouse their interest and show them how human life appears when the light shines upon it."

In the ideas of Grundtvig we may trace some influence of Rousseau but Grundtvig did not share Rousseau's fear of civilization. It has been suggested that perhaps Grundtvig learned more from Fichte's idea of a "school for youth", a school for the prospective leaders where "in full freedom, each individual opens into moral independence as well as into a strong feeling of fellowship and responsibility for the society in which he lives."

Youth, according to Grundtvig, was the proper time for enlightenment. The child, according to him, has first of all the right to be a child and the education given to children must be adapted to their needs. Nor is adolescence the proper time for such "social responsibility education", for, according to Grundtvig adolescent between 14 and

18 needs physical activity and familiarity with the work he may later have to do. But youth is the age of mental awakening when the great questions about life are asked. The soul of the full grown youth is far more filled with the questions than during the transitional years and it should be the task of the folk high school not to put questions, nor to begin or end with examinations, but to help youth find an answer to these questions.

The University Grants Commission under the distinguished chairmanship of Dr. S. Radhakrishnan and which also included educational giants like Dr. Zakir Husain had highly commended folk high school idea. Also the fact that the Danish Folk High School movement has not lost its vigour and enthusiasm over the past hundred years is an eloquent testimony to the strength and authenticity of the idea. With necessary variations it has been picked up by many other countries with gratifying results. No institution can be just

picked up from somewhere and grafted on another soil without modifications in the light of the prevailing economic and social situations and the peculiar genius of the people concerned. All I wish to stress is that the folk high school idea is significant enough to be studied as an educational technique of great merit and suitability for adoption in the developing countries. If we study this movement we can perhaps also get a better insight into how national and voluntary efforts can be meshed.

I may here mention that Grundtvig himself had perhaps dreamed of his idea spreading in this part of the world. In a remarkable poem he wrote about the people on the banks of the river Ganges, he indicates that his idea of popular enlightenment and development might indeed flourish here.

May I here announce that the Indian Adult Education Association has appointed a National Committee consisting of distinguished educationists to consider this idea. ●●●

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Grundtvig's School for Life

P. N. Shivpuri

I had the privilege of studying at a Danish folk high school and visiting various other folk high schools. I found that these folk high schools do not have any one clearly defined aim or purpose, they differ greatly both within the borders of Denmark and also from one country to another. However, one name which probably all the folk high schools would admit as being their most important and basic source of inspiration is doubtlessly that of Grundtvig, and this, in spite of their manifold variety, is not necessarily a paradox. On the contrary, Grundtvig would certainly have approved of this variation, having himself acknowledged that life itself being so varied, it could scarcely be less so for education of the adults.

Who was this man Grundtvig who influenced the ideas not only of the Danish people but of the world at large and even today after two hundred years of his birth is of importance for the students of adult education in democratic developing nations?

Nikolai Frederik Severin Grundtvig, the poet, preacher, politician, historian and educator was born at the parsonage of Udby in South Zealand in 1783 and died as Pastor of the Vartov Hospital in Copenhagen in 1872. He grew up in an old pious clergyman's home. About this he later wrote: "I had an old father who was a clergyman for more than fifty years, during all his days preserving the childhood faith, which is our baptismal confession, and he was one of the few, who grieved at the shocking unbelief, which in this time flooded the world under the name of enlightenment."¹

His father and mother educated him first through story-telling and hymns. Grundtvig regularly returned in the evenings to the parsonage when his mother introduced him to the stories from the *Bible* and the history of his own country. This education, which instilled in him deep love for the people of Denmark and strong faith in Christianity was supplemented by private tutors. He

was admitted at the age of fifteen in the Cathedral School of Arhus to be prepared for University education. The school at Arhus became to him the 'black school'. He later remarked, "The Latin School in much less than two years turned me into a cold, conceited and stunted person."²

To understand Grundtvig as a young man we must study the cross-currents flowing in his country at that time. According to the 1814 Act, Primary Education was made compulsory. The parents were required to teach the children either themselves, if they were qualified, which was rather seldom, or through a private qualified tutor at home or most commonly send them to schools. The pupils were supposed to be contacted by the teacher, according to this law, even after their confirmation age (14-15 years) for 'continuation education as well as acquaint them with the duties which their riper age and changed circumstances needed of them. But in practice this was done only by a few idealistic teachers.

After Napoleonic wars and wars with Britain it was necessary (after 1814) to stimulate the farmers from the lethargy induced by economic ruin. The capital of Denmark, as an English visitor commented, was 'a most melancholic deserted looking city, bearing all the marks of a decayed nation.'³

About 1824, as a counter result of the pessimism caused, because of the material losses suffered by Denmark, inward gains in the form of religious and patriotic signs began to take shape. This period was followed by rise in agricultural prices and more prosperity, with the result that common people vigorously engaged themselves in spiritual activities and the revival of the old Lutheran Christian movement.

The Constitution of 1849 had not

settled the relation of Upper and Lower Houses of Parliament. People had different views about politics and its effect on education and were complaining about politics entering into education.

The Danish-German wars, which resulted in 1864 in the loss of Slesvig brought forward a very keen sense of nationalism in the common people.

During 1848-63, England influenced the Danish people with the industrial revolution and laissez faire theories, culminating in an overall progress of the Danish economy. In the field of agriculture, improved methods of cultivation were practised, which resulted in increased harvest. Whereas craftsmanship also showed improvement, as a result of economic prosperity it blossomed into voluntary efforts on the part of the people for better educational conditions.

Grundtvig : the Educationist

Grundtvig was one among the young men who had heard Henrik Steffens' lectures in the autumn of 1802, as he was Steffens' cousin. Steffens' lectures and his own experience as a family tutor at 'Egelykke', a manorial estate in the island of Langeland, made him realise that reason and intellect were not everything, and that heart too was important. With this attitude he entered the University of Copenhagen. Regarding education of the young, the role of religion and its teaching he remarked, "Religion is not a learning subject, it must be spoken to the heart."⁴

Grundtvig's visits to England in 1827, 1830, and 1831 on State Scholarships helped him to mature his opinion on the education of his people. His ideas were moulded by the college life at the English Universities, and the fear

that democracy, which he saw winning all over the continent and which had begun to make its influence felt in Denmark of the 1830s, would end in the savagery and chaos of the French Revolution repeating itself. At a deeper level, however, his idea was founded on his views on the Individual and the Society, according to which schooling should be for life itself, that is, for equipping the individual to really live the whole of his life, giving him the actual ability to cope with it and take pleasure in it. He was also influenced by the ideas of Pestalozzi. He was of the opinion that in the education for the masses, there should be no examination since 'the old people torment the young with questions they cannot possibly answer from their own experience of life, but can answer by repeating the words of others'.

His observance of the free British institution instilled in him the idea that "the spirit worketh only in freedom", so he became a staunch believer in freedom for church, school and the people. He wrote: "The church expresses people's relation to the Diety, the State, relation to the human race, and the School, a relation to oneself."⁵ Referring to nationalism he said it is 'an invisible force, common to a greater or lesser degree to all those, who have a native speech in common'. Education was the advancement of understanding and according to him 'understanding comes only gradually by experience'. As such he held that instruction should knit itself to the home and the families. "He was all in for the education of the 'people', for which the preparation lay not in children's schools but in schools for adults"⁶. He believed "just as a man requires nourishment for the growth and unfolding of his body, he also needs nourishment for his spirit.

The latter is by no means of lesser importance than the former. But spiritual food can be received only when it is imparted in the mother tongue"⁷. According to him people required "fatherland education based on the mother tongue."⁸

The words '*menneskelig*', '*folkelig*' and '*fri folke-oplysning*' meant a lot to him. "*Det folkelige*' meant to Grundtvig not merely 'popular' in opposition to aristocratic', nor merely 'democratic' or 'national' in purely political sense. It signified the conscious fellowship of a people to a hidden but active life-force"⁹. According to Grundtvig, the education ought to be popular in the sense of its aiming at helping the ordinary individual to find a new meaning in life, which would help him maintain himself throughout his ordinary day-to-day life by giving him to realise the nature of his responsibilities. Man is a social being and even isolated individual is always a part of society, as such of the national life, which he referred to as *det menneskelige*. In the context of the 19th century democratic movement, the lines from Grundtvig remind one of the spirit of the people: "oplysning (enlightenment) shall be our delight though it concern but a rush. But first and last through the mother tongue, oplysning about LIFE." *Oplysning om livet*—enlightenment on the life of man—is a key phrase for understanding the teaching at a Danish folk high school. According to Grundtvig "a school must emerge from learning and maintaining vital connections with it, but at the same time it must be independent. Here real life and the present must assert their rights."¹⁰

Writing about the medium of education for youth he observed that the 'living word', the spoken word of the people could in a way unknown to

words on the printed page reveal the spirit and become the outward expression of personality. He wrote: "Dead are all letters, even if written by the fingers of angels, and dead is all knowledge, which does not find response in the life of the reader. Until the brain and the body have fully developed, and until life has revealed itself so completely to the individual that he can recognise it in description and felt a natural desire to be informed, not only mathematics but all intense brain work in childhood is killing."¹¹

He was of the opinion that "an eager heart and a desire for wisdom are the greatest things in the world." He advocated arousing intellectual curiosity to widen the mental horizon of the student rather than to impart information, "to give him a proper attitude towards life, not in the form of cut and dried philosophy but by helping the pupils to think themselves and to distinguish between the real and false values."

Grundtvig's Educational Ideas about Different Age Groups

He divided life in certain groups, and had educational ideas for each.

a. *Childhood—Age of imagination—upto 13 or 14 years of age.* Schools of those days were devoid of imagination and demanded cramming on the part of students. In the Grundtvigian Free Schools that were developed, the parents themselves elected the teacher and the teacher taught the children through stories. The schools did not lack in the teaching of the 3 R's,

b. *Adolescence—Age of Activity—14 to 18 years of age.* Grundtvig called this the age of activity. He was of the opinion that during these years young people ought not to be in school at all.

They ought to be kept at work from early morning till evening at good people's home, learning to be farmers or craftsmen. Round about 1900, Continuation Schools—Ungdomsskole, Efterskole—for this period of life were founded. The main focus of these schools is 'activities'. Therefore, the whole morning, from 8 to 12 o'clock, there is woodwork, of course, instructions are imparted in a pedagogic way. These schools also follow the Grundtvigian method of story telling. But it has changed from narrating historic saga to telling about the life of ordinary but interesting people.

c. *Youth—Age of Inspiration—18 to 25 years of age—*People can develop very well, but they will develop with the viewpoint adopted at this stage of life. Therefore, Grundtvig laid great emphasis on the education of this age group so as to give them inspiration. In 1832 he suggested 'folk high schools', or voluntary residential schools based on the 'living word', for this age. Community singing, physical exercise, talks on history, poetry, religion, literature, etc., were recommended by him as the curriculum for enriching the students.

d. *Manhood-Womanhood—The age of Deeds—above 25 years.* This is the age when men and women should be in the normal activities of life.

The religion, history and the nation were inherent in the pedagogical ideas of the elder Grundtvig, ideas which have made him popular both in Denmark and abroad. His first essay at pedagogy was an address in 1837 to the Norwegians on the desirability of a Norwegian People's College and the possibility of a Scandinavian University. It was soon followed by his plan to erect a 'School
(Continued on page 21)

Grundtvigian Philosophy : A Historical Perspective

Finn Slumstrup

DURING the first half of nineteenth century Danish cultural life was enriched by the emergence of two personalities who are still world-famous today : the philosopher *Soren Kierkegaard* (1813-55) and the writer *Hans Christian Andersen* (1805-75). Denmark also produced notable names in the history of natural science. But the personality who probably exerted the most marked influence on Danish society during that period and who has continued to affect Denmark to this day is not widely known internationally : he was the cleric, historian, educator and writer *Nikolai Frederik Severin Grundtvig* (1783-1872).

It is remarkable that four titles are necessary to describe this pioneer figure. He achieved so much that many people have thought him to be an aberrant visionary. He passed through so many phases that for over a hundred years scholars have been debating when he was most truly himself.

It has to be admitted that Grundtvig himself gave the scholars one paradoxical sign-post after another—no one has emphasised more strongly than he that the spoken language, the *oral form*, is the only really effective means of that *communication* between human beings that brings us our most vital experiences—but that did not hinder him from becoming the most productive writer yet on Danish history. More than any other it was he who gave impetus to popular movements and motivated thousands of momentous meetings all over the country; but he himself was an extremely studious man who was really happiest when he was at his desk.

The whole of his life and fortunes present a huge paradox : during World War II and at other crucial times Grundtvig's hymns and songs have proved to be a vital means of support for the Danish people : but in his lifetime he experienced a reaction to his hymns that grew to be such a bone of

contention that in 1826 he retired from the ministry because he was forbidden to use them at church services.

But let us try to find some explanation for these paradoxes.

Ceaselessly involved

At the time of Grundtvig's birth in 1783, Denmark had been an absolute monarchy for over a century. It was a country without any big towns apart from Copenhagen, and with a population consisting chiefly of poor peasants without rights, who could neither read nor write. When Grundtvig died as an honoured and esteemed man in 1872, the country, according to the standards of the day, was very democratic with free election to the *Rigsdag*, a country with rapidly growing towns and the beginning of industrial development, but still a society most of whose members lived in the country.

It was during Grundtvig's childhood years that major upheavals began to gather momentum, when the events in Europe also affected the absolutist kingdom of Denmark. The most significant consequences were a series of agrarian reforms, of which the most important was the abolition of adscription in 1788.* The repeal brought an enormous increase in personal freedom to the majority of the people and was soon followed by substantially improved financial prospects for the growing class of independent farmers.

The political reforms were accompanied by improvements in the sphere

* Adscription: statutory enactment of 1788, forbidding the male members of the population to move away from the estate where they were born without permission from the landowner. The age limits were originally 14-36 but later extended to 4-40. This secured a cheap labour force for the landowners during the prevailing agricultural crisis.

of enlightenment and education. Thus in 1793 the Royal Library was made open to the public, but the most important development proved to be the King's establishment of a substantial education committee in 1789. After many years of deliberation the work resulted in the introduction in 1814 of laws for obligatory school education. This legislation signified that it was now the aim of the state to ensure that all its subjects, regardless of class or geographical situation, should learn to read, write and calculate and be taught the rudimentary principles of Christianity.

These reforms stand as monuments to the Age of Enlightenment with its enthusiasm for reason, but even before, for instance, the educational reforms came into operation, the intellectual climate was undergoing a marked change. Romanticism came as a surge of inspiration from Germany as early as the very first years of the nineteenth century—but far into the century the ideas of enlightenment continued to be important elements of the growing popular movement's battle to break the hold of what has been called *mental serfdom*.

Thus in Grundtvig's lifetime the population moved from being an ignorant peasantry forced to comply with the orders of the rich and the educated to an alert and involved people who were able, to an increasing extent, to hold their own opinion and have that opinion respected.

But if the people had gained much more power, geographically, on the other hand, the country had greatly diminished: at the Vienna Congress in 1814 the resolution was passed that Norway, ruled by the Danish crown for more than four centuries past, should unite with Sweden: and after a war in

1864 Denmark lost Schleswig and Holstein to the kingdom of Germany, whose strength was increasing under Bismarck.

Grundtvig involved himself ceaselessly in all the changes with an energy that was to be of decisive importance. It was natural for him to follow in his father's footsteps and become a clergyman, but it was never enough for Grundtvig to work for the church. He was so deeply involved in his time that he had to take an active part: if Denmark were to emerge safely from all the vicissitudes it was vital to realise what was held in common by all Danes, what it was that kept the people together and conscious of themselves.

The Danish genius

In Grundtvig's opinion, history was the drama in which we can find the knowledge of what it is that we have in common as people. It is through history that the Danes can apprehend what is especially Danish, the Swedes what is especially Swedish, the Germans what is especially German—and so on. Grundtvig was a universal historian. He believed that God had given every separate nation a particular role to play in the whole work of creation. Grundtvig's idea of the task of the Danish people within this comprehensive vision has been important in aiding the Danes to understand themselves.

Grundtvig several times used the expression that the Danes were God's Little Ones (*Vor-Herras lille Aferte-Folk*), by which he meant that it was the Danes' mission to show how much can be achieved through loving kindness in this world! Grundtvig was completely convinced that his love for the Danes and everything Danish was overwhelming. On the other hand, he also thought that one of the Danes' worst failings was their exaggerated enthu-

siasm for everything new from abroad, while semi-apologetically despising their own.

Phrased thus briefly Grundtvig's view may perhaps seem back-handed. But imbibed by the people through his hymns and songs Grundtvig's vision became a part of the Danes' cultural heritage in such words as: We were not created for grandeur and storm. It serves us best to the earth to hold firm (*Vi er ikke skabte til højhed og blæst. I ved jorden at blive det tjener os bedst*), or: If our mother tongue does not strike home to a T, Yet it melts the heart than foreign tongues may (*Traeffter vort modersmal ej pa et har, I der smelter dog mere, end fremmedes sler*).

Another area of Grundtvig's historical work that has exerted influence is his studies of myth. From the scholarly viewpoint his mythology of 1808 is considered to be the most important, but the most popular work was the mythology of 1832. It was with this book that Grundtvig came to the conclusion that the ancient myths can be of direct use. For they are witness to that which links modern Danes with ancient: what, as it were, they have in common with their forebears right back to times before the introduction of Christianity.

Grundtvig used a special expression, *Sindbilled-Sprog* (Symbol-Language) to describe what is characteristic of the Danes and the other Scandinavians for all time. At times this view has been adopted by a number of folk high school leaders, and this brings us to another aspect of Grundtvig's many-sided achievement.

The folk high school

Grundtvig's career followed a very tortuous path. For over the first fifty years of his life he frequently changed posts. Not until he became pastor of

Vartov at the age of 55 did he settle into a position that he filled for the remainder of his life.

During the preceding decades he had only periodically carried out his priestly function, and then other activities played a secondary role. Conversely, during the periods when he was without a clerical post he concentrated not only on historical studies but was also energetically concerned with the necessity to procure education for the people. This aspect of his work was especially intense in the 1830s, when Denmark took the first steps toward democracy and the King introduced in 1831 advisory assemblies of the estates of the realm: representatives of the nobility, the clergy, the commonage and the peasantry were to assemble at four different places in Denmark every other year to present their advice to the King.

If this experiment went well—not least for the peasants, who were still receiving only rudimentary education—a new kind of popular education would be necessary, said Grundtvig. It was just at this time that he discovered a far more straightforward and committed type of instruction at the English universities of Oxford and Cambridge than the kind he was familiar with at Copenhagen.

It was through this interplay of national needs and English inspiration that Grundtvig's ideas for a *folk high school* took shape. He formulated this plan in a series of writings throughout the thirties and forties, and he became especially obsessed with the idea that the state ought to establish a high school at Sor, south of Copenhagen.

However, nothing was to come of this. The state has never established any folk high school. But since 1851 the state has, on the other hand, provided support for many folk high schools

instituted by private groups to be run all over Denmark, and since 1869 it has provided grants-in-aid for the students' payment for their stay at a folk high school. The first high school was set up in 1844 at Rodding in North Schleswig, and it was the increasing tension there at that time between Danes and Germans that resulted in Grundtvig's idea being tried out for the first time in that particular area.

Students at the folk high school are committed to exploring what we have in common as human beings. But the very fact that it is *mutual* precludes its inclusion in an educational structure in which the teacher is elevated above the pupil and knows all the answers. Each individual pupil has a human life in as full measure as the teacher, a life that is unique and at the same time a part of the great fellowship of the people. Therefore in a high school there cannot be examinations or tests, either before entry to the school or at the end of one's stay. Grundtvig was convinced that curiosity and the desire to learn are the only forms of motivation of any value, and they can only develop in freedom. You cannot force anyone to be curious.

The folk high school should be a place to which young adults come of their own free will, and where in company with their fellows and teachers they can work together on Danish history and literature, on the concerns of society—that is to say, history in the making—and on what they might otherwise agree to be appropriate. Grundtvig never drew up a fixed high school syllabus, but reiterated again and again that it should be *for the mutual good, liberal and voluntary*.

There are above 90 folk high schools in Denmark today, more than at

any time previously. They do not all consider themselves indebted to Grundtvig, but he is acknowledged by all to be the original inspirer of the schools.

There are folk high schools in the other Scandinavian countries as well, although it is only in Norway that Denmark has been followed to the extent that the schools do not provide qualifications in the educational system as a whole or hold examinations. Likewise in other European countries, in the USA and not least in Tanzania, educational experiments based on the folk high school ideas have been and are being made. It can hardly be doubted that to the extent that Grundtvig has an international reputation at all, it is in the field of the high school concept.

The co-operative movement

Although the first high school was established in 1844, more than twenty years were to pass before the high schools were to become a significant influence.

After the loss of Schleswig-Holstein in 1864 it was as if a wave of new energy flowed over the now diminished nation of Denmark. In the course of this wave the number of high schools was more than doubled so that by 1870 there was a total of 52. While there were 729 high school pupils in the winter of 1865-66, the number three years later had increased to 2,072.

But the high schools, were part of a larger progressive movement that has been called a *Danish cultural revolution*. The wave of enlightenment spread out from the high schools like rings in water, while simultaneously agriculturists rejoiced in good prices for both grain and livestock. The high school idea of educational public meetings spread from

region to region, and *community halls* were erected. These buildings began to shoot up from 1870 and became important centres for lecture meetings covering every possible subject from politics to debates on agricultural topics to discussion of religious problems. The centres were also used for gymnastics, family celebrations and so on.

It was in the same period that those gaining their livelihood from the land, and the industrial workers, the two groups that were establishing a firm place for themselves in the still frail democracy, acquired organisations. The United Farmers' Party was founded in 1870, and it became first and foremost the political rallying ground for smallholders and owner-farmers, that is to say, the country population. In 1871 the Danish section of the First International was instituted in Copenhagen, thus bringing socialism to Denmark in earnest.

The massive increase in education and the inception of organisations was to be the means that enabled Denmark to meet the challenge posed in the mid-seventies when trade conditions took a turn for the worse for agriculture.

During the foregoing twenty years agriculture had organised its own financial institutes and established other forms of economic collaboration, but these institutions could do nothing to avert a crisis caused not least by the fact that rail and steamship transport made it possible for the USA to export grain to Europe in such quantities that prices were forced down to rock bottom.

It was necessary to think afresh, and now came the realisation that the Grundtvigian education wave with its marked emphasis on constantly seeking for solutions that chiefly promote the common good held even more potential. The reply to the challenge was to be

increased improvement in products with the aid of new techniques, an enormous expansion in stock production and solidary collaboration in co-operative societies.

The co-operative movement originated in England. The first co-operative supply association was set up in Denmark as early as May 1866. By 1883 the country had 137 of these *consumers' associations on a co-operative basis*.

It was at this same time that agricultural co-operative societies, that is *producers' associations on a co-operative basis*, began to spring up alongside the co-operative societies. The first co-operative dairy was established in the summer of 1882 at Hjedding in West Jutland, but only eight years later the country could boast over 600 co-operative dairies, and by the turn of the century the number had risen to 1,029. Influence in the societies was democratically apportioned: votes were *for heads, not head of cattle*.

Likewise, during the 1880s co-operative abattoirs were established one after another, and here again the ideological basis was expressed in such code words as *independence, autonomy and personal responsibility*.

It was not a question of the Grundtvigian high schools giving direct encouragement to their pupils to go back to their farms and set up co-operative societies, and not at all to actively enrol in the Farmers' Party. The old high school leaders were extremely cautious about becoming politically committed. But it was their wish to teach their pupils independence, and devotion to the common good. By showing that life was worth making efforts for and rich in possibilities they stirred the young people to put their initiative into use after their stay at high school, and many

pioneers of the co-operative movement found their inspiration at a high school where Grundtvig's portrait hung on the wall of the lecture hall.

Democracy above all

The high school leaders had inherited their caution in the face of party politics from Grundtvig himself.

Originally he was an enthusiastic devotee of absolute monarchy, because he felt that only an authority able to survey the social system in its entirety from the exalted position of a father of his country will be able to ignore the various groups' personal interests and secure a social system that benefits the whole to as great a degree as possible: Then have we progressed far in wealth/ When few have too much and fewer too little (*Da har i rigdom vi drevet der vidt, nar fa har for meget og foeree for lidt*). wrote Grundtvig in 1820, and then it was not democracy but absolutism that should secure this distribution of prosperity!

But when he saw democracy ploughing ahead with historical inevitability he involved himself with his customary energy and, as has been noted, made it his chief aim to include the weakest element, the farming community, in the new benefits. But he remained particularly sceptical of the parties. How could they avoid joining battle for the advantages of specific groups at the expense of the whole, he asked.

Grundtvig did become actively involved in politics himself. But he did not join any party, so that he was elected for his own qualities in a political climate in which the party organisations were far looser and more informal than today.

It is characteristic of Grundtvig's development that when as a very old

man he had himself got elected to the *Rigsdag* for a final session, it was in order to fight, with all the energy he could muster, against a constitutional proposal (which was in fact passed), that he felt represented a curtailment of the democracy secured by the people in 1849.

Grundtvig's work as an active politician made its mark above all on that liberal aspect of school and church life that he found so essential, quite simply because he became more and more convinced that in intellectual and spiritual questions every form of prohibition is bad. It is only in freedom that we can explore the mystery of human life, that for Grundtvig could never be fully explained in parliament or the high school, but, on the contrary, in the church.

A broad national church

Experience has shown that it is very difficult for foreigners to understand the importance of Grundtvig's influence on church life in Denmark. Perhaps the key Grundtvigian terms *freedom* and *the common good* may also be of help here.

During the 1820s a strong secular movement developed in Danish religious life. After the peasants were able to read the Holy Scriptures for themselves they were in a qualified position to rebel against the dry and rationalistic preaching that the church meted out to them. It did not impart any feeling to them of the incredible fact that God loves humankind. As Grundtvig time and again came to experience ban after ban within the confines of the established church, he felt more and more sympathy for the strivings of these secular movements.

Originally he had called for the expulsion from the established church of those who did not share his own inter-

pretation of Christianity. This view was expressed most strongly in a violent confrontation with the leading theologian of the day, Professor H.N. Clausen, in 1825-26. However, this confrontation brought a serious defeat for Grundtvig. After this he changed his tactics and demanded the right of the minority — himself and his adherents, for instance — to break away from the established church. But as the necessity for popular and national community became increasingly important to him he came to deplore any form of breach within the church and firmly adopted the view that the ideal was essentially a broad *national church* allowing of a great deal of latitude, in which the various interpretations could exist in contiguity subject to two vital freedoms. First, the individual citizen's right to release from the obligation of attending services in his own parish church if he felt himself at odds with the minister, and to be free to attend whatever church he might choose. This right also included the eligibility to receive the sacraments with a civil element, such as marriage. But, if on the other hand the citizen was to have this freedom the minister too must have freedom to preach the gospel and administer the sacraments in the manner he felt to be most correct.

Grundtvig's opinion — that he put forward himself in the *Rigsdag* after the introduction of the democratic constitution in 1849 — won the day, as far as the liberty of the citizen to choose his priest and the pastor's liberty to preach the gospel were concerned. But as regards the rituals, the ministers of the Danish established church have little opportunity of diverging from the fixed norm.

In his search for what we all hold in common Grundtvig did not limit himself to what was common to all Danes — that was his brief as an educator. As a the-

ologian he was deeply concerned with what *all Christians have in common* in the past, the present and the future.

He gradually came to see that this was not the *Bible* (Jesus and his disciples did not know the *Bible*, after all), but that the common property lay in the *Sacraments*: the cornerstones of divine service must be *Baptism*, since Christians have always baptised those who believe, and *Holy Communion*, since that had been instituted by Christ himself.

This powerful emphasis on the importance of baptism and communion parallel with *hymn singing*, in which Grundtvig, after *Thomas Kingo* (1634-1703) and *H. A. Brorson* (1694-1764), became the third giant of Danish hymnography, point to a characteristic element in that atmosphere of liberty Grundtvig played such a great part in creating.

Life is for living

Quite possibly the reader will suspect that Grundtvig did not find any conflict in acting as priest one moment

(Continued from page 13)

for life' in Sorø. Grundtvig wanted to abandon the programme of the classical *Gymnasium* and establish a school of 'the living word' that would do more to fill the needs of young people in daily life. His ideas lay fallow for a decade before they were tested by Christian Flor and Kristen Kold, who established the 'folk high schools' along the lines suggested by Grundtvig.

At these schools thousands of young people have learned to appreciate their country's culture, history and literature. Grundtvig has thus contributed substantially in making Denmark one of the highest literate nations that it is today.

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and educator the next. Both were aspects of the same concern, just as Grundtvig the poet used both hymns and songs to illustrate this concern: our striving to gain as much understanding as possible of this puzzling but wonderful human life that we live in community with each other.

Grundtvig was convinced that the mystery of existence cannot be solved through speculation or meditation. The insight it is granted us to achieve comes while we are living our life. We are to *live* that life, and live it in such a way as will lead to our own development and to the benefit of all.

If we do that, then we can conclude, as he himself did in the very last lines that he composed three weeks before he died, that: 'Whether the span of life be short or long, / It is for yield, and for the people's good: / The day that's well begun is closed in goodness, / And glows as beautifully in its evening hue'.

(Courtesy: Embassy of Denmark)

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(4) V. Gronbak, *Psyko*... *teorier hos Grundtvig*, page 4 is very

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(8) Grundtvig's *Erindringer*, page 142.

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Folk High Schools for India

S. C. Dutta

STALIN during the formative period of the Soviet Union once said that revolution is not a commodity which can be exported. He was right to an extent, but ideas have wings and can influence people to strive for change. Grundtvig, whose 200th birth anniversary was celebrated on September 8 this year, reminds us of many ideas which he contributed with far-reaching effect on the socio-economic and political conditions of Denmark. Grundtvig had left an indelible mark on the history of nascent democratic Denmark of that period. His ideas gave birth to democratic ideals of Denmark but the instrument was the folk high schools which he helped to establish. The drive on these folk high schools consolidated democracy, and democratic ideals and traditions in Denmark.

Enlightenment, education for citizenship to give free electors a sense of their new tasks and responsibility, nationalism and humanism, were some of the ideas preached by Grundtvig. Once he proclaimed about "a school that would rise from the life of the people and whose sole task should be to act as its interpreter and inspirer." He opposed Protestant-Latin schools and advocated

teaching in the mother tongue. He advocated that education and efficiency for life must come from a new school where "our country's natural and historical qualities expressed in real life and in the demands of the present time" became the main point. Such a school must emerge from learning and be independent, but based on the needs of the present life. Through this education, people would get in touch with science and conversely science with the people, resulting in the people's enrichment.

Grundtvig warned, "If schools are not reformed, so that from being a *grave* they become a place where life can *grow and mature*, all I can see is that revolutionary death struggle will sweep the new democratic world and wipe out both the learned and the unlearned". This warning is of great relevance to us. We must prevent our schools from being a *grave* and convert them into centres where people can *grow and mature*.

Another prophetic statement of his to which if we had paid heed at the time of Independence, would have helped us to avert much of the moral, social and economic crisis in which we are engulfed

today. Provincial Advisory Councils were set up in Denmark in 1934 as a first step to the setting up of a democratic government. In his first folk-high school pamphlet written in 1936, Grundtvig said that "education for the common people must necessarily go hand in hand with the councils, and it must not be given in a boy's school, but in a school for adults, and it must aim at giving its pupils the training and enlightenment that is desirable both among the members of the councils and their electors". How I wish we had devoted more funds and energy to the education of adult men and women immediately after our Independence. Education for citizenship and responsibility should have been our foremost task after we enfranchised our adult population and gave them the right to shape their future and govern themselves.

The names of Grundtvig and Christen Kold appear side by side in the history of folk high schools. To these two names should be added the name of Peter Manniche. I had the good fortune of meeting him when he visited India and was also his guest at the International Folk High School in Elsinore in 1954. During these meetings we had an opportunity to discuss about the Indian version of the folk high school, which to some extent can be found in Karnataka, Gujarat and one city of Rajasthan. Grundtvig conceived the idea, Kold created a school and Peter Manniche gave it an international character by engaging international staff and admitting international students.

In 1849, the people of Denmark had achieved freedom and time came for Kold" to work through the school with the world so that all the Danish people could be lastingly inspired." Kold said that young people were in need to be enlivened and enlightened. The first

thing was to enliven them. This in nutshell was Kold's view of teaching.

In 1921, Peter Manniche started the International Folk High School at Elsinore. The basic idea of the school corresponded closely to the idea propagated by Grundtvig in the 1830s. "Grundtvig then believed that the success of democratic government would depend on a new type of school where young people learned to *think socially*, were influenced against narrow loyalty to parties and led to a sense of oneness with the nation—Manniche's view was that the time had come when the nations should meet and experience a fellowship that transcended differences of nationality and through a study of international relations be strengthened in mind and will to think supernationally". (John Novrup)

In India, in spite of industrialisation, abolition of landlordism and planned economy for the removal of poverty and inequality, there is a need for schools whose aim would be to rouse their pupils to community-consciousness, and to open for them a life dedicated to the service of their own nation and to humanity as a whole. I will try in as few words as possible to spell out my ideas about the folk high schools for India, keeping in view the high ideals of Grundtvig. However, it is very difficult to transplant an idea or an institution *suo moto*. The entire history, geography, characteristics of the people, their ethos and their milieu have influence on an institution. So was the case in Denmark. Grundtvig, Kold, Manniche were able to accomplish what they did because of the peculiarities of Denmark, Danish people and the objective realities of their time. In India many innovations could have been introduced in the wake of Independence but we missed the bus. Another problem is our gigantic size, and

the forces for decentralisation are weak. Having been the inheritors of colonialism and feudalism, the vested interests and the ruling elite are not prepared to even experiment with decentralised pattern of education. Everything we wish to do must be on a nation-wide scale. The needs, requirements, peculiarities of the local people and communities are not taken note of and no diversified pattern is allowed to emerge, though, this is what Gandhiji preached. However, the crises through which we are passing have made thinkers and patriotic people give some thought to our educational system, because education is the key to our development. "Enlightenment" is the key word, "Citizenship Development" and "National Integration" should be the other two ingredients of our educational policy. Vocational training is another. In rural areas, a large number of people are unemployed. Marginal farmers and landless labourers get two meals a day for six months in a year. About their living conditions the less said the better. But the expansion of educational facilities, brought a large number of people belonging to lower middle and poor classes to the school. The number of first generation learners is on the increase. The present-day educational system being irrelevant to their needs and requirements, a large number of rural youth are unemployable and therefore unemployed. This position needs to be rectified. The educated rural youth should be brought to an institution and imparted training and education to become productive, alert and active citizens.

In rural areas, apart from training in modern means of agricultural production, it is necessary to give training in producing goods for which raw material is easily available in the area. Vocational training is necessary to enable young

men and women to have alternative source of income. They should be, through dialogue and discussion, encouraged to think about the objective reality in which they live. Attempt should be made to change their social attitude and behaviour towards their fellow-beings. Faith in one's ability against fatalism should be inculcated. Narrow caste considerations should be eschewed. In their day-to-day life during six months' residence spiritual and human values should be inculcated, so that their belief in democracy as a way of life is strengthened. Importance of collective and co-operative action needs to be ingrained in the minds of the youth. A sense of social responsibility, democratic values, and qualities of good citizenship need to be practised in these institutions. Above all, training in leadership should also be the responsibility of these institutions termed as Vidyapeeths, Lokshalas, Janta Colleges, and People's Colleges in different parts of India. Vocational education, education for democracy, social responsibility and citizenship, for transfer of technology to rural areas and for creating scientific attitude among men and women should be the pillars on which the edifice of folk high schools in India should be built.

In urban areas also, there is a need for such institutions. Trade unions in cooperation with the Adult Education movement can and should set up folk high schools so that young men and women living in slum areas and resettlement colonies could be educated for better living. A socially thinking, community-conscious, active and productive citizen is the need of the hour. Let us apply our energy and resources to achieve this task. On the birth anniversary of Grundtvig let us take pledge to achieve some of the goals envisaged by him.



On the Development of Fellowship and Personality in Education

Peter Manniche

WHILE in modern teaching much prominence is given to the advantages of individual methods, and personal study is considered the best and most natural way of learning anything, more and more stress is laid on the desirability of giving education as far as possible in fellowship, with the development of the individual in harmony with the demands of the whole as its aim.

This may have many causes. The growth of the population and especially of the great urban communities is one of them. The extension of human rights is another. It is now no longer a small upper class, but practically all the citizens of the country that have got joint responsibility for the administration of society, and with this an increased interest for the life we have in common. The division of labour has perhaps been

of even greater significance. Even the smallest object in everyday use is the product, not of a single worker, but of the joint labour of many persons. In many ways both the individual and society are led to subject themselves to the demands of fellowship and to place education in the service.

Young people growing up in opposition to home and society

Education determined by the demands of society is of special importance for young people from 14 to 18 years of age—precisely, perhaps because at that age they begin to protest against society. In early years the human being must be allowed to remain a child. Education must be adapted to the child's world. Home is his world. He still lives in the enjoyment of the moment. He does not see far into the future, makes few plans, and is not full of impatient expectations.

This article was first published in the April 1977 issue of *Indian Journal of Adult Education*

But young people are so, after the age of confirmation. As a child the human being could rest, and grow while resting. But in the years of transition young people begin to gather experience from their own observations and seek for tangible expressions of the realisation of their ideals in everyday life. It may happen to them as it happened to Victor Eremita (one of the chief characters in the portrayal of the aesthetic standpoint given by the Danish philosopher Soren Kierkegaard) when his knowledge of reality plunged him into deep disappointment. "When I was young, I forgot ...to laugh. When I grew older, when I opened my eyes and looked at reality, I began to laugh and have never stopped since. I saw that the meaning of life was to get a living, its aim to become a leading citizen ; that the rich delight of love was to marry a girl who was well off ; that the blessedness of friendship was to help each other in financial difficulties ; that wisdom was what the majority took it to be ; that inseparation meant to make a speech ; that courage meant daring to be fined ten 'rigsdaler' (Crowns) ; that kindheartedness was just saying 'Good health !' after a dinner ; that it was veneration for God to go to the altar once a year. I saw this, and laughed." But it was not the merry laughter of childhood. There is bitterness in his laughter. Idealism has not deserted the young man, but it has been separated from reality by a great gulf. The disappointed idealist keeps himself up by laughing cynically.

For the majority of young people this disappointment is naturally less conscious than for Soren Kierkegaard's Victor Eremita, and they cannot express themselves with his burning clarity. But there are points of resemblance. Their critical sense has been awakened, and finally, all too often, they cease to trust the

older generation. They no longer confide to their parents the things that are nearest to their hearts. If they are of a nervous disposition, their relationship to their parents can easily become one of continuous conflict ; it is hidden as a rule, but more or less deep down in their subconsciousness many young people have the feeling that their parents do not really understand them at all. It is in this state of mind that so many young people become anti-social but note that this happens if they have not become engaged soon enough in productive work and gradually learnt to regard themselves as active members of society.

Grundtvig fostered a sense of national fellowship in the second half of last century

It was fortunate for Denmark that its great poet bishop Grundtvig stressed so strongly the importance for adolescent boys and girls of practical work in the houses of good citizens, in workshops or on farms. He made the people conscious of the nobility of physical labour. Danes who give lectures about this country in other parts of the world soon find that what foreigners, especially in Asia, are most anxious to hear about are the Danish continuation schools and folk high schools, because these contributed to the creation of a popular culture which did not attract the interest of young people away from practical life. Grundtvig's folk high school was intended, not to teach young people to despise physical work, but to send its pupils back to farms and workshops with an increased interest in their life work there and a clearer understanding of their duties as citizens of a community.

The folk high schools and also—not long afterwards—the continuation schools ("the practical schools for youth") came into existence after the

rise of industrialism. In England the rise of industrialism had brought with it a sharp division between hand workers and brain workers. "We prefer that one man shall always work with his brain," said the great Englishman John Ruskin around 1860. "And we call one an 'educated' man and the other a 'worker,' but in reality they have both become exhausted or whose minds have become inactive because of this one-sidedness". True education, in Ruskin's opinion, means not only making the "brain quicker, but also making the muscles stronger, the blood warmer, the heart more tender, and giving to the whole personality the security and peace that follow from having a right relationship to God.

When industrialism began to penetrate into India, it was especially the influence of Ruskin which led Gandhi to warn his people to be on their guard against a one-sided "machine culture" and against an excessively bookish education. This tempts our young people, who have sought and received a higher education, to break the bridges and leave the social level within which they grew up, to adopt luxurious ways of life and lose all contact with the social class which their education ought to fit them to raise up, instead of raising themselves up and away from it.

Gandhi founded "Basic Education" with which many of India's educationists have been and still are concerned, and which consists in making practice in practical subjects the basis of the school's activity. By this Gandhi did not mean that intellectual activity should be ignored in education. But it should be related to acquiring some practical ability and to practical life.

And now our school in Denmark

Just as a nation which practises

religion only on Sunday, or on the occasion of special festivals, is not religious, so it will never be educated, even if it fills the country with schools, if their influence does not extend into practical life. The need to include practical subjects in education—which is being increasingly done—does not imply that for this reason no regard should be given to theoretical instruction. But this must as far as possible have life in society in view. Social studies as a school subject acquire a fresh actuality by being studied in the light of development of a particular town or district. Geology or botany, as educational material, can make use of local phenomena, observed by the children themselves. World history is naturally linked up with the interest in international problems which has been aroused in the present period of crisis. Teaching about Christianity must seek for the forms in which the principles of Christianity can be applied in modern life. Foreign languages are, among other things, a means of enabling us Danes to understand foreign peoples, including the great coloured races, who have seen and felt and said many things which it would be good for us, too, to understand. They are faced with problems similar to our own, but look at things in a different way, because their presuppositions are different, but for that very reason we can be helped to understand a little more of what the whole truth is.

The development of personality

All that has just been said about having regard for society in education requires, nevertheless, a strong corrective: regard for the development of the individual. But before going into the reasons for this in more detail, it is fitting to give a warning at once against a cult of personality. For, too many people go around full of their own personality and give offence everywhere. One is

certainly not educated in good morals by constant repetition of moralising reflections on individual development. There is a place for these—but in special situations, when there is a favourable opportunity for exercising a real influence. A pupil who carries out a task conscientiously and by means of self-help, becomes better educated thereby than one who listens passively to moralising instruction. A direct consideration of the matter might therefore almost cause us to go to the other extreme and say that the only important thing is to have the pupils' work well organised.

The problem of moral education could then be reduced to a series of concrete questions of purely organisational nature: how is the pupils' playtime organised? How is their work organised? What should be the content and the limits of their own organisation of their leisure time? And so on. From this point of view the development of personality is not the goal, but the result—or even the form—of the pupils' work; one may indeed be tempted to say that education is only the means by which a society remains itself. However, deeper experience and more thorough consideration show that such a standpoint is untenable.

That which gives value to a social entity is the spiritual world of which it is the bearer. We are only in position to become full members of a profession, a class, a nation or a state to the extent to which we make our own the cultural values which these possess; but science, art conceptions of society and of justice, religion and all other cultural values do not live in buildings or books, but in living persons, and the individual can only be made member of the whole by means of persons and through the indi-

vidual's own growth as a personality. One who has been in the desert, alone with his conscience, set free from the harness of public opinion, can give a society of human beings what it needs most of all. He has learnt to see life from the standpoint of eternity, even swarming Babylon can fill him with reverence for the human race. When the great individualist, Soren Kierkegaard, lay on his death-bed, his last words were a greeting to "all men".

A teacher by losing himself unselfishly in his subject can create among his pupils joy in work and a conscientious sense of duty, and yet we can all see by experience that this has not been enough to cause the pupils to be educated in the true sense of the word. For this something else is required, which is seldom found—the peculiar gift of the great educators. The power to open the soul of the pupils, call their inner powers to life, to be the living source of the development of their personality. The pupils who are gathered around an educator of this kind form the true spiritual fellowship—that which the Christian Church should be in accordance with its nature. The principle of this fellowship is not a matter of ideology or dogma. Its means are not compulsion or stern discipline, but love, for it can be plainly seen that only the teacher who has much love for his pupils, can lead them. And its aim is not the development of despotic power over others, but the development of the powers of life in each individual member, the conquest of the restriction and complexes, or the narrow, earth-bound outlook, which threaten us every moment, and which if they are victorious, bring spiritual death with them.



Grundtvig and National Development

R. Jaygopal

THOUGH Nikolai Frederik Severin Grundtvig, the clergyman originally conceived the folk school movement with certain spiritual connotations, his ideas also had rationality. Grundtvig, typically, like other visionaries, was a product of history. National development was not his immediate goal when he initiated the folk schools. His concept of individual development leading to the development of sophisticated skills, traits and abilities, contained the seeds of national development. He always asked himself what could be done to 'educate' the peasants in the true sense of the term. Thus, his concern for people always loomed larger on the educational horizon.

Grundtvig's ideas gained momentum during the early and middle 19th Century when Denmark got entangled in a civil war, due to the emergence of a new German State.

Grundtvig as a visionary saw the seriousness and hopelessness of leaving people without a "rational" education

at a time when his country was passing through a crisis. The need for mobilising not only the people's military strength but also their spiritual strength was acutally felt by Grundtvig. The civil war had left Danmark literally in shambles and the urgency of the people's participation in development was felt by Grundtvig. His idea of education of the people, is through a "living interaction" between the "teacher" and the "pupil" during "work and leisure time". Thus it was the idea of "human" education for "freedom and action" developed by Grundtvig which helped him to garner the intellectual energies of people towards national development.

Fundamentally, he considered a "non-class room approach" to educate people, since the unfolding of the human personality according to Grundtvig through a rational educational process, cannot take place in a "confined environment". The "teacher" without a "credential", an educational

process which culminates in the sharing of experience than a "diploma" or a "degree", and a curriculum which is "living" and "throbbing", echoing the "problems of the day" are the essence of folk schools of Denmark.

The importance of "freedom" which Grundtvig's folk schools exemplified, helped people to think, to change, to co-operate, leading to the development of the people which in turn led to the development of the nation. The awakening created at the "dialogical sessions" helped the people to make 'rational' and 'scientific' decisions which was fundamental to development and for participation in democracy, which is today missing in the Third World countries.

Grundtvig's greatest contribution was not to "teaching" but to "listening", another virtue which is missing in the formal curricula in our country. Another principle which has imposed "rigidity" and "non-humanism" in the formal education sector is "evaluation" which is not part of the folk school curriculum.

The development of folk high schools after 1885 correspond with the

very progress of the farmers through the establishment of the co-operative movement and other gains in which Denmark and other Nordic countries hold number one position, which also symbolises the culmination of the idea of "democratic" education, conceived by Grundtvig.

Grundtvig, like many other pioneer rational thinkers braved many storms while advocating the people's school. He attacked the theological authorities in pushing his ideas at a time when religious leaders and clergymen had a very strong hold on the community, people and the government at large. His approach to national development is not to mix religion with education. He believed in "liberal" education, based on a "thinking process" and he strongly contended that "mother tongue" is the only vehicle for true learning and awakening leading to individual and collective action.

To conclude it is worth quoting Grundtvig himself, on "life oriented education":

"Every kind of knowledge which does not coalesce with a corresponding life on the part of the reader is simply dead." ●●●

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Indian Adult Education Association

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Grundtvig: Life and Works

S. R. Mohsini

AN eminent educational philosopher, Fr. N.F.S. Grundtvig, is known all over the world as the founder of the folk high school movement which attracted international attention and inspired many countries in Europe and other continents to establish residential institutions for educating adults. It is, therefore, no wonder that the bi-centenary of his birth was celebrated not only in the country of his birth but in a number of countries in different regions of the world as well. He also distinguished himself as a minister of religion, hymn writer, historian and a pioneer in the study of early Scandinavian literature.

Nikolai Frederik Severin Grundtvig was born at Udby Vicarage, South Zealand on September 8, 1783. He got his early education from his parents and private tutors from whom he learned stories from the *Bible* and from the history of Denmark. The education he received in childhood deepened his love for Christianity as well as for the people of Denmark. At the age of 16 he was admitted in Cathedral Grammar School at Aarhus and passed university entrance examination. In the autumn of 1800 he got admission in Copenhagen university

and in 1803 was honoured with a first class degree in theology. At the close of his university life he pursued the study of Nordic mythology for a few years. In March 1805, he became a house-tutor at Egelykke Manor on the island of Hangeland. His stay there had a profound effect on his development. For three years he was absorbed in the study of Shakespeare, Schiller and Fichte. It was during this period that he was influenced by Romanticism and rejected his hitherto rationalistic view of life.

On his return to Copenhagen in 1808 he was again engaged in the study of Nordic mythology. His work on the subject attracted attention. His long poem, the 'Decline of the Heroic Life' (1809-11) also got recognition and appreciation. It was during this period that he experienced a spiritual and emotional conflict that ended in religious awakening and encouraged him to write a book on the History of the world from the Christian point of view. In his probational sermon he openly criticised rational tendencies in Danish Church of the time and accused them of lack of Christianity. His open criticism offended

the ecclesiastical authorities and made it impossible for him to find a job in the church. In 1813 he returned to Copenhagen as non-affiliated preacher and writer.

In 1821 he was inducted as parish priest of Praesto, 80 km South of Copenhagen but resigned in protest for not being permitted to use his own hymns. As a consequence of his attack on a rationalist Professor of theology he was publicly prosecuted, fined and subjected to censorship. He was again obliged to live by his pen. From 1829 to 1831 he made three study tours to England with grants from the King. In 1832 he was given permission to preach at Eversong in Frederik's Church, Copenhagen and in 1837 censorship order against him was revoked. On June 9, 1839 he became the priest of the church at Vartov, Copenhagen, a post he continued to hold till his death, and in 1961 he was awarded the title of bishop by the king.

Grundtvig wrote and published a number of books on history, theology and education and his selected poetical works have been published in several volumes. He holds a unique position in the literature of his country. Some people call him Danish Carlyle.

He was above all, a man of strong belief and action. There was a vigorous struggle between the State church and popular religious belief in Denmark during the period 1824-1867. The common people were not in favour of rational interpretation of Christianity. It was the result of popular reaction to the attitude of clergymen who were exceedingly rigid in their stand. Grundtvig was himself against treating Christianity as a philosophical idea. He maintained that Christianity was a historical revelation handed down by an unbroken chain of living traditions of baptism and communion. He wanted that apostolic

commentaries must be substituted by the authority of the "living word" *Bible* and each congregation should be made a practically independent community. He fought for a free church supported by the State with a free congregation. He pleaded that the clergy should be free to preach according to their own convictions and the community should be similarly free to choose their own religious ministers. The proposal was rejected by the State in 1834 but the demand was partially accepted by the Government in 1855 and was later on conceded fully in 1868 when free congregation was allowed inside the church.

Grundtvig did not believe in absolute sinfulness of mankind. He held that "man is a matchless, wonderful creature in whom divine power will proclaim, develop and manifest itself through a thousand generations, as a divine experiment revealing how spirit and dust can impregnate each other and be glorified in united divine consciousness". The way to Christianity, Grundtvig believed, is through an unfoldment of human qualities with the help of enlightenment and education.

Grundtvig's religious ideas were not confined to expressing a matter of faith. They had much socio-political impact. He was elected a member of the constituent assembly in 1848. He worked for the introduction of democratic institutions in Denmark and served for several years as a member of the Parliament when he remained an outstanding fighter for freedom in religious as well as political and social affairs. To make the democratic system work in Denmark he evolved his concept of folk education. He wanted education for the common man to be organised outside the formal system of education which is full time, has courses of long duration, is sequential in nature and rigid in regard to

learners' age and qualifications fixed for each stage. The common folk cannot afford to study for longer period and to undergo all its sequential stages. The termination of their schooling at an early stage keeps them deficient and they are unable to face the complexities of their daily life. The educational programme for the common man, Grundtvig believed has to be organised outside the formal system of education so that it may be made relevant to his needs, interests and environment and has to be flexible to suit his convenience.

The common folk, he presumed, are not so much in need of accumulating knowledge according to prescribed curriculum of a formal school or college. What they require is to learn how to live, how to imbibe a sense of values and the power to distinguish good from bad and how to develop a passionate desire to do things well. The main aim of the folk education, Grundtvig thought, should be to develop their intelligence and infuse idealism in them. This can be best achieved, he maintained, by residential education wherein community living fosters comradeship and fellow-feeling between the teacher and the taught and among people themselves, and where the living word, conversation, dialogue and discussion arouse a lively interplay between them and stimulate among pupils an earnest desire for truth, harness their imagination, widen their outlook and unfold their perspective on life.

The formal system of education is based on the notion that childhood, boyhood and youth are the period for acquiring education and the rest of the life has to be devoted to the normal activities of daily life. Grundtvig did not agree with this assertion. He considered childhood as the age of imagination,

adolescence as the age of activity and the youth as the age of inspiration. The children upto 14 years ought to be helped in developing their imagination. The boys and girls of 14 to 18 years of age must be engaged in practical work and normal activities of daily life. Grundtvig laid great emphasis on the education of the age group of 18 to 25 years, as he believed that this is the age when people develop their perspective on life and need aspiration to develop their social outlook and the idealism to create their own world. According to his theory of education, boys and girls should leave formal school at 14 for work and resume their education in folk high schools after the age of 18.

Grundtvig's concept of folk education does not consider education as identical with formal intellectual training and holds that man can become educated without being intellectual and that intellectuals are not necessarily educated men. He says, "Scholarship is one thing and education and fitness for life is another. They will be united, but not in case of majority: they must not be hostile to each other: Scholarship will lead scholars astray when it is not confronted by an education of the people which obliges it to take present day life into consideration, just as education of the people will soon degenerate into superficial polish if the scholarship does not keep it alive." The Danish folk high schools were based on this concept of folk education and it was through the education provided in these schools that Denmark rose from ignorance and poverty to the highest level of education and prosperity. Many countries in Europe and other continents were attracted by the Danish movement for folk high schools and started establishing residential institutions for adult education.

Folk High Schools in the Netherlands

Cees Staple and Martha Lutman

AN account in English of "folk high schools" presents an immediate disadvantage because in fact there is no English translation which adequately conveys the cultural flavour and social impact of the word "Volkshoge school". A literal translation "folk high school" might confuse the reader and may lead him to believe that the Dutch are speaking of secondary education for the masses, while a functional translation "residential adult education" sounds quite sterile and probably does not carry full meaning. The "Volkshogeschool" (abbreviated as VHS) is intended neither as supplementary education for adults who didn't receive a High School diploma nor as leisuretime, recreational instruction. VHS do not seek recognition for their work as improvers of the Dutch society's economic standing, although they have certainly made a contribution in this area, but rather as catalysts of personal and societal change and development. Indeed the VHS is a cultural phenomenon and must be viewed within its historical context in order to be understood.

Simply said, "Volkshogeschool" has no precise English equivalent.¹

The development of Dutch VHS was inspired by three philosophical streams. The first of these was represented by a Dane, Nikolai S. Grundtvig (1783-1872),

who was initially known as a poet and scholar of the Romantic School. When he received a scholarship to study the relationship between Anglo-Saxon and Norwegian mythology he travelled to England to research the subject. In England, Grundtvig became acquainted with English "colleges"—academic communities where students lived, ate, studied and discussed their work together. Later he was to adapt this educational concept in Denmark.

In the first half of the 1800's Denmark was undergoing a socio-economic crisis. Grundtvig was convinced that increased awareness and appreciation of national mythology and traditions would help the country overcome the crisis period. At a time when Latin was revered as "the" language in schools, Grundtvig preached a revival of Danish language and literature. He felt education should be rooted in daily life experiences and not in classical ideals. "All book knowledge is dead that does not fuse with a corresponding life in the reader"² was the basic philosophy of the "School for life" which Grundtvig founded in 1844 in Rodding, Southern Jutland, Denmark.

Grundtvig, Kold, Rosenstock

Using the English model of educational communities, students of his school participated in all aspects of daily life together. Grundtvig saw man as part

Reprinted from *International Educator* Vol 1; No. 1; April 1983.

of a society and stressed being functional within a community. Interaction between student and teacher was encouraged and education was unencumbered by exams or other standard-setting criteria. Grundtvig's purpose was to awaken rather than to convey knowledge. He did this by using the "mother tongue and fatherland" as an educational spring-board. The second influence reflected in Dutch VHS stems from Christen Kold (1816-1870) also a Dane. Kold insisted on education as a means for personal development. According to the etymological root of education, meaning to "draw-out," he encouraged the individual to discover his own inner resources and creativity. He founded a VHS in 1850 at Ryslinge, on the island of Fynn.

Eugen Rosenstock—Heussy (influential in the 1930's) a German, represents the third current manifest in the Dutch VHS movement. He emphasized the educational value of manual labour completed by a community. Rosenstock sought to balance social class and religious differences by having all students participate in work projects together. It was his contention that communication between diverse social sectors could be facilitated if people met on the common ground of shared labour. Rosenstock was to settle later in Vermont, USA.

The Netherlands

The application of these educational philosophies did not come to the Netherlands until the 1930's. Jarig Van Der Wielen, a Dutchman who had travelled and worked widely in Europe and America, finally settled in the isolated rural area of Friesland. This economically-depressed agricultural region was fertile ground for Van Der Wielen to practise farming techniques and share experiences of what he had learned during his travels. He promoted the

development of community life of his farm. "Het Allardsoog" in Bakkeveen, by holding evening discussions with families in the neighbourhood. From these gatherings grew the first VHS, founded in 1932 by Van der Wielen's nephew on his uncle's farm in Bakkeveen. Within several months the school became a work camp for the many unemployed youth in the area. They completed community projects (building roads and sport fields, for example) and studied and discussed together in the evening.³

Although only one other VHS was founded before World War II the impact of the schools was great. The war served as an incubation period for the VHS concept and immediately after the war a new crop of VHS appeared. By 1967 there were 13 VHS in the Netherlands, 2 in Flanders and 1 in France. In 1972 the Dutch Commonwealth country, Surinam, founded their own VHS. Each school is autonomous but linked to the Association of Dutch VHS and subsidized (70%) by the Ministry of Culture, Recreation and Social Welfare.

Characteristics

Although each VHS sets its own priorities and creates its own educational atmosphere, common characteristics do exist. The residential aspect of VHS work is essential to all schools. It is important to make a distinction between residential education and education in residence.⁴ The latter is usually adopted as an economic convenience (save travel time to and from school) while the former is required as an educational necessity. A VHS uses residence as a tool for learning co-operation within a society. Recent VHS are sometimes so constructed that conflicts of interests are not unlikely to develop. For example, the bed-rooms are in close proximity to the school's recreation room so

that those wishing to sleep could be disturbed by those wishing to party. Thus the residence becomes a microcosm of society and demands the attention of the participants. A greater tendency towards fellowship is also engendered by residential education. In a mass-production society where one can often feel lost and alone, the VHS residence offers close interaction.

Alternative Movement

Most VHS regional centres are deliberately located per province as activity and resource centres for people in the area. Course leaders use excursions to regional sites (industry, schools, churches, local government) to stimulate a critical community awareness among participants. Many VHS work in close conjunction with neighbourhood centres. Another common denominator of VHS is their acceptance of a cross-section of social classes and religions. The Netherlands is divided both vertically (by social classes) and horizontally (by religion). The VHS do not represent any one social class, religion or political party. This is not to imply however, that they don't take an active stand in society. In fact, the VHS has always existed as an alternative movement, critical of society and encouraging people to assume responsibility not only for their personal actions but also for those of society. As an alternative movement VHS have attempted to attract groups on the "margin" of society—rural groups, women's groups, the unemployed, the "retired". Furthermore, VHS can be construed as religious institutions in that they ask participants to reflect upon their existence. Thus participants become politically, socially, and religiously 'conscientized'. The intensity of course participation is shared by all VHS. Courses, contrary to the situation in Scandinavian folk schools, last only

one or two weeks. The short duration of the courses is compensated for by the intensity of the activities. Due to the quiet and idyllic situation of most VHS participants are forced to deal with each other and concentrate on the subject at hand. There are few possibilities to "escape". The learning process continues through meals and at the school's cafe at night.

The students' daily participation in helping with the household work is another common aspect of VHS. Everyone spends at least one hour scrubbing dishes, floors or furniture, not only in the good Dutch tradition of cleanliness but also in the "Rosenstöckian" tradition of shared manual labour helping to overcome ideological and class differences.

International Education

A philosophy shared by VHS is their desire to educate ("draw out") the individual rather than to instruct ("build in") him. Accordingly, VHS do not have teachers in the traditional sense of the word, but rather course leaders. In brief, the role of the course leader is to act as a catalyst within the group and to stimulate dialogue among participants. Although course leaders have an area of specialization (agriculture, health care, pension plans, for example) the subject is often used as a means to study group process or to encourage individual growth. Subjects are problem-oriented and are investigated in relation to their role and influence in society.

VHS emphasize starting "where people are", that is with a person's concrete work and living situation. The focus of discussions is on regional, personal, or national problems and solutions. Although national poetry, song and dance are no longer stressed, their vestiges remain in the VHS sphere. On the other hand, VHS claim to be an

alternative movement, provokers of societal change. They promote a broader, world-wide view of social problems and are particularly concerned with developing a European consciousness. The late Oscar Guernonprez, former director of the VHS in Bergen and a leading folk school philosopher, provided the following answer to the question "Why worry about building a nation when we want to build a world?"

"Because you cannot build a town without building houses, because you cannot have international understanding without national consciousness; because you cannot neglect or suppress national feelings without danger of eruptions; because people cannot feel at home in the smaller compartments of family, community of work, village or town, region and nation".⁵

Thus without being paternalistic VHS don't suppress nationalistic feeling but maximize, on the solidarity it creates and conscientize participants to their civic responsibility. Guernonprez further states:

"This international feeling must be a consequence and not a contradiction of national feeling. This opinion has its practical consequence; an international education ought not to be set apart, but rather incorporated with national (and personal) education. One of the main advantages of a residential adult education is that it does permit such an incorporation—the experience of life as a whole, not only as a summing up of specializations."

Courses : Nature and Categories

The Dutch VHS, although independent and self-governing institutions, subscribe to the goals of what formerly used to be called "The Folk High School Movement" as set in the statutes of the

Association. To put it shortly: their aim is to enable people to participate in and give shape to society (in particular their immediate living and working situation) on the basis of the equality in value of all human beings. They want to do this by using residential courses and applying group work techniques as most effective methods to attain their objectives. The goal is essentially a political one; this does not, however, imply that VHS boards and staff share the same (party) political views or have the same philosophical or religious background. However, a goal thus defined in fact means that VHS—although apparently in many cases well hidden in natural surroundings—engage in changing society; not in a direct (political) way by exercising influence or pressure, but in an indirect (educational) way by helping people to become more powerful to act in their own situation and by trying to bring about changes as they think fit.

Thus VHS in the Netherlands stand between the school system and society; with their short courses they do not belong—and probably never will—to a system of formal or informal continuing education ("Weiterbildung") with their critical attitude towards society they do not—or presumably never will—form established social systems.

They might perhaps be compared with convertors: empowering on the one hand adults with insufficient schooling to participate more fully in "their" social (sub) systems, on the other hand helping to melt down change resistance within institutions and social systems in order to open them up for change. Courses given by VHS in the Netherlands are non diploma courses in which a variety of methods and techniques may be used in order to attain the objectives as they have been set for each course

separately. On the basis of—as far as possible expressed or otherwise supposed—needs of the participating individuals and groups, attitudes, skills (social as well as technical) and knowledge alike are subjects dealt with in these courses. Course leaders therefore do not act as teachers, but as “tutor organisers” or “animateurs,” calling on outside resources for expert help.

Three Categories

Courses may be divided into three categories:

(a) *Those with individual participation* broadly aiming at an orientation in human problem fields such as family life, housing, parent/teacher (school/community) relations, and work situations. Based on mutual exchange of experiences and on the gathering of background information it is tried to activate participants “to do something about” problem situations they may have become (more) conscious of, and help them to “get the tools” or find ways to do so; that eventually might mean for some participants after the course either to take up (again) some sort of study or training, or to engage in some kind of action or activity in society. And for some—to be sure—it will mean just having had a “mental refreshment,” worthwhile in itself.

This type of “general” VHS-course is the oldest one and stands in a long VHS tradition although in the Netherlands it has a duration of two weeks only (either consecutive or with a break of some weeks in between). In post war years—thanks to continuous effort of VHS—quite a few employers (mainly larger companies as well as local authorities and government departments) began to allow their employees to take part in these courses as a sort of education leave (paid and

extra) *avant la lettre*. The problem was—and is—the back-home situation. In this country local adult education facilities are still poorly developed so that taking up (again) a study or training is hardly possible within one’s own community. It is only recently that action groups and neighbourhood centres are offering community-based possibilities for action to improve upon social structures. It goes without saying that VHS have always tried to establish good working relationships with local agencies in order to help people bridge the gap between a VHS-course and their back-home situation.

This “supercharge” type of VHS course however will have its full change only when (i) educational leave will be granted as a right to every adult person and (ii) adequate provision will be made for local educational facilities.

(b) *Courses with ‘group-participation’* the group being either an already existing one (e.g. the teachers of one school) or one which identifies itself as such on the basis of the same interest (e.g. teachers interested in school community relations) or the same profession (e.g. teachers in civics from different schools). The participating “groups” being more specific the objectives of these courses correspondingly can be more specific and be made explicit in “pre-course” contacts with the group itself or representatives of the particular interest or profession.

Generally, the objectives of these types of courses will be in the nature of helping the group to reflect on their particular situation (which they may or may not see as problematic) and its structural background, to identify the points on which they think changes or innovations should be brought about, to acquire the necessary information and

skills and to find ways and means to implement their ideas. Groups taking part in these types of courses which usually last no longer than one week or some days at a time, but may be recurrent can for instance be:

- "school" groups: either students or teachers (sometimes both) or school-board members ;
- "industrial" groups: young workers, trainees or employees (mostly from different factories), members of works councils;
- "health and social service" groups: nurses and other hospital personnel, social workers, home helps, agency board members;
- "rural" groups: young farmers, fishermen, members of agricultural organisations and co-operatives;
- "woman" groups: both from rural and urban background.

Each particular group with its specific situation will be decisive as to programme contents and methods. This requires staff members who are at least sufficiently familiar with, or have specialised in the different fields from which groups may want to come to the VHS. This necessitates continuously being in touch with that field in general and with those agencies, schools, organisations or enterprises in particular from which participants to courses actually come. Contacts with these may vary from incidental—and without any further involvement, the agency just giving an opportunity to its people to participate in a VHS course—to a regular working relationship.

(c) *Here the transition to the third category of courses is to be found. A growing number of them is organised within the framework of a working rela-*

tionship established with a particular client system (contract or partnership). VHS staff, in co-operation with client staff and sometimes with outside consultants (university or commercial) in these cases work on a long term project of change or innovation of a social system. As part of such a project VHS courses play a specific role as phases of a planned process of change, which is carried on over a longer period within the client-system.

The particular objectives of these types of courses, dependent on the overall goals of the envisaged change, may be found mainly in attitude change—the residential setting and the application of specific related techniques considered to be rather effective to this end—or in training of social skills.

Groups participating may be different as to profession, age or status but their common denominator will be their being involved in the process of change of the social systems they are part of, these social systems can either be territorial communities (from neighbourhoods to regions) of "functional" systems as factories, hospitals, schools, etc.

1. Some VHS specialise in the latter and then mostly in one particular field, since this kind of project is time and energy consuming and requires quite a bit of research to be done. Though working under contract with a client-system may be more profitable than offering courses "on a free market", VHS budgets are still too limited to allow for a large number of staff.

One danger—apart from perhaps many others—is obvious in this respect; the VHS courses might be integrated to that extent into its clients' "social and value" system that they lose their original criticising function and consequently the VHS might lose its independence.

2. Some other VHS have clearly developed a consultant role within the territorial community (region or province) in which they are situated. It is mostly the older ones which have done so—partly since the long standing “general VHS courses” have resulted in a network of relationships throughout the community from which in a sort of “feedback” process demands for community development activities came back to the VHS—partly because of the old VHS tradition that sees society and the improvement of the “quality of life” in it as being of first and foremost importance.

Here the “client-system” is a multi-functional community and the consulting and educational functions of a VHS in most cases have now become available; these functions are entrusted to it by all kinds of groups within the community. There are some instances in which—on that basis—a provincial government officially asks a VHS to play that role and plays for it. It implies working with many different groups and organisations but always with a view to their functioning in and contributing to the community; particularly those groups that seem to be forgotten or overlooked will (as e.g. minority groups, migrant groups, unemployed), by preference, be sustained by VHS activities.

These activities are not confined to residential courses—those may or may not play a part, in specific cases, in the overall working relationship with the community—but can include educational or organisational work on the spot in any given town or area within the region.

Thus, these activities form by far the most comprehensive operation VHS have undertaken. VHS active in this field however feel it as their obligation—according to an old slogan—“To help communities to help themselves”, which

in this case means that they will be helpful in trying to establish the region’s own community development agencies, with which eventually they can co-operate in providing residential courses.

The range of VHS courses subdivided into the three categories described above can be considered to be bent towards (continuing) education on the one hand and community development on the other. When marked on a continuum leading from “inter-personal” to “inter-community” development it is clear that the first category of courses mainly falls within the “intra and interpersonal development” brackets; the second within the “intra and inter-group development”, the third (i) within “inter-group and intra-organisation development”, and (ii) within the “inter-organisational and intra-community development”.

In all these developmental and therefore essentially educational processes VHS act as an agent of change and innovation, and can do so since their short residential courses are most effective instruments in this respect.

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Founded in 1939, 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 Husain Memorial Lecture, which is delivered every year by an educationist of repute and eminence.

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Indian Journal of ADULT EDUCATION

Vol. 44 No. 10

October 1983



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- Adult Education in Vietnam and Thailand :
A Study-visit Report
—S.K. Chowdhry and P.K. Shukla



Indian Journal of Adult Education

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Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

Guide to Indian Periodical Literature/Gurgaon.

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Rs. 25.00 p.a. within India ; U.S. \$ 10.00 p.a. Overseas ; Single Copy Rs. 3.00

Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Everest Press, 4 Chamelian Road, Delhi-110006.

Indian Journal of Adult Education

Volume 44 No. 10

October 1983

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Shaping Consciousness for Liberation

Elsewhere in the present issue we have reproduced the article "Education and Culture for Liberation" by Mr Patrick van Rensburg of the Dag Hammarskjöld Foundation. An understanding of some of the salient aspects of the article in the Indian context may prove instructive.

The article identifies education as "a whole social process in a society that produces and develops and lives in the whole social interest rather than in the interest of the profits of a few." The educational process is viewed as part of a wider process to liberate the whole of man. It is part of an effort to reshape and restructure society as a whole. The interest of the whole is supreme and that of the few by necessity needs to be eliminated by a process which is radical and effective and is rooted basically in education. It aims at development that is related to production—the fruits of the latter are to be beneficial by intent and purpose to one and all. It also recognizes the critical existence of domination in society of the few over the rest—be it racism, imperialism, class exploitation and national oppression. The aim is to fight this domination by an educational process that aims at a radical systemic change that has two goals—the elimination of domination itself and making society self-reliant economically and by a programme of production in which all are involved. In this education is at the base of all endeavour. As part of this everyone is expected to be a "learner, a worker and a teacher". This is nothing short of a programme of shaping consciousness for liberation. It is education in a fundamental framework.

Against the background of the above kind of educational process which is intensive, comprehensive and radical, where does the present day educational movement and more particularly adult education stand in our country? The first question to ask would be, what is the basic aim of adult education in India—liberation of society as a whole? The answer honestly is a resounding "no". This in spite of some evidence of increasing recognition in adult education of "social awareness" and "conscientization" in its programme and a lot of rhetoric on the subject. The movement does not reflect even in a small way the search for an effort towards fundamental restructuring of society and liberating ourselves from the present state to a better and a new state. To use the words of Mr Rensburg, "to move away from what is to what should be", is not really in evidence. Barring a few exceptions, the preoccupation in adult education is the individual adult learner. At best the attempt is to make him read and write and in some cases bring some awareness of the problems around him and an attempt sometimes is made of making his life more useful and productive. The adult education endeavour as a system and as a movement is not really imbued with the desire and the need for a spirit of fundamental change. It is a static movement with some animation here and there. It is tied to the apron strings of vested interests, primarily because it is dependent on the powers that be and does not have the ideological wherewithal for true independence. It does not question the system, let alone the intention and courage to fight domination in whatever form it is and which the system creates and sustains. Fundamental structural changes are possible only when there is change in some basic institutions. For instance, Mr Rensburg identifies schools as an instrument of liberation. To put it in his own words again, "it means that liberation is not only control over the schools but the social system which they serve". Education for liberation, as he puts it, with dramatic clarity can only "blossom fully when the liberation struggle acquires the power to shape its destiny".

Against the background of such a concept, the Indian educational situation, particularly adult education situation, is as distant as it can be. In the coming decades when we are trying to work for a new India, in spite of the hurt-rending discouragements evident all round us, what we need is a reshaping of our destiny which is possible if we work towards reshaping our own consciousness for liberation.

There is yet one more gem of an idea in Mr Rensburg's thinking—'learning in a politically charged situation is real learning.' This element has been potently present in the Indian context in recent decades. Our independence struggle based on Gandhian principles was essentially a politically charged situation and it is in this period we learnt the importance of freedom and the need to be free ourselves from slavery. The learning effect on the masses was electric. The result was the ultimate freedom of India. Unless we think education in such radical terms and give such radical thinking a practical shape, our educational programmes and efforts will continue to be for all time to come, short of our goals and the problems that we have inherited will bog us down further and reduce us to a people without purpose and direction. Would life have any meaning in such a situation? When education arrives at a stage we feel we are satisfied, that is the beginning of the end of a people. Education must be a continuous part of a continuous struggle that is both upwards and demanding.

Dynamics of Motivation for Adult Learners

M. P. Uniyal and Beena Shah

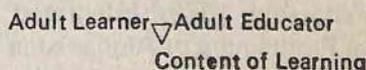
Motivation of learners is undeniably the most decisive factor in the success of an adult education programme. The compulsion to learn, says the author, is more effective if it is internalised rather than when introduced through an external agency. Advocating techniques like social engineering the article focuses on the question—how to generate a need for learning among and masses ?

THE National Adult Education Programme (NAEP) as defined and designed by the Government of India in its policy statement (April 5, 1977), can be analysed as shown in Figure 1 in order to understand its in-built structure in its communicational and interactional relationships.

This model can be abridged or expanded according to the size and shape of the locale in which it is required to operate. But its essential ingredients can neither be ignored nor dislocated. The componential elements evolved in the whole model given

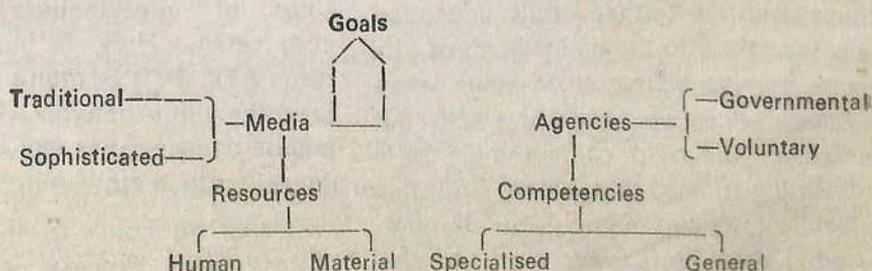
in Figure 1 can ultimately be presented in the diagrammatic form shown in Figure 2.

Figure 2



The success or failure of the whole programme solely and wholly depends upon the realistic and need based interaction of the above mentioned three elements. In very simple terms we know for certain that all learning is self-wielding, need-fulfilling activity. Learning is possible only when a high

Figure 1



amount of motivation for learning is present in the learner.

We think in terms of launching a nation-wide adult education programme, but we have not yet analysed the need-content of our masses. It will be futile to think of liquidating 70% illiteracy, involving a huge paraphernalia, without a correct knowledge of the needs, interests and traditions of our people. Let us not be shy or arrogant in deriving benefits from the experience of other nations. We have currently A C P O of Columbia (Brumberg 1980); Schooling+Experience Programme of Cuba (Marvin 1973); Initiated Youth Programme of Indonesia (Lubis 1975); Out-of-School Youth Programme of Jamaica (Prossert 1972); Co-ordinated Non-Formal Programme of Kenya (Kiprori 1973); Ruralization of Schooling Programme of Mali (Fak Oney Ly 1972); Rural-Youth Programme of Sri Lanka (Brumberg 1980); Functional Literacy Programme of Thailand (Ministry of Education 1979); Alternative School Programme of Upper Voltas (Mostafaouri 1970); Integrated Agricultural Programme of Afghanistan (Ahmed 1980), Multi-Purpose Farming Education Programme of Korean Republic (Sojain 1980); Small Entrepreneurship Programme of Nigeria (Nani 1980); IRRP Programme of Philippines (Perkin 1979) and Primary Societies Programme of Tanzania (Ahmed et al 1975) available for guidance.

A very simple analysis of the above mentioned programmes reveals that in these countries either adult education was brought into the mainstream of life by making it a necessity or some compulsive devices were introduced to put masses on the path of learning. It is interesting to note that those countries which introduced compulsion through external agencies failed to motivate the

masses, specially the rural folk, in the long run. But where the element of compulsion was internalized, the motivation for learning was on a par with motivation for living. This is known as the process of social-engineering. In this, the central controlling system of life of different locations is identified and people are asked to co-operate in improving their life, for example, the people of one of the Nigerian villages who were obsessed with war-fear, were trained to handle different types of sophisticated weapons within one month because self security was the central point of their lives.

The second alternative is to analyse the needs of the masses, and re-structure them in such a fashion that at least one new unit of knowledge can be introduced through one unit of task connected to need-fulfilling work. For example, if villagers need fertilizers, the village-level worker can first of all ask them to understand the nature, effects and requirements of different types of fertilizers, compare it with their needs and then choose for themselves. Here, two things are being done simultaneously—(i) fulfilling their needs and (ii) giving them a knowledge of fertilizers. This technique of introducing learning material along with the needs of working life has been characterized as "Wield-Motivating technique" by Dr. Harbey (1980). He feels that as soon as you make an illiterate adult conscious that you are initiating him into a learning situation, he shows symptoms of unwillingness and non-cooperation. Here, in India, too, quite often AEP, as it is prone to be formalized through a network of public and private agencies, has shown demotivating rather than motivating effect.

Thus, we come to the conclusion that either the 'Process of Social Engi-

Education and Culture for Liberation

The Dag Hammarskjold Foundation has been closely involved in several initiatives over the last six or seven years, to define the nature and process of education for liberation. The Foundation has either co-sponsored, or organised itself, a series of seminars which have brought together individuals, representatives of organisations, governments and liberation movements. This has ensured a wide range of perspectives from which to view education and its relationship with society and liberation.

Patrick van Rensburg, who is now the Director of the recently established Foundation for Education with Production, has been involved as co-Director in all of the seminars in the series. He notes here that there has emerged from seminar to seminar a constantly broadening vision of what education can be when conceived as a whole social process in a society that produces and develops and lives in the whole social interest rather than in the interests of the profits of a few. There has been a growing awareness that education for liberation is an essential and indispensable component of the wider struggle, to be recognized and understood on its own terms, and that it requires for its fruition not only the destruction of the old but the planting of the seeds of the new in the fertile soil of the old.

In this article, Patrick van Rensburg shows the development and growth of these ideas with the particular and special contribution of each in the series of seminars. In nearly all cases the summary conclusions of the seminars and sometimes a selection of the papers presented at them have been published in DEVELOPMENT DIALOGUE.

The latest in this series of seminars was the 1980 Lusaka Seminar on Education and Culture for Liberation in Southern Africa, co-sponsored by the African National Congress of South

Patrick van Rensburg

Africa, SWAPO of Namibia, the Zimbabwean African National Union (PF), the Zimbabwean African Peoples Union (PF), the Ministry of Education of the Republic of Zambia and the Dag Hammarskjold Foundation.

In the final part of the article, van Rensburg selectively summarizes some of the proceedings at the 1980 Lusaka seminar and shows how this seminar links into the series and applies the lessons of the earlier seminars.

Reprinted from *Development Dialogue*, the journal of the Dag Hammarskjold Foundation (1981 : 1)

DOMINATION, whether it appears as imperialism, national oppression, class exploitation or whatever, is invariably multi-dimensional in its impact. It is economic, political, cultural, psychological and intellectual; it involves the educational process and it is manipulative, coercive and violent. The struggle for liberation is fought out in these various arenas, battle grounds largely determined by the forces of the domination.

Within this total struggle, the battle for peoples' minds and loyalties is essential and integral, as well as inseparable from the fight as a whole. Consciousness by and large reflects the real positions of people in society and in social conflicts and it develops in, and out of, their experiences and activities in conjunction with the assimilation of relevant theories, ideas and knowledge. The fact is that it is only in relation to the reality of the conflict in other arenas, at the material and political levels, only in terms of physical oppression and mental coercion, only in relation to cultural aggression and cultural resistance, that people develop an understanding of the real nature of domination and of the fight against it. While consciousness drives people on in their opposition to domination, it also grows out of it.

Education, as an organised system of teaching and learning, has an important part to play in this process of shaping consciousness, but only within the context of the social forces at work. Like culture it can be, and is, used to strengthen the forces of domination but it can also serve the struggle for liberation in the interlinked process of action and study.

Education for domination refers not only to the role of the school system within the whole multi-dimensional

process of domination, but also to the cramping and confining impact on consciousness of the various dimensions of domination. Deprivation is not only economic but cultural and intellectual. Peoples' physical and mental well-being are undermined by want and poverty, and their creativity and energy are fettered and sapped.

The workplace, for most people, loses much of its educative potential in conditions of exploitation, usually characterized by dependence and the threat of unemployment, by hierarchy and control, and by alienation and the division of mental and manual labour, with endless specialisation of both. The work of most people utilizes only a part of their potential and develops a few faculties at the expense of others. And for the mass of people without work, life is often little more than mind-numbing.

The forces of domination have, moreover, immense powers of social and thought control at their disposal: in the law, in custom and tradition and in the media. The commercialization of popular culture (and media), of sport and entertainment and the manner in which they are linked to consumerism constitute drugs on the consciousness.

Education in schools, as we know it in most countries today, is overwhelmingly preoccupied with mental activity. Of course, it serves the reproduction of existing society, which is marked by social and production systems that divide mental and manual labour and fragment both. A major function of schooling is role selection and selection always means rejection. Like society, schools and universities form a hierarchical pyramid, and examination at various levels are the means by which people are filtered upwards. And from the lower levels of the education system one

enters the lower levels of the labour force in industry. The pedagogy of schools is designed to serve the process of selection and rejection and is highly verbalized and theoretical; it is a means of culturally alienating a few. It is not designed as a means of educating everyone, with their different talents and potential. It is designed as a way of keeping most people down.

Education for liberation must clearly reverse the processes of domination in all their dimensions, and give to work and production, cultural action and collective social activities, and to the media and entertainment, the immense educative potential they hold within them. School and community must be linked so that teachers and learners are involved in real life activity, cultural, political, economic and social; it means linking theory and practice in every way possible. At the core of these links lies the combination of education and production.

Education for liberation is a process which widens with the widening of the liberation struggle and with its gains and successes; in turn, the more effective it is in changing consciousness, the more the wider struggle intensifies. Education for liberation can only blossom fully when the liberation struggle acquires the power to shape its destiny. To make the workplace truly educative means a total restructuring of it in the interest of the whole of society and not of the individual owners of the means of production. To make the school a real instrument of liberation means not only control of the schools but of the social system they serve.

But it is not simply a question of the power to change institutions but the development of social consciousness that demands the transformation of institutions. Without this transformation of mass consciousness, society's old

institutions, including schools, can survive in their old shape for a long time. This changing of consciousness, in relation to a whole range of social institutions, must take place by struggle and challenge in each and every one of them so that the particular reactionary and repressive character of each (as part of an organic whole) is exposed. It is not, however, only a question of challenging and tearing down what exists but also of using the power gained in the course of the struggle to create models and examples of what the future should hold, and of involving ordinary people in the arduous task of making those models and examples work, however inadequately, in the face of domination.

The Dag Hammarskjold Foundation has been closely involved in several initiatives over the last six or seven years, to define the nature and process of education for liberation. There has emerged from seminar to seminar a constantly broadening vision of what education can be when conceived as a whole social process in a society that produces and develops and lives in the whole social interest rather than in the interest of the profits of a few. There has also been a growing awareness that education for liberation is an essential and indispensable component of the wider struggle, to be recognized and understood on its own terms, and that it requires for its fruition not only the destruction of the old but the planting of the seeds of the new in the fertile soils of the old.

The education seminars and panels of experts which the Foundation has both co-sponsored and organised itself, have brought together individuals, representatives of organisations, governments and liberation movements, and thus ensured a wide range of perspectives

from which to view education and its relationship with society, and education and liberation.

The 1974 Dar es Salaam Institute of Development Studies/Dag Hammarskjold Seminar,* which began the series, was opened by President Nyerere, who entitled his address *Education and Liberation*. The seminar was held in Tanzania largely because that country then had behind it seven years of experience with its policy of Education for Self-reliance, a policy which 'at least', in President Nyerere's words, 'recognised the need for education which is relevant to our conditions and our aspirations'. In proposing to 'integrate education and life, and education and production, the policy was very far-sighted indeed and captured the essence of a radical transformation of education.

The President acknowledged with concern the fact that the country's educational system was still producing an elite who demanded privileges because of the greater knowledge their education had given them. He said that 'we have not done all that is necessary. We have been too timid—too unliberated—to effect the required radical transformation of the system we inherited'. President Nyerere saw the difficulties in terms of the 'very existence of privilege in the society; and the basis on which selection is made for that privilege'.

It was also a problem that 'we are still committed to international standards in education. We still apparently believe that a Tanzanian is not educated unless his education takes a form recognizable by, and acceptable to, other countries... In education, industry, agriculture and commerce, we all too often prefer blind imitation to relevant initia-

tive or rational adaptation.' And furthermore, 'parents, politicians and workers, as well as educators, are suspicious of or hostile to the innovations required'.

'Our peoples' the President said, 'do have a conception of what education is; and although it might be wrong and contrary to their own real needs, this conception cannot be wished away'. He invited the seminar to 'think about how we can move away from what is, to what should be.'

The seminar's response 'recognised that changes in the educational system cannot by themselves remedy the various deficiencies in it which we have noted. A change in society was a necessary prerequisite'. Subsequent seminars and panel discussions were to suggest that this was too mechanistic a view of the relationship between education and the struggle for social change.

The 1975 Dag Hammarskjold Report on Development and International Cooperation** prepared on the occasion of the Seventh Special Session of the United Nations General Assembly included a section on education prepared by a panel of experts. The panel quite dynamically developed the concept of education as a total social process.

'Education in a new conception would become the permanent duty and responsibility of the whole of society towards everyone in it, and the continuous function of the total social environment. Education would be a vast co-operative effort of everyone in society, and it would not be divorced from work and production. Then everyone would be a learner, a worker and a teacher.

'Provision for all human needs would cease to be the function of the market,

*See Development Dialogue 1974 : 2 for a Selection of Papers Presented to the Seminar and the Summary Conclusions.

**See, What Now : Another Development, the 1975 Dag Hammarskjold Report, *Development Dialogue* 1975 1/2, P. 33.

but the function and the responsibility of primarily localized collective action and work. Labour would not be alienated from its product, so limiting the present polarization of work and leisure, work and contentment.

'The total new conception envisages permanent learning environments in conjunction with production and a variety of communally organised services and facilities for recreation, sport and cultural pursuits. Research should be functional and related to the real work and lives of communities, involving as many people, of all ages, as possible.

'When those with knowledge and expertise regard it as their duty to share and spread it, rather than to sell it at a price beyond the means of the poor, when techniques of production are no longer the patented private property of the few, local productive enterprises could mushroom and become themselves new places of learning, skill acquisition and research; the potential creative energy of vast numbers of people would be released. When the communications media are no longer geared to private profit, they could become formidable tools of education.

'In such a situation, material conditions would play a highly significant role in shaping the consciousness of everyone. Each new collective advance would set the stage for a new and higher one, with social consciousness and material conditions interacting dynamically.

'Clearly, education so conceived, in a society so arranged, would have a vital political dimension. Learning in a politically charged situation is real learning.

'The new social and educational amalgam would provide a better system

of learning effectiveness for most people because of the cooperative effort of learner/teacher. The combination of study and production is capable of providing the best possible teaching of science because the whole environment comprises the laboratory, the field testing area, and the production process. The combination of theory and practice is at its greatest.

'The curriculum and aims of education would not be predetermined and sequentially ordered, least of all in terms of borrowed social and educational models. They would emerge from continuing consultation and agreement at all levels of society, constantly related to real and immediate concerns. The preoccupations of education would be to increase people's understanding of themselves and their communities, enabling them to relate better to, and participate in, their communities and societies and their environment. They would learn not just to be, but to become. Education, thus conceived, would gather up, guide and inform all the strands of human action into a process of constant social transformation and progress.'

In regard to the process of change from the existing order to a new one, the panel recognized the dependence of educational change on social change: '... the new conception of education is not static; as a process and function of the whole society, it will be qualitatively more than simply the opposite of the old system. It is not static, in the sense that it will have a continuing dynamism interconnected with social progress, but also in the sense that it cannot be brought into being at one stroke.

The 1978 Maputo seminar on Educational Alternatives for Southern Africa*

*See *Development Dialogue* 1978 : 2,

was of special significance because there the notion that education was not only part of but central to the liberation struggle was raised for the first time in this series of seminars. In the words of Cde Graca Machel, the Minister of Education and Culture, who opened and later chaired several seminar sessions, 'In the process of armed struggle for national liberation we learned that education is one of the principal aspects of our revolution—a decisive factor, because to the degree that it triumphs or fails, the new man will or will not emerge.

'Our experience shows us that education is part of the class struggle and, in a dialectical fashion, class struggle is reflected in education.

'Because of this, education is seen as a fundamental battlefield, where we are carrying on a permanent fight for the transformation of mentalities, a fight against the action of the enemy.

'It was in the course of the struggle that the education of the future was forged, in the liberated zones and in neighbouring Tanzania. This was another significant aspect of the Mozambican experience, this involvement of the people in developing the institutions of the future during the struggle. The Mozambican delegation had this to say: When we speak today of the rich experience of education we gained through our struggle we are not using empty words. For, in reality, we built a new type of education in the liberated zones—a class education for the defence of the working masses; an education which came about dialectically and which advanced according to the actual demands of the struggle.

'It was not an educational system that was copied. Rather it was one worked out, discussed, analysed, experi-

mented with and rectified over a decade...'

The discussion of this aspect of the Mozambican experience suggested the need for a seminar on Education and Culture for Liberation in Southern Africa focusing primarily on the role of education and culture in the liberation struggle. Liberation Movements had participated in the Dar es Salaam and Maputo seminars but those were primarily concerned with educational alternatives, innovations and transformation in independent states. The new seminar would give the Liberation Movements of Southern Africa the opportunity to exchange ideas, insights and experience amongst themselves, and with movements like Frelimo which had recently gained independence. The Maputo seminar had left no doubt in anyone's mind that liberation in the context of that seminar referred not just to national liberation but to a much more thorough-going social transformation. Building on the experiences of the preceding series of seminars, the Liberation Movements and the Dag Hammarskjold Foundation began preparing the Seminar on Education and Culture for Liberation in Southern Africa in the recognition that 'the struggle continues'.

In the meantime, the Dag Hammarskjold Seminar on Alternatives and Innovations in Education** was organised in June 1979 as a follow-up to the work of the panel of educationalists who had helped prepare the 1975 Dag Hammarskjold Report on Development and International Cooperation. This Seminar elaborated the notion of education as part of and central to the struggle for social transformation, not only in terms

**See Development Dialogue 1980:1, P. 134.

of schooling, but also in terms of the educative functions of other social agencies, activities and processes. The Panel took as its starting point Another Development, which it argued 'requires the constant widening of the range of issues around which it takes place, including the fundamental questions of development of *what, for whom, and how*. The struggle around each of these issues is one of immense educational potential if the linkage between the realities and the reflection upon them is effective.'

Education must be organically linked to changing the economic and social system to meet the criteria of Another Development: if an alternative development is to take place, the present process of education must be replaced by another.

'Another Development and Another Education are possible only as the outcome of struggle and conflict in society. Social policy is not a neutral "science", but the application of knowledge to political struggle. Social conflict points to the need for those engaged in it to have a deeper understanding of the conditions which underlie it; to the need for a greater understanding of society, of the processes of production and their management, and of the origins of the current relations of production, all of which require a scientific outlook. Society is an arena of conflict and struggle; educational institutions are a part of as well as a result of conflict. Social and political movements are the source of alternative views of society and can educate people to analyse critically social and personal development.

'For education is not only the product of the schools or formal teaching, but is rooted in the economy, and in society as whole—the family, the work-

place, the community, and in political and social movements.

'The conflict also reveals to the political parties the movements and organisations, which lead and coordinate the social struggle, the necessity for their involvement in the educational process. It poses the task of demanding the transformation of schools and the need to undertake educational and cultural activities linked to the political action in which they engage. It brings them face to face with the limitations of the learning systems of schools which are divorced from the realities and conflicts of the world outside.

'A vital means of raising the educational level of the workers is to mobilize them around the demand to understand the whole process of production in the factories and farms in which they work, and the demand for their rotation amongst different details of the process. Productive work, instead of being stultifying, could then become the basis and source of enlightenment.

'An urgent and vital question of the struggle for transformation is what to do with schools, which now preoccupy themselves with mental activity in social and production systems that divide mental and manual labour and fragment both. The need of individuals, and of society, is to develop a mass-based pedagogy and learning systems appropriate to all kinds of people. The assimilation of knowledge, especially science, and the ability to conceptualize, are in general best served by the active linking of theory and practice with the allocation of time to both used as a means of systematically guiding the learners. These processes are best served, too, when rooted as much as possible in the social and cultural environment, itself changing as the result of conflict.'

The Liberation Movements of Southern Africa established schools in the frontline states for freedom fighters being trained for war and for the thousands of people escaping from persecution and oppression at home. Some of the Movements had liberated parts of their countries and set up schools in these areas.

The character of these liberation schools was stamped on them by the character of the struggle itself and in some cases by the conditions of war and the conditions obtaining in the schools and camps run by the movements in friendly countries.

The schools should be the models of the future education systems of liberated societies. They should reflect an education system accessible to all, catering for all kinds of talents and abilities. They should be 'educating man to win the war, create a new society and develop the country'.*

Although the schools were established to meet a real and pressing need resulting from the war of liberation it was also recognised by participants at the 1980 Seminar on Education and Culture for Liberation in Southern Africa that 'there is a need to establish models which show the desired principles of a "new education" implemented in a successful way'.**

In respect of the Zimbabwean Liberation Movements, the conditions of war and in their camps, where thousands of people were being accommodated, made it necessary for the students and teachers not only to build their own schools but to feed themselves and to undertake all the mental and manual work of running and maintaining the schools. Productive work

**Development Dialogue* 1978 : 2, p. 27

**Report of the Monitoring Group of the 1980 Lusaka Seminar.

in these schools was both an ideological and a material necessity.

The conditions of conflict in Southern Africa required profound analysis which pointed to the need for radical social and educational transformation—indeed, thorough-going revolution in all areas. Engaged as they were in educational practice, through running their own schools, the movements felt the mounting pressure with the intensification of war and struggle, to bring their practice more closely into line with the advanced theories they were formulating.

The mobilization of people in war and struggle meant involving ever more workers and peasants and their children ; this required a mass-based pedagogy rather than the old elitist one, in the schools and in adult education programmes. The social conflict provided everyone with the motivation to learn more about the conditions of the conflict and to acquire the necessary tools of analysis in terms of scientific and technical knowledge by everyone. This meant finding ways of popularizing science and technology.

By involving people from all walks of society in the educational practice, the liberation movements were creating a general awareness among everyone of the need for the transformation of institutions, more especially in education. It was not only party leaders but also the ordinary people in the institutions who were confronted by the realities of the need to change, and came to understand and accept this at the theoretical and practical level.

Everyone was engaged in the activities of the political parties and in their struggle on every battlefield in the general combat. This required an all-round education in a comprehensive

curriculum. The links between education and real life activity were a necessity of struggle. The movements encouraged cultural activities and everyone in the schools participated in these. In order to survive in the conditions of war, people lived and worked together and learnt to share, in collective and communal arrangements.

Involvement in production in schools and camps was important not only to survive in the struggle but it was a necessary training for future involvement in production at home. It required not only technical knowledge, but knowledge also of the processes of production and of organisation and management.

Involvement in productive work requires progressive arrangements and relations of production. The young militants and refugees from racist and capitalist exploitation—from being used as cheap, black labour—will not engage in production in schools unless they see it as educative, instructional and beneficial.

Sooner or later (given progressive relations of production) in the conditions of war and conflict everyone comes to accept the necessity of involvement in production. It is not only a necessity of survival ; it is the only way of resolving the conflict between privileged student and exploited worker, a contradiction that the need for mobilization in battle must resolve. It is the only way of ending the division of mental and manual labour which is the source of class conflict and divisiveness in the struggle.

One thing that educational practice and the liberation struggle combine to reveal to everyone is that the combination of education and production is the cornerstone of education for social

transformation. It is a vital link between theory and practice and a pivotal link between school and society. So much in society depends on the productive base and involvement in work leads on to the discovery of that dependence.

To provide education for everyone is an economic problem as well as a question of pedagogical approaches. The combination of education and production contributes to the solution of the problem at both levels. As the Cubans have shown, in practice the productive work is capable of earning a very substantial income that helps finance the education system.

A pedagogy for the masses requires the linking of theory and practice. Developing mental skills is not a purely mental activity. Mental processes reflect social and material realities. Concepts are based on social practices and on environmental realities. Language which conditions thought, is socially determined. Learning about an internal combustion engine will be much more effective as a result of constantly handling one. Learning about cooperation will be more meaningful in social and production settings which actually require people to cooperate. Thus the combination of education and production establishes the necessary link in this context between theory and practice. As the ANC of South Africa put it in one of their papers, 'Epistemologically the integration of mental and manual work extend the learning process.'

In social and political terms, the insertion of production in the activities of schools promotes the students' identification with the producing classes, with their aspiration and interests and the realities of their lives ; it lays the basis of a better understanding of pro-

duction relations, production processes and of society as a whole. It links students to the struggles of the producers and it creates respect for work. For it is work, of course, which lies at the heart of the transformation of the environment.

The combination of education and production is of importance to the liberation struggle and to the formation of revolutionary and socialist attitudes. Apart from providing the means for students to become one with the labouring classes, it counters the division between mental and manual labour and the division between privileged student and exploited worker. It is the means of educating the worker as a worker, able to apply knowledge, thought and scientific understanding to his struggle. It is a crucible in which the commitment of students as revolutionaries is tried and tested; it is a means of acquiring discipline, reliability and responsibility. In the end it is technically trained cadres who are able to mobilize the people into cooperative production and to transmit skills and education to them.

Although the 1980 Lusaka Seminar did not attempt to formulate an ideal educational policy, it is possible to synthesize from the statements of the various Movements what appear to be the desirable elements of an educational system for the future that also serves the needs for the struggle now.

The educational system should provide a lifelong process and, harnessing the whole range of social agencies, the highest possible level of education, and should develop everyone to their fullest potential within the technological and resource capacity of society. It means a comprehensive, all-round education for everyone and the development of mental and manual competence. It

means educating people wholly rooted in their culture and society but able to relate to people of other cultures and societies in internationalist solidarity. It means providing people with some specialisation but also with knowledge of other skills. It means learning about concrete processes of production and the scientific principles underlying them.

As in the case of all the other seminars in this series, the 1980 Lusaka Seminar on Education and Culture for Liberation paid a great deal of attention to the practical implementation of ideas and policies, which is the essence of linking theory and practice. It considered this in terms of (a) the structural organisation of education affairs in each liberation movement; (b) the supply, training and orientation of teachers; (c) the curriculum and syllabus, and the provision and content of teaching materials; (d) the organisation and relevance of production in education. The seminar also discussed adult education and manpower planning and development.

The structural organisation of education affairs should be consistent with the character of the liberation struggle and its aims, both in the movement and in the schools. Whilst there must be channels of consultation and a large measure of democratic staff and student participation in the management of affairs, there is always the need for discipline in the struggle. But as in the case of productive work, the relations between instructional staff and the learners must be progressive and not authoritarian if the work is to be educative. The students must be given the opportunity to learn from their participation in management in a relaxed framework.

All of the Movements have problems in finding enough teachers for their

schools, and at times have had to make do with students who were only slightly more advanced than their comrades. But it is often these conditions and solutions which have relevance for the future. Thousands of young, black-South Africans, in any case, prefer this kind of collective self-education to Bantu education and it is a challenge to the liberation movement to find the means of making it work.

As the Cubans pointed out, it is necessary to use what you have and it is wrong to wait until you have the best. The need is for teachers who are politically oriented and professionally qualified; but they should also have some technical skill and they should be able to link education and production and education and other real life activities. The best way of training is within the model schools of your own system, learning and applying the appropriate systems and methods. In the meantime teachers can be found from countries and organisations in solidarity with the liberation struggle, and militants from the movements can be trained in schools in fraternal organisations with similar aims and policies.

The seminar recognised the importance of the teacher in the educational process but it recognised also that education was a whole social process and a very 'political process' and in no sense a 'technical operation'. The content of curricula, syllabi and teaching materials, and of methodologies, were all important but only within the framework of the wider process, of the activities and practices of the movement as a whole, in its struggle. Nevertheless, there was an urgent need to produce new curricula and syllabi, to remove the political biases and historical myths and inaccuracies. It was also necessary to produce new handbooks and audio-

visual materials that made much more of the links between theory and practice, idea and activities. The seminar noted with interest that Cuba had introduced into its secondary schools a new subject, The Fundamentals to Modern Production, a much needed addition to a progressive education.

There was a great need for liberation movements to have access to publishing houses and printing presses and to embark on the task of producing new materials during the struggle, rather than waiting for victory before so doing.

In terms of manpower development, clearly it was necessary to view this not in terms of the need of capital and the private sector, nor of the bureaucracy, but in terms of collective self reliance and of accelerated systems of training in technical skill, and socialist management in the context of production. The education and training of unskilled and semi-skilled workers was a task to be assigned to political cadres to be undertaken in the framework of the struggle by whatever means possible.

Some of the liberation movements had established schools in liberated areas where they could pursue the same revolutionary aims as they did in the externally-based schools. They had, of course, better opportunities to link the schools to their own communities. Other movements, like the ANC of South Africa, had run their own schools inside the country (in that instance until the organisation was banned). It was not so easy to pursue revolutionary aims under the surveillance of a fascist regime. And now, of course, it is impossible for anyone to run an educational programme aimed at liberation, in South Africa or Namibia.

In those situations, the struggle proceeds by a variety of means and

weapons across the whole range of battlefronts. The fight for mentalities and the raising of consciousness remain central to the struggle as a whole, whether it is manifested in armed propaganda and guerilla action, school boycotts, strikes, industrial action, bus boycotts, township riots, demonstrations or the erection of barricades.

Included in the agenda of the seminar were two very important questions, namely, broadcasting and cultural resistance, both potentially vital instruments of education for liberation.

Cultural activities can deeply enrich the battle for liberation and inspire the liberation fighters with song, art and dance. The Maputo seminar caught this potential well in its summary conclusions. 'The break with colonialism and the creation of an educational system to serve the interest of the people... must enable man to re-discover his historico-cultural past, assuming it within a revolutionary perspective.' Cultural resistance can find its expression in hidden ways and spread rapidly amongst the people, one of these ways being to provide tradition and mythology with revolutionary content.

Broadcasting can carry every kind of material. It can transmit speeches, news, songs, music, plays, poetry, readings and it can be used for all kinds of educational purposes. Although it can be interfered with, there are many technical ways of dealing with interference and of transmitting broadcasts from outside, or secretly from inside South Africa and Namibia; however, many who might feel inclined towards such activities are concerned lest their programmes might be misinterpreted as bolstering the regime.

It may be appropriate to consider here some possible criteria in this con-

text. There are overwhelming reasons to promote alternative development strategies and alternative forms and means of education. Programmes and projects which alleviate misery and hardship, create jobs, provide education and training, develop production, grow food and satisfy needs, are a fundamental necessity in these conditions. Those who strive to engage in self-reliant, self-managed development need support. They demonstrate that alternatives are feasible and they involve the deprived in their creation. The task is not just to change conditions and create new institutions but, in the process, to change consciousness.

The essential aim of such alternative programmes and activities, much as it is of trade union, protest and parliamentary activities involving workers, is to raise their consciousness and help organise them in their struggle. All such activities create the subjective factor in social transformation, namely the changing of consciousness; engagement in such activities, provided it is accompanied by analysis and study, is a means of raising the level of struggle and, with it, consciousness. In no way should alternative activities, any more than trade union activities be seen as an end in themselves or as the direct means of modifying or reforming the existing social order at large. They cannot, in isolation, break out of its constraints and overcome its contradictions. They can only help to confront such constraints and contradictions in a manner which exposes them more readily.

There should and need be no antagonism between the politics of resistance and of exposing the limitations of the prevailing social order, on the one hand, and the politics of positive action and alternatives, on the other. The first is the essential struggle. But the second

should be complementary to it, and covertly linked to it. Social transformation must be the common goal of both strategies so that alternative programmes assume a new dimension and become positive action in struggle.

It is thus not a question of withdrawing from the main struggle but of raising the level of struggle of those without work, education and training, of the hungry who are prey to disease and are ill-clothed and poorly housed; the orphans of the prevailing socio-economic order. While the struggle continues in the main stream, positive action confronts the system in new ways and also proves that many of the demands of the exploited are feasible and capable of achievement.

Positive action, conceived thus, is not concerned with economics, but engages its participants in political, ideological, cultural and broad social activity. This recognises that consciousness develops in a whole social process of experience and activity as well as of learning, study and collective reflection. Consciousness is raised in a total struggle that involves theory and practice in all its forms.

Positive action in struggle acknowledges, in the words of A.R. Luria,* that 'mental processes depend on active life forms in an appropriate environment...

*Luria, A.R., *Cognitive Developments: Its Cultural and Social Foundations*, Harvard University Press.

human action changes the environment so that human mental life is a product of continually new activities in social practice. The links between the reality and study, the activity and reflection are quite fundamental to the conscious struggle. The task of positive action in struggle is to lay the foundations, in practice and study, on which people can build an awareness of struggle. This means creating conditions and involving people in activities in terms of which basic concepts would be well understood. One element of this is that people should have a sense of controlling their environment and that they acquire the basis of a scientific outlook. At the political and ideological level, it means practices and activities which can underpin a slowly growing understanding of cooperation and interdependence, class awareness, participation, the relations established in production, and so on.

Hopefully, this seminar will not have been the last of this series. There is still a need to deepen theoretical insights through practice, through struggle and the development of models. There is also a need to involve greater numbers of those engaged in struggle in the reflection on and exchange of ideas and experience which have enabled us to interpret realities and understand something of the epistemological process of education for liberation and its intimate interconnection with the struggle. ●●●

Adult Education in Vietnam and Thailand : A Study-visit Report

S. K. Chowdhry
and
P. K. Shukla

The authors who are involved in the planning, implementation and monitoring of Adult Education Programme, including post-literacy and follow-up, in the two largest States of India, viz., Uttar Pradesh and Bihar, recently visited Vietnam and Thailand to study the adult literacy/education programmes of the two countries in general, and the post-literacy and continuing education programmes for adults in particular. This study-visit was arranged by the UNESCO Regional Office for Education in Asia and the Pacific at the request of India. During their 13-day stay in the two countries the authors had discussions with the concerned officials, visited institutions and observed the working of programmes.

Presented here is a report of their experiences in the two countries and a discussion of their relevance to our own country.

ON September 2, 1945, when Vietnam was liberated from the colonial rule, the Revolutionary Government of Vietnam set up clear priorities, of fighting three enemies—famine, ignorance and foreign aggression. On September 8, 1945, just six days after the liberation, the first literacy campaign was launched. The literacy scene in Vietnam at that time was far from happy as only 5% of the country's population was literate. The campaign was launched on a mass-line approach with limited means and materials but with extensive use of available resources and was very innovative. Since the French staged a comeback in 1946, the fighting continued and so did the literacy movement in the liberated strongholds. In fact, literacy campaign was inseparable from the resistance movement and the motive behind it was the same as fighting foreign enemies. They coined and spread slogans like 'Each class-room is stronghold for French invaders', and 'Each literate is a bullet aimed at the enemy'. Every individual was involved in the campaign, either as a teacher or a learner or a motivator. They tried to cover up illiterates in the age-group of 12-50 for men and 12-45 for women. The first campaign was followed by two more campaigns and by 1958 some 13.5 million adults were made literate in North Vietnam. On unification of Vietnam in 1975, a similar campaign was launched in the South. In March, 1978, Vietnam entered a new era declar-

ing total eradication of illiteracy from the country.

While literacy campaigns were confined to only imparting reading and writing skills, this was far from sufficient to raise the educational standards of the country as a whole. It was felt that while the masses comprising working people and peasants must not remain ignorant, the youth and the cadre consisting of those who worked for the government and the party at various levels—starting from the village to the province—required a higher level of education. Perhaps, this necessity led to the conceptualization of an elaborate system of follow-up and continuing education for adults, which in Vietnam is generally known as complementary education.

The complementary education in Vietnam has been planned almost on a parallel basis to the formal school education complete with grades, curriculum, learning-teaching materials, etc. While it is similar to formal education in many ways, its timings, location, teachers, duration and contents are quite different and flexible to a great extent.

After the basic literacy-level which every one has to achieve, the complementary education starts. There are two courses—one for peasants and workers and the other for youth and cadre. Level-I of complementary education is equivalent to primary education and is of three years' duration for workers and peasants, and of four years for youth and cadre. There are also higher levels—II and III—of complementary education of four years each for both the categories, namely, workers and peasants on the one hand and youth and cadre on the other. But the two streams are different and have separate curricular contents and standards. Regular examinations are conducted at suit-

able administrative levels and at required frequency, and after evaluation, certificates are awarded. Majority of Vietnamese have already achieved the first level of complementary education but level II and III courses are mostly being attended by the cadre and youth. In the year 1982-83, nearly 0.4 million adults were enrolled in the complementary classes, of which approximately 0.1 million each were for levels I and III, and 0.2 million were for level II.

The Indian team visited two complementary schools in Haiphong, a provincial city of Vietnam. Both the schools were of level-III for the youth and cadre and had students from standard 8 to 10. The classes were being conducted during the night in the premises of regular day-schools on four days a week. There were regular as well as part-time teachers and the student-teacher ratio was 20 : 1. The students were both male and female in the age-group 15 to 30 and there was hardly anyone in the plus thirty age-group. The teachers used blackboards extensively, but the scanty use of paper due to an acute shortage of paper in Vietnam was quite conspicuous. The subjects taught were quite similar to those of formal schools like history, geography, literature, algebra and geometry. The standards were lower than that in formal schools except for the highest class, that is, standard 10. The most striking fact about the complementary classes was the high attendance level particularly in view of the fact that most of the students were working during the day. As team members did not get an opportunity to visit any school in the rural area, they could not find out whether the participation-level was as high in the rural areas as in the city schools.

The Vietnamese experience of complementary education was certainly

unique in so far as their priorities were quite clear in terms of clientele, application of standards and the realization that permanent literacy meant more than a short-level campaign and often took as many as four years.

Non-formal Education for Adults in Thailand

Thailand, with 82% literacy rate and its illiterate population consisting mostly of linguistic and ethnic minorities scattered over isolated areas, presents an entirely different scene. The country's non-formal education finds its meaning more in the techniques employed than in the clientele served. The non-formal education system caters to illiterates, functional illiterates, school drop-outs above the age of 12, unskilled workers, insufficiently skilled workers, motivated village groups eager to acquire more information, even the school-going children and the people at large, all at the same time. It is non-formal in the sense that the means employed and programmes conceived are diversified and not set in the stereotyped formal school pattern. For illiterates, there are walking teachers programme, radio correspondence classes, distance teaching by television, mobile trade training schools, interest-group programmes, functional literacy grade II and functional education grades III and IV, newspaper reading centres, etc—all these programmes provide opportunities to those who want them and often run like the services catering to all age groups and not necessarily free of charge.

As the country is not confronted with the problem of high level of illiteracy, the mass-line approach is by and large missing and perhaps rightly so. There are, however, plans afoot to bring the illiteracy-level further down by

using the usual techniques of a mass campaign, that is, with complete degree of freedom in matters of text, curriculum, timing, duration, resources, and even by using the Buddhist temples. On the whole, the literacy programme in Thailand is more intense in the areas of post-literacy and continuing education than the basic literacy. Literacy for the masses depends mostly on a broad-based and far-spread network of primary education system for children. The Thai masses have long been aware of the need to send the children to school and the State has backed up this awareness with huge infrastructure and legislation for compulsory primary education for children. Thus, Thailand is out of the vicious circle in which many countries of Asia and Pacific have fallen. But, the need for continuing education perhaps still remains. For, an opportunity for life-long education is no more a luxury in the present-day modernized world, besides, there is the disturbing fact that drop-out children turned adults, whose number is as high as 33% in Thailand, will relapse into illiteracy if not provided with an opportunity for further education.

There are a variety of post-literacy and follow-up programmes in Thailand. These are generally conceived and developed at the Centre in the Department of Non-formal Education, and depending on the nature, content and techniques applied, are implemented and operationalized through their regional and provincial level centres. The regional centres supplement the efforts mainly in the areas of curricular development, innovations and promotion of the programme. But the contributions emanating from below are put to standardization tests by the central authority before being implemented. Within the over-all framework provided from above, the

training of personnel at the grass-roots level is the responsibility of regional and provincial centres catering to north-eastern, northern, southern, central and eastern regional zones and 37 established provincial centres. The Indian team visited the north-eastern regional centre and the provincial centre located at Ubon city. The Thai concept of regional Centre is more in the nature of Resource Centre, having a close link both with the centre and the province. The provincial centres are responsible more for the operational details and function as implementing agencies. They seem to be having their own educational facilities located under one roof like the vocation education section complete with workshop and trainers. It is difficult to say how much of these facilities are utilised by the remote villages, but even if city dwellers are the only beneficiaries, their existence is justified.

As mentioned earlier, the non-formal education department is offering a variety of programmes and the distinction between the basic literacy programme and the rest is clear. The functional literacy level-II programme is the most basic programme with 200 hours course duration extending over 6 months, and the approach is quite similar to the universal approach of functional literacy. The primer used is bulky but then they have the loose-leaf system where learners and teachers have complete freedom of following the sequence to their liking and to the extent they can manage. The work-book is integrated with the primer itself. The teachers are drawn from formal schools and are paid an extra allowance but one teacher has to collect a minimum of 25 learners before he can start a centre. The volunteer-teachers as they call them, are trained at their regional centres for one week. The training duration is short

as it is more of orientation than anything else. This programme is quite popular as the volunteer-teachers register themselves for training in large numbers. The most surprising fact, however, is that their training is not free. They have to pay a small fee. On the completion of functional literacy classes, the learners are tested and awarded certificates equivalent to standard-IV of formal school. Functional educational levels II, III and IV are more in the nature of second chance for school-drop-outs-turned-adults and follow a more set curriculum designed according to the needs of adults. The curriculum includes subjects like life-experience which is compulsory and those related to vocations which are optional. The radio correspondence course is again in the nature of second chance. Here the broadcast is closely linked sequentially with the written text on a regular basis leading to the certificate of the equivalent levels.

The Centre for Educational Technology has a long working experience and would soon be having a national network exclusively for itself. In interest-group programme rural folks come together to undergo short, medium and long term training programmes ranging from cooking to cottage industries and a knowledge of the laws of the land. The curriculum is need-based and the teacher and the resource person are locally drawn. The regional and provincial centres work as catalytic agents in organising such training courses. The newspaper reading centres are again run on a participatory basis as the beneficiaries provide the infrastructure to locate the centre and the State provides some financial help to buy the newspapers.

In short, there a variety of post-literacy and follow-up programmes depending on the beneficiary groups,

and are by and large participatory in nature as the beneficiaries are expected to provide local facilities and sometimes even a small fee. The test of the relevance of any programme is the degree of its acceptance by those for whom it is designed. Surprisingly, the problem of motivation was not there. The only weak point perhaps was the lack of close follow-up after functional literacy level II because if left to themselves after this level, learners are likely to relapse into illiteracy.

The Indian team's experiences in Vietnam and Thailand were diverse in so far as the socio-political and economic conditions providing the background to the two programmes were concerned, but similar in terms of their emphasis on post-literacy and continuing education programmes. The rate of literacy is high in both the countries. While Thailand is making extensive use of modern technology-based media, Vietnam is yet to enter that era. The

success of any programme, however, should be judged by its relevance to the masses and innovativeness of the planners, implementors and users. Every country has its own realities and these alone should form the basis of its programmes. Illiteracy, nonetheless, must be condemned wherever it exists, for, literacy is not only one of the fundamental human needs and an equalizing force but also has a great bearing on the efficacy of the whole education system including the formal system which we are striving so hard to build. India is too big and quite different from these two countries where the first priority should be to eradicate illiteracy and in this task the dimension of the problem, use of available resources and innovativeness should take most of our attention. Literacy, if achieved would require vigorous efforts in the area of continuing education to make it permanent and also to meet further educational needs of those who require them. ●●●

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Group Interaction among Women Participants of a Functional Literacy Programme in Delhi : A Study

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THE term 'Group' refers to two or more people who bear an explicit psychological relationship to one another. The criteria for establishing whether or not a given set of individuals constitute a psychological group are mainly two (Krech and Crutchfield, 1948, p. 368) : a) all the members must exist as a group in the psychological field of each individual, that is, be perceived and reacted to as a group; b) the various members must be in a dynamic interaction with each other.

Groups do not function in isolation. They are embedded in a complex environmental setting that exerts a strong influence on almost every aspect of the group process. In a non-formal education programme, adults are free to join and leave a group according to their convenience, therefore, the programme must be 'need based' to attract women. One of the problems identified in the field of adult education is the difficulty in motivating women to join the programme and sustaining their motivation. In the functional literacy programme, the individual is a member of a group that exerts considerable influence on the individual, therefore, the need to study participation of the learners in small groups.

Groups do not function in isolation. They are embedded in a complex environmental setting that exerts a strong influence on every aspect of the group process. Psychologists maintain that pleasing interaction between the members of a group can increase the attractiveness of membership. A study conducted to test this hypothesis with regard to functional literacy groups of a programme in Delhi revealed that women continued to participate in the programme if they felt that they belonged to the group and were liked by others.

Objectives of the Study

The following were the objectives of the study in relation to interaction among group members :

- to study the interaction among the members in two situations, that is, literacy and friendship; and
- to find out the relationship between interaction among group members and continuation with the functional literacy programme.

Sample

The groups selected for the study belonged to nine centres organised by three voluntary organisations in Delhi. Each group consisted of not more than 15 persons living in the same geographical area and familiar with each other. The centres selected for the study had been in operation for at least six months and the learners for the study had been members for at least one month to ensure minimum interaction with each other. A total of 104 learners participating in the programme were interviewed. After a gap of four months, the centres were visited again to find out the reasons for learners' continuation and discontinuation with the programme. Out of 104 learners, 47 (45%) had dropped out of the programme.

Methodology

Interaction among the group members was studied by using the sociometric test (Moreno 1953). Group members were asked to name upto three persons they preferred as associates in friendship (psyche group) and literacy (socio group). The following formula was used for the determination of an index of cohesiveness (Festinger, 1950, p. 97):

$$\text{Group cohesiveness} = \frac{\text{Choices in the group} - \frac{1}{2} \text{ pair (mutual)}}{\text{total number of choices.}}$$

Findings

a) *Interaction among group members* Sociometric choices were found in friendship and literacy. Interaction among the members in each group was found to be poor, specially in the task situation, that is in literacy. In all groups except C and G, the interaction was more in friendship as compared to literacy. However, considering that each woman was asked to give names of three persons she liked to sit with, the number of mutual choices given by the subjects was low, indicating that the learners did not have very friendly relationships with many others in the groups. However, it was observed that the quality of relationship was intense and the learners spent a lot of time talking in their subgroups without perhaps realising the need to interact in larger groups. Jennings (1953) found that in the informal structure of psyche groups, being widely acquainted and accepted by many people was not of central importance. It was the quality of relationship that differentiated psyche from socio groups. Back (1951) found that in those groups primarily attracted as friends, the members had long conversations and were pleasant to each other. In the present study, the groups were more psyche oriented than socio groups.

b) *Group cohesiveness* Group cohesiveness is the resultant of all forces acting on members to remain in a group. This includes the forces attracting members as well as those discouraging them from remaining in the group. Table 1 shows the index of cohesiveness of the group in literacy (socio group) and friendship (psyche group).

A study of Table 1 shows that in all the groups except C and G, the index of cohesiveness was more for friendship

than literacy, indicating greater affiliation in social situations. For example, in groups A, B and D, the group cohesiveness was .13, .38, .15 in literacy and .35, .50 and .26 respectively in friendship. In groups C and G, however, it was .42, .38 in literacy and .38 and .33 respectively in friendship suggesting that the members were cohesive and compared to other groups, more motivated for literacy. The rate of drop-outs was also low in these groups. The table also shows that in groups E and B the mutual choices and group cohesiveness were more compared to groups F and D. Precker's (1951) study regarding selection of associates suggests that the greatest similarity of values tends to occur when reciprocal choices are made.

c) *Motivation to continue with the programme and belongingness to the group* If one is wanted by others, as

TABLE 2

**Interaction with Group Members
and Continuation with the Programme**

| No. of choices received | Total N | (N=96) | |
|-------------------------|---------|--------------|-------------|
| | | Continuers n | Drop-outs n |
| -2 | 67 | 21 | 46 |
| +2 | 29 | 28 | 1 |
| | 96 | 49 | 47 |

$$\chi^2 = 31.87$$

Significant at .01 level

indicated by the choices received in the sociometric test, one tends to have a feeling of belongingness to the group. This motivates an individual to continue the membership of that group. Table 2 shows the relationship between interaction with group members and continuation with the programme.

The choices received by an individual indicate here acceptance by others in the group and her interaction with others. Those who received more than two choices continued with the programme. On the other hand, those who were not liked by others tended to drop out of the programme.

Discussion

The study shows that (a) interaction among group members was poor specially in literacy, and (b) there was a significant relationship between interaction with others in the group and continuation with the programme.

In sociometric theory, a socio group is based on preferences involving work in group such as cooperation in a common task. The psyche group is based on purely personal preferences, for instance, association in leisure time. The groups selected for the study may be described as socio-psyche groups;

TABLE 1

Index of Cohesiveness in Literacy and Friendship

| Sociometric Choices | CENTRES | | | | | | | | |
|------------------------------|---------|------|------|------|------|------|------|------|------|
| | A | B | C | D | E | F | G | H | I |
| 1. No. of respondents. | 9 | 14 | 10 | 11 | 14 | 14 | 13 | 11 | 8 |
| 2. Choices | | | | | | | | | |
| a) Socio group (literacy) | 4 | 16 | 13 | 5 | 8 | 3 | 15 | 11 | 3 |
| b) Psyche group (friendship) | 12 | 24 | 14 | 10 | 24 | 7 | 16 | 15 | 7 |
| 3. Mutual choices | | | | | | | | | |
| a) Socio group | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| b) Psyche group | 5 | 6 | 5 | 3 | 10 | 2 | 6 | 4 | 3 |
| 4. Group cohesiveness | | | | | | | | | |
| a) Socio group | 0.13 | 0.38 | 0.42 | 0.15 | 0.19 | 0.07 | 0.38 | 0.33 | 0.13 |
| b) Psyche group | 0.35 | 0.50 | 0.38 | 0.26 | 0.45 | 0.14 | 0.33 | 0.39 | 0.23 |

socio, because they had the goals of imparting skills in functional literacy, education for development, and in many centres vocational training in tailoring and craft; and psyche, because the members were free to join and leave the group. Since the members were acquainted with others living in the community, they joined or continued to stay on only if they had psyche relationships with others in the group.

The drop-outs were those who did not receive choices from others. Majority of those participants who continued to stay on after a period of four months interacted with others in the classes. This finding is supported by Festinger (1950) who hypothesized that individuals may become deviates often because of a lack of communication with others in the group. He showed that deviates received and also gave fewer sociometric choices from and to members of their own groups.

Heightened interaction among members may increase the attractiveness of the group. Participating or enjoying some of the members or making some good friends as a by-product of belonging to the group increases the attractiveness to its members—it offers increased opportunities to continue these pleasing relationships. While pleasing interaction increases the attractiveness of membership, Festinger (1957) and Amir (1969) found that if the interaction is unpleasant, attraction to membership is decreased. In the present study when the investigator went to centre F for the follow-up after four months, she was surprised to find an entirely new group in the functional literacy classes. The group members had poor interaction. On the other hand, in group G, majority of the learners had continued to stay on and the drop-outs were the ones who had changed residence.

Pursuing the activity and remaining in the group depends on the reasons for joining the group. In the socio group the members have some purpose for joining the group and in spite of lack of communication with others in the group, they continue to participate, if the purpose is being fulfilled. Continuers from group A who did not interact with others had joined the group because of the subsidised rations they were entitled to on account of their pre-school children and they continued to remain in the group for that reason only. In group E, in addition to literacy classes, tailoring and *dari* making activities were carried out and four women who pursued the activity in spite of lack of communication with others had joined the group because of these activities. Attractiveness of a group can be increased if a member or potential member is aware that she can fulfil her needs by belonging to that group. Thibaut (1950) suggested that since it is difficult to change the member's needs, it is a more feasible approach to emphasise the properties that meet a member's needs or the gains derived from belonging to a group.

The group is composed of positions which each member occupies and which are all interdependent. An alteration in one position, such as a member leaving the group, has consequences for many or all of the other positions. Whyte (1943) shows that each member has his position in the group structure. Since the group is organised around the people with top positions, some of the persons with low standing may change positions or drop out without upsetting the balance of the group, but with the exit of some members, the group disintegrates and the patterns of interaction have to be reorganised along different lines. The educator in an adult education programme must identify the leaders in the

group and use them constructively for creating a harmonious group.

The leaders play an important role in creating a cordial atmosphere in the group. Deutsch (1959) found that a cooperative relationship is more attractive than competitive. Goldman (1961) also reported that the type of leadership existing in a group will influence the group performance. In the study except for group F the educators in all the other groups were fully aware of the importance of local leaders and had good rapport with them.

The women in a voluntary programme continue to participate in the programme only if they feel they belong to the group and are liked by others. The study found a significant relationship between participation, that is, continuation with the programme, and interaction with other group members. Educators in a non-formal education programme can create an environment and situations in which the members have an increased opportunity to interact with one another. Discussions, story-telling, plays, excursions and group activities develop a feeling and belongingness among group members and, thereby, sustain their motivation in the programme.

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Information Sources for Technology Transfer : A Study

G. R. Desai and M. K. S. Rao

THE transformation in Indian agriculture scene, witnessed during the past few decades, is mainly the result of the accumulated research findings followed by an effective and efficient process of transfer of technology. Much emphasis has been placed on the communication of agro information by the governmental organisations to the farming populace to build up conviction in the new technology leading to its adoption.

An analysis of the cumulative effort of the developmental organisations towards dissemination of technology reveals the use of many media to pass on information and teach farmers the applicability of new technology for their use. In spite of the several media put to use, only a few are utilised by the farming community. Hence, this study was undertaken to find out the main sources of information which are popular among the farming populace for seeking information.

Methodology

The study was conducted during the year 1976 in the Dharwar district of Karnataka State. Sixty farmers who participated as demonstrators in 11 successful block demonstrations conducted by the Karnataka State Department of Agriculture during 1975 on hybrid Jowar technology, and an equal number of farmers from the same farming communities selected at random formed the sample for the study. The fourfold method of chi-square test was used to study the difference among the groups of respondents.

Any advancement in agricultural technology to produce the desired results must reach the farmer in the field. The present study on the popularity of various media used for technology transfer is significant in that its findings are a pointer to the media that are likely to be effective in adult literacy or education.

Results and Discussion

Table I gives the sources of information consulted by participant and non-participant farmers relating to hybrid Jowar cultivation. It was interesting to note that both the groups of farmers had consulted all the eleven sources.

Demonstration as a source of information was consulted by a high majority of participant and non-participant farmers, though the number of participants consulting it was significantly higher, as exhibited by the chi-square value. The trend exhibited by the participant farmers was quite expected. However, a few participants had not consulted demonstration as a source which was ironical. Being a participant in the programme itself envisages one to participate and know the things. It is possible that these farmers were involved in the programme either unwillingly or uninformed. The trend exhibited by the non-participant farmers was encourag-

ing, indicating that demonstrations were used by the change agents to teach all the farmers in the area, which is a welcome sign.

As for personal sources of information, majority of farmers in both the groups contacted the gramasevak who is locally available, and there was no difference in their mode of contact with this source. The next consulted sources were Agricultural Extension Officer (AEO) and "neighbours and friends" among participants, but the trend was reverse among non-participant farmers. The possible reason for this was that the AEO being a block or circle level official was in charge of supervising demonstrations, and hence came in contact with the participant farmers on occasional visits more than the non-participant farmers. Other personal sources like extension guide and private agency personnel, were contacted by a small number of farmers from both the groups.

TABLE 1
Information Sources Consulted by Participant and non-Participant Farmers

| S. No. | Information source | n=120 | | | | X ² value |
|--------|------------------------------|--------------|---------------|------------------|---------------|----------------------|
| | | Participants | | Non participants | | |
| | | Consulted | Not Consulted | Consulted | Not consulted | |
| 1 | Demonstration | 58 | 2 | 51 | 9 | 4.90* |
| | Personal sources | | | | | |
| 2 | Gramasevak | 56 | 4 | 56 | 4 | 0.00 |
| 3 | Agril. Extn. Officer | 33 | 27 | 14 | 46 | 12.63* |
| 4 | Neighbours & friends | 27 | 33 | 47 | 13 | 14.10* |
| 5 | Extension guide | 10 | 50 | 5 | 55 | 1.90 |
| 6 | Private agency personnel | 9 | 51 | 7 | 53 | 0.29 |
| | Institutional sources | | | | | |
| 7 | Block Dev. office | 5 | 55 | 6 | 54 | 0.10 |
| 8 | Agricultural college | 4 | 56 | 8 | 52 | 1.48 |
| 9 | Cc-operative society | 2 | 58 | 7 | 53 | 3.00 |
| | Mass media sources | | | | | |
| 10 | Radio | 26 | 34 | 28 | 32 | 0.13 |
| 11 | Newspaper | 2 | 58 | 2 | 58 | 0.00 |

* Significant at 5 per cent level.

Though comparatively a greater number of non-participant farmers contacted the institutional sources like BDO, Agricultural College and Co-operative society, than the participants, the difference was not significant. The low emphasis among the participants towards institutional sources was possibly due to the fact that they were getting the technological knowhow by relevant personal source and demonstration, and hence did not attach much credence to institutional source. This leads to the generalisation that "Primary sources of information if provided would be sought by the farmers more than the institutional sources".

Only two mass media sources were consulted by the farmers, that is, radio and newspapers. Radio was found to be consulted by almost half the farmers in both the groups in contrast to newspaper which was consulted by only a few. The reason for this could be that in recent years radio has been providing relevant information daily for the benefit of the farming community. It has become popular as the information is based on the current needs of the farmers and in a language which the farmers can understand. Apart from this, radio is an audio aid, which any farmer irrespec-

tive of his literacy standing can switch on, hear and understand. Another factor could be the availability of radio receiving sets in plenty at a cost which the farmers could bear. Hence all the factors have influenced the farmers to select radio as one of the sources.

In contrast to the above, the newspapers generally do not cover much news related to farming, and also very few are in local languages. The main factor inhibiting the use of newspapers is the low literacy level especially in the villages.

In short, the information flow relating to the new technology was mainly through demonstration which was a common new activity in the community personal sources like gramasevaks and "neighbours and friends", and the mass medium like radio.

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Adult and Non-formal Education: A Few Observations by Satyen Maitra ; Bengal Social Service League, Calcutta; Rs. 10/-

Satyen Maitra is one of the few adult educators of India who could with authority write on theoretical and practical aspects of adult education work in the country. The book under review gives broad indications of Maitra's philosophy and focus of work.

The book as Maitra writes in his foreword "lacks the structural elegance and symmetry of a work" but it indicates adult education's relevance for the people trying to understand and change the conditions which have hindered their growth and obstructed their participation in the development process.

Maitra has very clearly enunciated the concept of adult education in a developing country and has given a realistic assessment of its need and magnitude. He has emphasised that it is a core programme for about 60% of our people living below the poverty line, and not a marginal programme for marginal people. In a country where the elite has established its stranglehold over the social and economic life of the people, Maitra's thesis stands out as a call for a total change in the attitudes of our administrators and political leaders, because structural and administrative changes without mental adjustment of the adult hold a very important position in a developing society. Maitra rightly believes that the formal system of education bolsters up non-egalitarian development strategy, because the model of development based on Western technology requires specialised education of a relatively small segment of the population, which also becomes the recipient of all political, social and economic rewards. Rejecting the Western model

of development, Maitra quotes Mahbul Haque appreciatively, "The problem of development must be redefined as a selective attack on the worst forms of poverty. Development goals should be expressed in terms of progressive reduction and eventual elimination of malnutrition, disease, illiteracy, squalor, unemployment, inequalities". For this another kind of education is needed.

Maitra has very ably listed out the distinctive features of andragogy (pp 31-35). These may well be taken note of while planning training programmes for animators or facilitators. While it is true that education by itself cannot solve all the ills of our exploitive society, it must lead to action. Education and action will react and reinforce each other and in this process can generate the necessary dynamism without which no development programme can succeed.

Maitra's comment on NAEP needs careful consideration by planners and adult educators. He writes, "NAEP should never be viewed as a time-bound programme of 10 months or for one year. What is learnt in the first year has to be reinforced and expanded in the subsequent years....As a matter of fact, NAEP can only succeed if, in the near future, a parallel and structural educational programme is designed for the young adults".

The book is full of observations, comments and suggestions which if followed would enrich the education movement. Adult educators would do well to study this book with care and practise what he has preached with clarity and confidence born out of practical work in the field.

—S.C. DUTTA

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Founded in 1939, 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 Husain 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 several 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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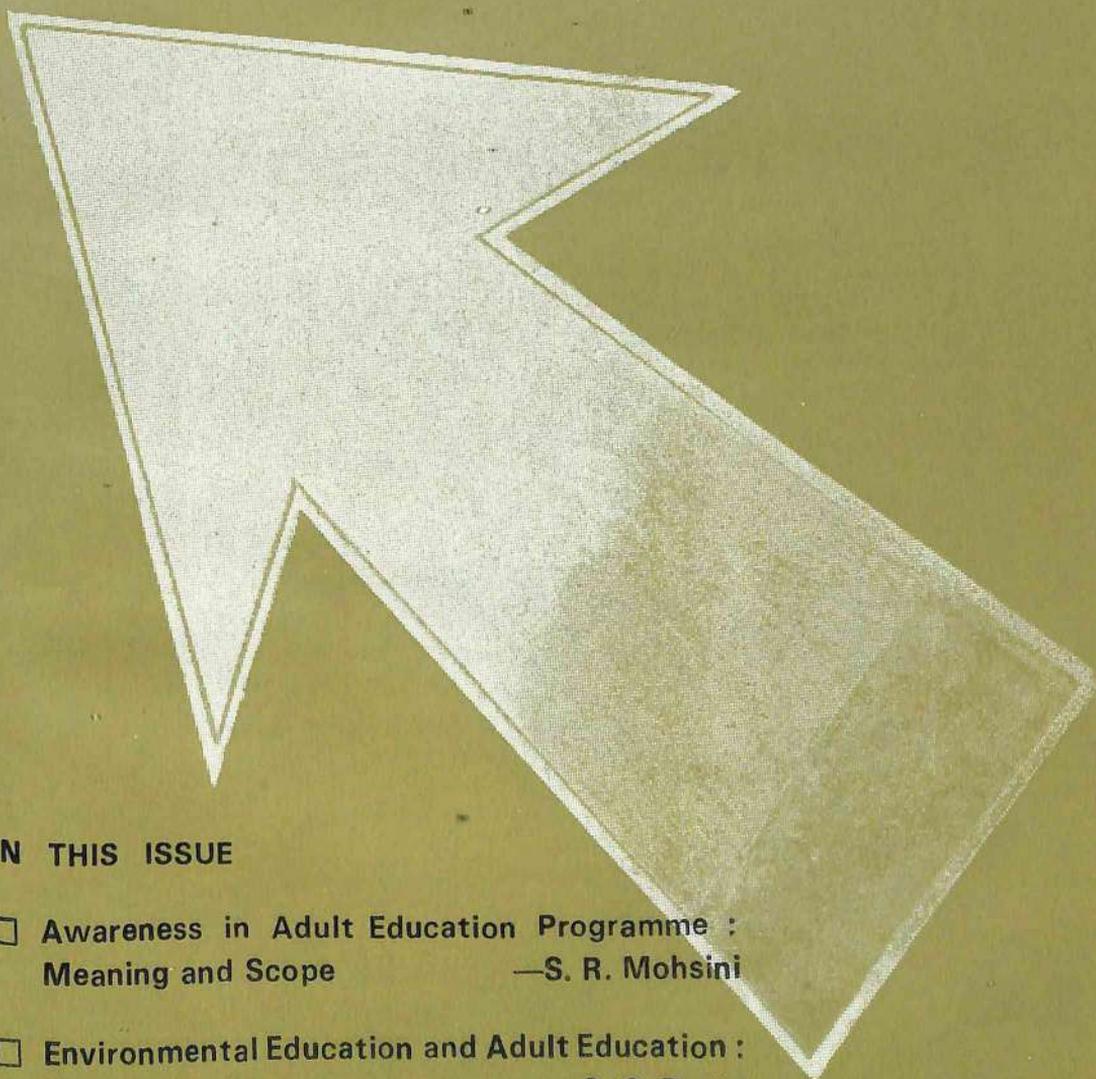
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Indian Journal of ADULT EDUCATION

Vol. 44 No. 11

November 1983



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Meaning and Scope —S. R. Mohsini
- Environmental Education and Adult Education :
Need for Linkage —S. C. Dutta
- Our New Column — Discussion

INDIAN ADULT EDUCATION ASSOCIATION



Indian Journal of Adult Education

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The 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.

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Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

Guide to Indian Periodical Literature/Gurgaon.

SUBSCRIPTION

Rs. 25.00 p.a. within India ; U.S. \$ 10.00 p.a. Overseas ; Single Copy Rs. 3.00

Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Everest Press, 4 Chamelian Road, Delhi-110006.

Indian Journal of Adult Education

Volume 44 No. 11

November 1983

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Whither Declarations ?

The Declarations and their assessments by Barrister Mane, Professor Jayagopal and Mr. Mohanty elsewhere in this issue make interesting, instructional and sometimes stimulating reading. The range and nature of appreciation or otherwise have their own character. Professor Jayagopal and Mr Mohanty write in questioning spirit that is at the same time highly affirmative of the need for Declarations. Barrister Mane is warmly supportive of the Declarations, reiterating their strengths in an educational spirit.

Declarations, it must be said, have come really to stay. The question really is—of what kind and to achieve what objectives ? It is no longer a question of having them or not having them. Let us take a closer look at what our analysts have to say. Mr Mohanty analyses Declarations in an inter-related totality of Declarations, working paper, recommendations and the deliberations of the conference, fanning out into larger objectives and philosophy. His is a content analysis of Declarations involving comparisons and mutualities. (A good declaration is no guarantor of a good conference or for that matter the working paper itself or vice versa !) He pricks the bubble of rhetoric in which our Declarations abound with real ease. His analysis traverses from the inner to the outer realities of the totality of what adult education stands for and should stand for.

Professor Jayagopal shows a substantial kind-of uneasiness if not impatience with Declarations, as part of the larger failure of adult education and its various manifestations—not merely incoherence and inconsistency but more basic ideas like absence of life-long education and disturbing inequalities in development in general and in adult education in particular. He moves from the larger fundamental inadequacies both conceptual and operational, into the inner reality of adult education. He wants to see Declarations perform a larger function of influencing policy process. This seems almost in contrast to Mr Mohanty, who seeks consistency, quality and relevance in the totality of adult education exercise in the conferences themselves.

Both of them are in search of better Declarations laden with more operability, although cast in different conceptual moulds.

Taking an overview of Declarations over time—they are replete with every relevant idea that has a natural place in adult education as part of development—participation, involvement, depressed classes, inequality, the cause of youth and women—role of institutions and even social change and dynamism—the list is truly endless. The question is what is it they have not missed ! The moot point really is, is it a case of easy familiarity with words unrelated to purpose, intention and action. This needs to be answered honestly, not necessarily explicitly but in the inner recesses of our hearts as adult educators.

A Declaration should not just be a hardy annual but a statement of purpose—unchallengeable both for its honesty of intention and for its relative feasibility and practicality. A Declaration is not wordy or verbose one time exercise. It is a hope with its own momentum into the future—a future with an upward stance. So let us take our Declarations seriously at every stage—the weakest stage being follow up, which each one of our analysts has indicated in his own way. Declarations are solemn pledges given to ourselves by ourselves. Failing to put purpose and achievement in them is not just failure outside ourselves. It is inner failure whose other name is self-betrayal.

Awareness in Adult Education Programme : Meaning and Scope

S. R. Mohsini

When people do not have anything to live upon or have to work hard and outstretch themselves even for living below the subsistence level, their energy to think, to speak or to act is sapped completely. The first task of any adult education programme, under these conditions, is to help them in getting rid of their apathy and passionless existence and in finding interest in life.

Dwelling on the most crucial factor and ironically the weakest link in the implementation of our Adult Education Programme, the author outlines objectives, contents and strategies for an effective awareness programme.

It had been realized by many adult educators in India, even before Independence, that in addition to literacy, adult education must employ other means and devices to increase the learner's level of understanding of himself and of the world around him and to enhance his individual and collective functioning. It was only after the introduction of adult education programme on the national scale in 1978 that this idea gradually began to be recognised and accepted by all those associated with the movement for adult education. It was with great eloquence and vigour that the authors of NAEP proclaimed that equal importance should be given to its three mutually overlapping and reinforcing components—literacy, functionality and awareness—and that learning, working and living must be so oriented as to grow together, with each component reinforcing and strengthening the other.

Awareness at the implementation

stage is the weakest link among the three components of the NAEP. The Kothari Review Committee has rightly pointed out that even the adult education functionaries lack clarity about the meaning and scope of awareness, the mainspring of motivation for undergoing learning experiences and the keystone for building up a learning society. Awareness is a multi-dimensional concept and its realization requires not only conceptual clarity but also special skills to initiate the process of bringing about awareness among the illiterate and the poor.

The Profile of the Poor and the Illiterate

The people who live below the poverty line are both economically underdeveloped and culturally deprived. They either have nothing to live upon or have to work hard and overstretch themselves even for living below the subsistence level. This leaves behind neither

energy nor time to think, to speak or to act. These conditions conspire to create a culture of silence, which keeps their inherent talents and capacities dormant and renders them incapable of being aware of the deplorable realities around them. They lose faith in themselves and in others. Having a very low self-image and lacking self-confidence, they turn into docile and submissive creatures and become vulnerable to exploitation. Their dogmatic, fatalistic and superstitious tendencies leave them bereft of ambition and future perspective. Stripped of courage and boldness they are unable to face the realities of their existence. They are deprived of their basic human necessities and are robbed of their sense of security and joy of life. But they are not discontent or dissatisfied with the miserable and disgusting conditions of their life and do not bother about what can and should be done to ameliorate the misery, anguish and distress considered to be their lot.

Educational Process for Awareness

Under these conditions the first task of any adult education programme is to help the target group in getting rid of their apathy and passionless existence, in overcoming their dejection and low spirits, in finding an interest in life, and in impelling them to think for their own betterment. This can be done by enabling the illiterate and the poor to appreciate the difference between nature and its enrichment. He should be made to realize that enrichment of nature is the work of men and that the society in which they live and the socio-economic problems which they face are of their own creation. It is men who are responsible for the creation of a particular society with its peculiar problems and it is they who can also transform the existing social conditions and solve the

prevailing problems. Therein lies the difference between animal and man. An animal adapts itself to nature while a man can transform nature and leave his impression on it. This realisation leads to the discovery of culture and history as the creation of man. It encourages the learner to search for the causes of the problems of his individual and collective life. The discovery of culture and history makes man realize that it is not the work of one man which creates culture and makes history. It is the community in which men live that gives meaning and significance to the elements of culture created by individuals in association with others. It is only after gaining acceptance by the community that new elements of culture are transmitted and enriched over the years and become part of history.

The understanding of the culture and history based on a cause-effect relationship develops critical awareness among the people and enables them to examine their individual and collective problems without being guided by their blind beliefs and dogmas. The problems they face are social and bruise and pinch the individuals as well as the community. The diagnosis and the solution of the problems demand collective decision and concerted action and the programmes for people's awareness, therefore, must attempt for the personal development of the individuals and for the development of their collective life.

The poor and the illiterate feel secure in depending on the community and in following its traditions and customs. The programme of awareness, therefore, cannot be initiated without taking the whole community into consideration and involving it in the process of making people aware of the problems of their existence and helping them to under-

stand the realities of their local and wider environment. This may bring the submerged feelings of discontent and indignation to the surface and help individuals and their community to gain self-confidence and unfold their capacity to participate in political and economic development. The educational process for creating social awareness among the illiterate and the poor can be initiated by helping them to investigate the social realities in which they live, to analyse the information so collected, to identify the problems and issues confronting them and their communities, and to find the root causes and possible alternative solutions. Such an educational process shall link their reflection on and understanding of social reality with action. The adult education worker can initiate this process through group discussions, group and public meetings, popular theatre, educational camps, exhibitions, film shows, etc.

For organising all these programmes the field-level adult education workers must be selected from amongst the poor communities and be given intensive training not only in developing their own analytical understanding of the social reality but also in building up their capabilities to deepen the insight and widen the perspective of the illiterate and the poor. They have to be provided with continuous opportunities for sharing their experiences with all others connected with similar programmes. Adult education workers selected from the poor communities with lower qualification can enhance the self-reliance of their people, while the more efficient and able workers selected from outside may strengthen the in-built tendency among the illiterate and the poor.

People's Organisation

The continuous educational process,

as described above, should not merely make the poor and the illiterate aware of their weaknesses and shortcomings. It must also make them aware of their possible strength—the power of unity and organisation. People's organisation presupposes an active participation of all people concerned. With the involvement of a few in the organisational work, there always remains a possibility that the common folk may succumb to the pressure of the privileged few and that the educational network may continue to function against the interest of the silent majority. The poor commonfolk, therefore, need to be educated and trained in building up their own organisation and running it.

Objectives, Contents and Strategies

The objectives, contents and strategies for awareness programme must be related to the needs of learners in areas such as (i) awareness of social and physical environment in which they live, (ii) awareness of their rights and duties (iii) awareness of the steps that need to be taken for improving the quality of their life and for reinforcing their ability to work. All this has to be based on specific, social, economic and cultural milieu of the particular group of learners. The formulation of uniform objectives, contents and strategies which can be followed in all situations is not possible. A general statement, however, can be made which may serve as a guideline while preparing a plan for working in a particular group or community.

Objectives of Awareness Programme

Some broad and general objectives of awareness programmes are suggested here for the help and guidance of those who have to prepare the work plan for a particular community. These broad and general objectives should be modified,

amended and changed according to the specific situations prevailing in the community. The general objectives of an awareness programme are :

- to arouse among the members of the community, the desire, aspiration and the will to improve their life situation;
- to create consciousness of their problems and of the need to voice their grievance against injustice and exploitation;
- to build self confidence among them, which may make them believe that they can shape their own future through interlinking dialogue, reflection and concrete action;
- to stimulate the desire and the will to attempt for optimum realization of their potentialities;
- to promote amongst them critical thinking and encourage scientific attitude and rational behaviour; and
- to help them liberate their thought and action from the forces of compulsion and coercion.

Contents of Awareness Programme

The learning plan or the contents for awareness programme should be prepared by selecting such items from social sciences, humanities, etc., as would help in attaining the objectives of awareness programmes prepared for specific target groups. Given below is a general outline of the contents from which specific themes and topics may be selected according to the needs and demands of a particular community. Enough care must be taken to see that the plan is useful for the particular community and is relevant to its life situations :

1. Practical experience by involvement in

- Learning-cum-Discussion Groups on problems of individual, family and the community
 - Learning-cum-fact-finding Groups to identify problems
 - Learning-cum-Action Groups for activating the individuals and the community
 - People's organization
 - Social and economic issues and legal literacy
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 6. Government and administration
 7. Democracy, welfare State and the new social order
 8. Cooperatives and other people's organisations
 2. State policies and price rise
 10. Development, productive and distributive mechanism
 11. Unemployment and underemployment
 12. Appreciation of the scope and values of science — scientific knowledge and attitude
 13. History and geography

Strategies for Implementing Awareness Programme.

The awareness programme has to be built on basic needs, expressed or unexpressed, immediate and felt problems, and interests of the concerned people and their community. Adult education functionaries have to develop new approaches and strategies for proper implementation of the programme. The following points may serve as the guiding principles.

The relationship between adult education functionaries and the people has to be based on equality and sharing of experiences. The learners should not be considered as passive listeners. They must be encouraged and stimulated to become active partners and participants in the learning process.

The educational contents of the awareness programme, built around the specific needs of a particular group of

learners, should be covered through dialogue, discussions, reading groups, exhibition of charts and wall papers, dramatic performances, and other audio-visual media. It is advisable to prepare a plan showing which item and topic is to be covered by which media.

People should be provided with practical experience of fact finding as theoretical discussion alone cannot establish educational relationship between the individual involved and the facts of life.

The awareness programme must be considered as the preparation for both individual and collective development. It is through community involvement that people are involved in truly educational activity and participate in the process of acquiring social awareness, which would promote cooperation and group action and lead to individual and collective development. ●●●

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Environmental Education and Adult Education: Need for Linkage

S. C. Dutta

Adult education is concerned with improving the life style of the people. In the Indian context it must concern itself with the poor and their poverty. This would be possible if we work towards preserving and improving the resource base of the poor—the environment.

THE adult education movement in India has been a victim of mis-representation, mis-conception and misunderstanding. This has largely been due to the bureaucrats and to some extent the academicians. Adult education has been equated with adult literacy and therefore regarded as unworthy of consideration by the seats of higher learning. In the rhetoric of concepts like "flowering and development of individual's personality", "improvement in life styles of the people" and "instrument of social change"—the basic ingredients of adult education have got ignored and side-tracked. The failure of U.N. Development Decade made the hard boiled investors of the World Bank realise the importance of manpower resource development. From mere "literacy", adult education became an integral part of development. The economists, politicians and international civil servants began to sing the same chorus. In India also the fifth Five Year

Plan clearly indicated that adult education should be an in-built component of all developmental activities, programmes and projects, but the vested interests did not allow this theoretical acceptance to be translated into practice. The social and economic crisis through which we are passing, the inflation from which we are suffering, the growth rate which is stagnant and the increase in the number of people living below the poverty line have aroused the conscience of the thinking and patriotic people to the importance of organising programmes for educating adult men and women in a variety of ways. The need for linking adult education with development has been given primary place because without participation of common men and women, development will remain incomplete and the fruits of development will not reach the poor and the deprived for whom these are meant.

Adult education basically must enable adult men and women to understand their present day reality and help them solve their problems in a manner consistent with their dignity, tradition, values and environment. Therefore, adult education must help individuals to be aware of the physical environment, its beauty as well as its drawbacks and mysteries, with a view to having progressive control over the forces of nature for improving the living conditions of mankind and their economic, social and political well-being. But in "this rat race for mastery over nature the vested interests and the elite have taken care neither of the poor nor of the natural resources, depletion of which has caused untold misery to the mankind by disturbing ecological, environmental and socio-economic balances. Making adults aware of the relative importance of flora and fauna is part of adult education.

Adult education, as stated earlier, is concerned with improving the life style of the people. As such it must concern itself with the poor and their poverty. Development must include both adult education and environment education. To quote Prime Minister Indira Gandhi, "Environmental problems of the developing countries are not a side effect of excessive industrialisation but reflect the *inadequacy* of development." She adds, "The modern man must re-establish the unbroken link with nature and with life. He must again *learn* to invoke the energy of the growing things". Mark the word *learn*. Establishing a learning society is the goal of adult education. Environment education will have to help people to learn about pollution, deforestation, and other chemical and biological agents of destruction.

Environment education includes information about the various impedi-

ments—unhygienic and insanitary living conditions, lack, of pure drinking water, impure air, absence of the plant life, etc. One of the important and basic components of adult education is awareness. While organising communities to solve their problems, adult educators need to give a clear idea about the environment and its deficiencies.

Environment education like adult education is a life-long process enabling learners to have a role in planning their learning experiences, and provides an opportunity for making decisions and accepting their consequences.

Problem-solving, skill development, value orientation and sensitivity to the reality surrounding us are the main features of adult education and environment education. Both seek to establish a new international order, which will ensure improved life style for the common men and women and establish a better tomorrow through the involvement of the communities in their developmental activities. Both contribute to the renovation and improvement in the educational programmes. The formal educational system based on walled institutions like schools, colleges and universities is out-moded and out of time with our present-day needs and requirements. The physical and mental walls which separate the educational institutions from the communities in which these exist will have to be pulled down. These institutions and their curricula will have to have roots in the needs of the communities in which these operate.

The objectives of adult education and environment education are common and therefore there should be operational linkage between the two. Integrated

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DISCUSSION

Summary

We are introducing in this issue a new column 'Discussion'. As the title suggests, the column would be featuring discussions on ideas, concepts, issues, happenings and policies related to adult education. The objective is to present the Indian adult education scene in an analytical perspective and to review it critically.

The best starting point, we felt, would be a self-appraisal. Hence, presented here is a critical review of the Declarations beginning from the year 1976 to 1981 (excluding 1978) issued at the Association's Annual Conferences held in respective years. The Declaration issued at a conference, as our readers might be aware, is an attempt at the very quintessence of what is discussed in the conference.

Mr. B.B. Mohanty, Director, State Resource Centre, Orissa, Dr. R. Jayagopal, Professor and Head, Department of Continuing Education, University of Madras, and Barrister M.G. Mane, President Bombay City Social Education Committee, examine in a critical framework the usefulness of each Declaration as a document for and about the adult education movement, its effect and relevance as well as the whole idea of Declaration emanating from the conference as an instrument of educating people on the questions of adult education and its place in the development of our country. We summarise in the following columns the five Declarations being reviewed :

The key-note of the 1976 Declaration was development equated not with "mere economic-growth but... meeting basic needs, the progressive education and final elimination of malnutrition preventable ill-health, homelessness, illiteracy unemployment and poverty". Non-formal education with flexible, diversified and need-based curriculum, the Conference further affirmed, could play a significant role. It specifically recommended the linking of non-formal education with the Integrated Rural Development Programme, and underlined the need to improve rural crafts together with sanitation, housing, control of epidemics and recreations. The Conference also reiterated its previous year's recommendation of allocating 10% of the budget to non-formal education in each State.

The theme of the 1977 Conference was 'The Role of Non-formal Education in Integrated Rural Development'. Drawing attention to various economic, social and political inconsistencies and anomalies in the rural life, the Conference observed:

"The power structure in villages is mostly in the hands of the better-off, enterprising and rich. Inequitable distribution of assets is no doubt at the root of the continuance and enormity of the contrasts of the living standards and aspirations. But what makes the situation seem grievously hopeless is the fact that remedial measures from above are not supported by pressure from below because the disadvantaged sections of rural society lack their organisation at the grass-root level.

"In this background education has to be a liberating force for the rural poor."

The Conference further observed, "Non-formal adult education, including literacy has better chance of becoming a vital factor in Integrated Rural Development, if Mahatma Gandhi's philosophy and technique of integrating the learning process with income yielding work is adopted to the requirements of rural adults."

The Conference declared, "Let education get into the core of the major operations of the programme (IRD) rather than remain external aid to them."

From this commitment, the Declaration continued, follow certain things :

"First, all planning should begin at both the top and bottom ends, with the provision for a matching exercise. Local resources should be surveyed and utilised. Local problem identification by participants should be the basis of development priorities and education.

"Secondly, multi-disciplinary expertise should be used to design courses and prepare educational material at the district or project level through mobile teams visiting local areas and consulting jointly, field workers and beneficiaries.

"Thirdly, teachers and guides should be drawn from a variety of sources and experts in technical skills should be also encouraged to become literacy guides.

"Fourthly, grass-root groups should be a continuing machinery both for continuing and for future development needs.

"Fifthly, non-government and voluntary bodies and educational institutions should play definitive role."

Spelling out the functional relationship between non-government and the government agencies the Conference observed, "Let governments provide, build and maintain the delivery mechanism down to the Block or Project Level. Below that, let voluntary and educational institutions take over the task of organising the disadvantaged and poor learners, into an active and vigorous, bottom level receiving mechanism."

The Declaration called upon "adult educators to take the initiative in helping rural women to gain the self-confidence and acquire the skill to be active partners in the family's progress towards a better integrated life..."

Finally, the Conference emphatically declared, "the principal responsibility of non-formal education is to help the beneficiaries of Integrated Rural Development to become 'subjects' of development rather than 'objects'".

At the 1979 Conference, the key concern was again development with the discussion revolving around the National Adult Education Programme (NAEP).

"Thus, in the concept of development", the Conference declared, "meeting the basic needs of the people, removal of poverty, unemployment and exploitation and more equitable distribution from the core".

Calling for a restructured educational system in which the people will have a key-place, the Conference suggested, "Integration of adult education into the overall national education system, which, in turn must be integrated with the national development plans". Perceiving National Adult Education Programme as part and parcel of the Minimum Needs Programme of the people and therefore, a national commitment, the Conference declared,

"This commitment is a mandate for all times, regardless of political changes, and should be honoured by all governments."

Seeking the cooperation of trade unions, cooperatives and other people's organisations to make the NAEP a people's movement, the Conference observed, "general awareness is one of the main planks of the NAEP", which should lead to people's organisation.

Calling for a greater coordination and integration of efforts of government and voluntary agencies, the Conference suggested, "Instead of creating parallel or new structures, there should be an attempt to transfer the existing ones for the implementation of the NAEP.

The Declaration concluded in 12 recommendations which in brief were : (1) all government departments should be involved, particularly the Department of Information and Publicity in the implementation of the NAEP (2) the poor and the illiterate should be organised and all types of educational institutions should cooperate in this through local Rural Development Antyodaya and other such programmes (3) adult education and community service should form part of the curriculum and both teachers and students should be given credit for it ; professional institutions should address themselves to rural problems, and universities and advanced colleges should carry out the necessary training, research and evaluation of the NAEP (4) procedures be devised to prevent avoidable delay in the release of funds by the UGC (5) the content and form of training of adult education functionaries should conform to the needs and ideas of the programme training centres must be selected carefully ; all categories who need training in a parti-

cular State should be sent to the same training centre or group of centres to save resources, time and efforts; and trainers, trainees, evaluators and monitors of the NAEP should be oriented to the programme in depth (6) the materials should be in tune with the local people's needs, cultures and aspirations (7) during the second year of the NAEP, for those who have completed the first phase, charts, texts and other materials must be supplied to enable the new learners become eligible for entry into the formal courses (8) State Resource Centre should produce bulk of the material for neo-literates (9) every adult education centre must have a small library (10) foremost attention should be given to women, harijans and tribes in the NAEP (11) special programmes for women should be planned and Home Science Colleges and Departments should be utilised for women's education (12) for the tribal programmes, the volunteers should, as far as possible, be drawn from the tribal communities and suitable folk methods should be employed.

The Declaration issued at the 1980 Conference for most part was a reiteration of the resolutions passed at the 1979 Conference. It urged the Central Government to provide a higher allocation of funds to the UGC and expressed concern at "the restrictions imposed by the Central Government on account of non-release of funds for the programmes organised by the voluntary organisations." The Conference requested the Central Government to take an immediate decision on the recommendations of the Kothari Review Committee and to make available the report and decisions of the Central Government without any further delay. It also called upon the IAEA to set up a group to review the adult education activities in the light of the recom-

mendations made by the Kothari Review Committee, and solicited the support, both financial and otherwise, of the Central and State Governments.

Reaffirming its stand on adult education as an important input, the 1981 Conference after recording briefly, the efforts required in this direction, took up some specific issues.

"Women's education," the Conference observed, is a fundamental and an urgent need of the society," and went on to suggest that highest priority in this regard should be given to areas with literacy level below 25%.

The Conference stressed the need for relating adult education programmes to population education, environmental protection and other such programmes, according "highest priority to the post-literacy and follow-up activities", and "strengthening the role of universities/colleges in the programmes of adult and continuing education."

Urging the various media units of Central and State Governments, the Press and the organisers of the traditional media to provide the necessary support to adult education programmes, the Conference expressed the hope that INSAT (launched in 1982) would play a very effective role in providing adult education programmes and called upon universities and voluntary organisations to prepare suitable soft material.

The Conference further stressed that there was a need for intensive training programmes and better monetary compensation for grass-root level adult education functionaries.

Suggesting fullest use of the resources of the formal system for non-formal education the Conference also made an appeal for persuading more and more children to join schools and to reduce the drop-out rate.

"As an immediate task," the Conference recommended, "pockets of illiteracy having literacy level between 20 and 24% be identified and a massive programme of adult education be organised by actively involving all the agencies" and utilising all the available resources ..."

The Conference adopted a Statement comprising 15 recommendations. These, in brief, were: the need to strengthen the existing rural institutions and making conditions conducive for the participation of the rural poor in decision making; intensification of adult education programmes by involving all institutions, organisations and individuals; training and making aware the personnel of rural institutions; organising neo-literates and semi-literates; accelerating the process of education of the members of panchayats and cooperatives; establishing permanent adult education programmes at village level; effecting greater participation of women in learning activities to enable them to participate in the Panchayat and cooperative affairs; making special efforts to involve weaker sections in community affairs and educational programmes; encouraging cooperatives and Panchayats to organise adult education programmes with adequate financial assistance from the Government; revitalising and establishing Folk High Schools; popularising the school-cum-community centre concept; organising adult education schools for providing continuing education in various disciplines and skills; designing suitable information and technology programmes to the rural poor to make them aware of the various developmental schemes of the Government, and to make available to them appropriate low-cost technologies; and elevating adult education to a national level movement supported by strong political will and commitment.

EVERY conference issues a Declaration or a Statement or Resolutions. A Declaration, which is the concluding document of a conference crystallises all that is discussed, recorded and adopted in the conference. Its starting point is the conference theme and it ends with a note of optimism, while suggesting the future strategy. A Declaration, well written and produced, performs a variety of roles: it informs the general public about the conference, educates the professionals and other interested individuals, including the members of the sponsoring organisation, about the outcome of the conference, sensitises the delegates about their own efforts and finally, exhorts the policy makers and decision makers for their support. Can a Declaration fulfil all these objectives? Yes, provided it is properly written and produced and then disseminated among the various "publics" and through the mass media, along with appropriate follow-up action.

Sometimes a successful conference results in a weak Declaration. There are also instances when an average conference is able to produce a good Declaration, although it is not able to sustain for long. The theme of the conference sets the tone of the Declaration. Robert H. Drain and Neil Oakley, in their book *Successful Conference And Convention Planning* write: "Themes are not objectives, they merely create atmosphere and mood. Themes demonstrate to every speaker, panelist and delegate the main thrust of the conference. Conversely, a vague theme or no theme at all means confusion, lack of coordination and a blurring of the essential meeting purposes." They further emphasise that theme fits the content, never the reverse.

IAEA's 28th Annual Conference was held at Jabalpur in 1976 and its theme

was: 'Non-formal Education—A Remedy and a Restorer'. It was timely, because the principles and methods of non-formal education needed to be disseminated as widely as possible. The conference had an excellent working paper, but its Declaration was disappointing. It was not a comprehensive document, because it failed to say what non-formal education was all about. Even the recommendations contained in the Declaration did not reflect organised thinking. Its focus was diffused and weak. It could not have performed all its expected roles. One fails to understand why an excellent working paper could not influence the preparation of a worthwhile Declaration.

'Non-formal Education in Integrated Rural Development' was the theme of the 1977 Conference held at Dabok (Udaipur). There was a continuity between this theme and the theme of 1978. The Declaration adopted by the Conference had clearly brought into focus the various dimensions of the rural dynamics having linkages with non-formal education and integrated rural development. One gets a good idea of not only what had gone on for three days in the Conference, but also the matrices of non-formal education and integrated rural development. It was a very useful document for the layman as well as the specialist, and with better editing, its language could have been made more readable.

The Amritsar Conference, held in October 1979, one year after the launching of the National Adult Education Programme, had its theme as "National Adult Education Programme and Involvement of Educational Institutions." Its Declaration had "development" as its starting point stating "That development is for man, all of man,

whole of man and is concerned with what happens to the last man." This sentence containing the holistic concept of development lost much of its strength due to the use of rhetoric. Playing with words can be tricky. The result is not always what one expects. The Declaration, otherwise good in some respects, lost much of its charm in sustaining reader's interest only for this. It was positive and direct in its approach. It endorsed the NAEP and appealed for universal support. It was a unique document in this respect. Its weaknesses lie in its diffused focus, because while dealing with all the parameters responsible for the success of the NAEP, it did not lay emphasis, as dictated in the conference theme, on the 'involvement of educational institutions'. However, it was timely.

The Ahmedabad Conference, held in November 1980, had an interesting theme: "Towards a Dynamic Adult Education Programme". It had adopted a Statement, which identified that "the need of the hour is to have a Dynamic Adult Education Programme, which may enable the Community as a whole to go through a process of social change and increased self-confidence for effectively participating in national development". The Statement also reiterated the earlier resolve of the Amritsar Conference, but was unfortunately trapped in the same rhetoric. The Statement was most timely in highlighting the various factors leading to a dynamic adult education programme, because 1980 was a difficult year for the NAEP. It was also a bold Statement which reflected the Conference's "grave concern on the restrictions imposed by the Central Government on account of non-release of funds for programmes organised by voluntary organisations.". The Statement also said: "The Conference calls upon

the IAEA to set up a group to review the adult education activities in the light of the recommendations made by the Kothari Review Committee." This has not yet been done.

The 1981 Conference was held at Patna and its theme was: "Role of Adult Education in Promoting and Effective Functioning of Rural Institutions and Organisations". Not very crisp as the theme of the previous year, but it was important. The Declaration, to start with, emphasized that adult education "should be fostered as a movement, independent of the political parties as a national programme to bring about the desired social change and equality through economic and social development." It also analysed the overall development situation in the country and identified certain key-areas with which adult education should establish firm linkages. It highlighted the role of mass media, INSAT and people's institutions like the Folk High Schools in accelerating adult education, although just the opposite was necessary—the role of adult education in promoting rural institutions and organisations. The 15 recommendations, issued as a separate document, however, did some justice to the conference theme. The Declaration should have incorporated these recommendations in it, and in the process should have undergone some internal changes.

Just five Declarations and one Statement have been reviewed. Each one, in its own way, besides highlighting the main thrust of its conference, focuses on the problems and issues relating to the adult education programme in the country. Therefore, the Declarations, individually and collectively, have a role to play in educating the people about the need for adult education and its place in development in the Indian context.

The educational and public relations potentialities of these Declarations can be fully utilised when a well planned and vigorous follow-up action is taken up after the Conference. Take, for example, the Declaration of the Alma Ata Conference on Primary Health Care held in 1978 which drew global attention to "Health for All by the year 2000", but it did not stop there. The World Health Organisation took this as its priority campaign and has done and is doing a commendable job in motivating all its member countries towards positive action in this direction. This is one of the recent examples of how a Declaration has been set in action to accelerate social change. Ultimately it is the people who do it. It is difficult to find a near parallel example in the IAEA's efforts to translate a Declaration into a positive and dynamic action plan resulting in the fulfilment of its objectives.

—*B. B. Mohanty*

THE first major issue to be considered is whether the Declarations can help develop a major thrust and whether the statements are broad enough, and what is permitted or expected of adult education. We all know that it is difficult to achieve good planning for any area of responsibility without clear and consistent policy guidelines. A good strategy in adult education would be one which combines consistent policies, objectives, programmes and resources, and enables the sponsors and managers of adult education programmes and organisations to achieve the target by optimising their capabilities and opportunities. Policy makers and programme administrators play a key role in creating the opportunities and the environment in which the participants, that is, the adult learner along with the animator, instructors and teachers would give

optimum performance.

Vivisectioning the Declarations made during the years 1976 through 1981 from the above point of view, it is apparent that the policy statements, objectives and programme descriptions, are non-coherent and inconsistent.

A particular year's declaration might appear to be rich in ideas and policy statements covering different programmes and target populations. But a closer view would reveal certain lacunae in these statements. A case in point is the area of post-literacy and neo-literate education. It is common knowledge among all educators that all efforts at literacy would be a waste, unless suitable follow-up programmes are developed or built in as part of the total literacy programme. Our efforts to wipe out illiteracy during the post-independence era have not yielded any tangible result precisely because we have not paid due attention to the post-literacy reinforcement efforts. Due to this weak point in our policy millions of neo-literates relapse into illiteracy every year, resulting in a wastage of our valuable financial resources. Thus, the Declarations do not echo the concept of life-long education which can introduce perspective in adult education strategy, thereby making it more meaningful and effective.

A further study of the Declarations raises some other important questions. In the first place, what is the traditional role of adult education? This general question is likely to evince varied responses not only from people of different nationalities but even within a country like ours where there are diverse cultures.

Among the variety of roles that adult education can play, certain priorities, however, can be set. These are—reducing inequalities, including complete

eradication of illiteracy; raising the levels of professional qualifications; and improving the cultural standards.

To start with, there is an in-built inequality in the adult education system, which is a generic concept covering both further education of the educated and first education of the uneducated.

It appears that though every year the Indian Adult Education Association has considered this important point, it has not sufficiently addressed itself to it, and to this extent the Declarations suffer from certain deficiencies. The statements occasionally reflect the ideology of economic development, people's participation and reducing inequitable distribution of assets. But there has been no thrust or consistency in terms of reducing inequalities. The treatment of the subject is in hit and run fashion. Vague and confusing phraseologies find expression where bold and venturesome statements are needed. The drawback perhaps can be traced to several moot questions, answers to which, even though partial, might help frame meaningful declarations.

Whom has the adult education efforts made so far reached? Has it been attempted to reach the hard core of illiterates—the scheduled tribes, women for instance? Further, how are the problems like the extreme paucity of resource materials, limited funds, training of animators, use of mass media, dealt with?

Another problem is that of attaining the target by reaching the vast illiterate population, making use of all the existing delivery systems. To this extent the Declarations, particularly those made during the years 1976-1977 and 1981 have laid enough emphasis in terms of utilising all available resources and co-

ordinating the same successfully with governmental and non-governmental agencies. But the 1979 Declaration categorically suggests that educational institutions such as IITs need not start adult education centres, thereby contradicting the earlier declaration, which is an anti-climax to the earlier theme of helping one and all through coordinated efforts of all organisations. Time has come when every institution, be it service or production oriented, should be involved in adult education efforts.

This necessitates that every year, before framing fresh declarations, the earlier declarations are reviewed, so that continuity, consistency and relevance is maintained. This approach will impart clarity and quality to the 'document', which in turn would help the implementing organisations to successfully operationalise the concept. A critical focus on each year's declaration brings out another interesting aspect, that is, "Glimpses of multi dimensional aspects of adult education programmes".

For instance, the Declaration made during 1979, touches upon the fundamental aspect of 'all of man', 'whole of man' and thus our journey in search of "development" ends at the "destination man". This focus is welcome. It also makes reference to 'restructuring of formal education', 'involvement of trade and industry', 'integration of adult education with IRDP', 'coordinators', 'fiscal aspects', 'training', 'material production', 'focus on tribal and minorities', 'mass programme', thus giving "glimpses of multi-dimensional aspects of adult education programmes".

While touching upon the various facets of the adult education programmes, the 'systems' approach has not been considered. To this extent, the statement suffers heavily, as it leaves the

suggested programmes non-integrated. In the absence of reference to systems approach, the essential dimensions of adult education, such as, continuing education, development education, community education, consumer education do not surface at all.

The documents on the whole should help policy makers and trainers of trainers to gain insight into the mechanics of delivery-receiving systems of adult education, which are unexplored so far. Despite the tremendous advancements made in the area of science and technology, we have not made much progress in understanding the mechanics of adult learning. Many of the declarations made at the annual conferences pertain to 'adult learning' aspects. But in the absence of substantial knowledge or a theory of adult learning, these statements were framed on certain glaring 'assumptions'.

For instance, the 1977 Declaration, boldly states that we must "inculcate among the rural poor the awareness of the need for having their own grass-root organisations". Though good in its intent the statement is highly misleading.

What kind of learning strategies are involved in the process of creating awareness? What kind of help the adults, across this great continent need for learning the concept of "liberation" (andragogies)? We do not have enough research findings nor supporting data to give a policy direction. Under these circumstances while making such declarations, care needs to be taken to indicate the strategies and supporting systems for attaining the stated objectives. Otherwise the declaration would remain highly theoretical. Clearly, major barriers to the fuller realization of goals of adult education are in the context of environment—political, cultural,

community, home, policy including fiscal, and learning—wherein adult learning styles and value orientations are very significant. A declaration should clearly address itself to these contexts for imparting direction to policy makers. The author firmly believes that it is not impossible to plan and carry out adult basic education programmes in a radical manner as has been done in the USSR and China among communist countries, and in the USA among capitalistic countries. That the average education of the Russian, Chinese and American citizens has been raised tremendously over the past 50 years cannot be doubted.

The communist countries may have adopted ruthless techniques unacceptable to other countries. But the fact remains that these countries which were economically weak, educationally backward and culturally and linguistically as heterogeneous as ours have been transformed completely.

The Declarations have also advocated mobilisation of University and college resources, but the UGC, the major funding organisation of universities and colleges does not find due place in the documents. Unless the UGC is properly strengthened and alerted through a monitoring machinery located within or outside the UGC, all recommendations related to universities and colleges would be meaningless. To this extent, the Declarations should provide proper direction to policy makers.

From the overall prevailing situation, however, it appears that we are expecting too much from the emerging discipline of adult education though it has all the potentialities. To reap a rich harvest we will have to strengthen the very concept of adult education.

In spite of all the pitfalls and omis-

sions, the Declarations have certain redeeming features. For instance, the 1976 and 1977 declarations have adequately dealt with the very concept of "development", which is a welcome feature. To this extent the Declaration serves as an instrument of education for policy makers. Declarations with clear, strong and intelligent directions can certainly generate meaningful national movement in adult education.

—R. Jayagopal

THE Declaration adopted by the All India Adult Education Conference in 1976 is important in that it has emphasised the significance of non-formal education with a new approach to development. It is the content of the programme and its implementation which determine the success of the programme. While determining the content we will have to identify the target groups and their problems, and the curriculum will have to be devised to suit the learners' interest. It is also necessary in this respect to try various methods which may be different, depending upon time, place and conditions to be determined by the instructors at the microlevel. The programme of non-formal education and its content and curriculum will vary from place to place.

Polytechnics to improve vocational and agricultural skills and attitudes of the young rural folk are the need of the hour. Many rural young people, and even urban poor youth, have either no access to higher education or cannot afford it. Besides, the present education system does not bring any economic gains, especially for the lower income group, resulting in frustration and their dropping out and becoming unemployable. I, therefore, strongly feel that Shramik Vidyapeeths, or similiar institutions like the rural polytechnics

can supplement the present formal vocational courses which are time consuming, costly and limited to certain elite sections of the society.

In our 30th All India Education Conference in 1977 we discussed the role of non-formal education in Integrated Rural Development. Our rural poor are deprived of a number of basic needs. Majority of them are marginal farmers and farmless labourers and yet we have not been able to develop physical infrastructure to promote agriculture and allied occupations. The objectives of adult education, therefore, should be making village community self supporting, eradicating mass illiteracy, malnutrition and shortage of drinking water and developing communication and housing facilities in villages. Adult education can play an effective role in organising the rural poor and making them aware of various developmental schemes.

Rural indebtedness and slave labour continue to exist even though our Government has adopted a number of measures in this regard. This is so because of the persistent illiteracy and ignorance among the people. Here adult education has to play a significant role by providing information to the people about the legislations and also about how to approach the concerned authorities for deriving benefit from these legislations. Hence, the programme of adult education can not be restricted to the 3Rs and should cover every aspect of rural development—the focus of which is the rural man. For this all the people have to be involved and all the resources have to be tapped.

In the Amritsar conference in 1979, we discussed about development perceived as the development of the last man, the poor man—fulfilment of his

basic needs, such as, food, shelter, clothing, drinking water, health, and education, and enriching his own, his family's and his community's life by making him an equal partner in the fruits of development. For this, industry and agriculture will have to be developed, and to enable the worker or the farmer to play his role effectively in the development process it is necessary that he is educated. This further necessitates that the formal education system be restructured according to the people's needs. Formal education system is rigid in respect of content, curriculum methods and approach and also expensive. Adult education which is non-formal in its approach, flexible and adaptable to changing situations, can supplement and complement the formal educational system to meet ever changing needs of the society. I fully endorse the statement that adult education should be fostered as a movement to bring about social change and equality through integrated economic and social development. The movement to be a success will require the cooperation of people's institutions and organisations and different Government departments.

At the 1980 conference in Ahmedabad we discussed Dynamic Adult Education Programme, reiterating the resolutions passed at the Amritsar Conference. We emphasised that Adult Education Programme must become part and parcel of the Minimum Needs Programme of the people, and hence a national movement with the commitment of the Government. This commitment, it was stressed, should be a mandate for all times, regardless of political changes. Adult education, community service and extension services should form part of the curriculum, giving both learners and instructors academic credit. The university system should assume the responsibility of

extension education. The programme of continuing education in universities should be strengthened and directed towards the needs of the weaker sections of the society. Population education, health education, nutrition education and environment education should comprise important programmes of the universities and colleges within an overall framework of adult education and extension. This is very necessary if we want to develop quality of life.

At the 34th All India Conference held in 1981 in Patna we discussed about adult education being an important input for development—social, political, educational and cultural. It was considered necessary to involve all institutions and development agencies, trade unions and political parties to make it a national programme, and to make fullest use of all national resources, both men and material, to achieve the objective.

The Indian rural scene is dominated by illiteracy, ignorance, casteism, out dated customs and superstitions which create hurdles in the process of development. The rate of illiteracy is particularly high in rural areas and more so among the women folk. There is a need, therefore, to launch a massive adult education programme in rural areas and to involve women's organisations on a large scale.

Besides, we have the problem of drop-outs who add sizeably to the existing number of illiterates.

We also need to check neo-literates from relapsing into illiteracy. For this post-literacy programmes and follow-up activities like libraries and post-literacy classes will have to be strengthened. This would require larger allocation of funds and involvement of greater number of people and institutions. The

State is expected to spend 10% of its educational budget on adult education, but the budget itself is disappointing. Universities and colleges have failed to play the desired role. Mass media which can play an important role in publicising adult education programme and motivating people, both literate and illiterate, have not adequately discharged their responsibilities as visualised in the NAEP document. A large area is still uncovered by satellite communication. The Government is not giving adequate funds to voluntary organisations and sometimes the grants sanctioned are not released on time.

Through adult education programme we should try to create a cadre of leader-

ship at the grass-root level for monitoring rural development programmes. Some pilot projects on experimental basis should be started for community development in rural areas and in slums in cities. Our schools and colleges could be used as community centres after their normal working hours for serving the communities where these are located. Though we have passed a number of resolutions related to the above issues in our conferences, their successful implementation would depend upon the cooperation of the people, institutions, financial agencies and experts from various disciplines.

—M. G. Mane

IAEA New Publication

Research in Adult Education

Rs. 25.00 US \$ 5.00

Available from :

Indian Adult Education Association

17-B, Indraprastha Marg, New Delhi-110002

Adult Education in Gujarat : An Evaluation Study*

K. R. Shah

The Sardar Patel Institute of Economic and Social Research, Ahmedabad was assigned the responsibility of evaluating Adult Education Programme in Gujarat by the Ministry of Education and Culture, Government of India. The evaluation study presented here is third in the series. It covers Rural Functional Literacy Project (RFLP) in 12 out of 19 districts of the State. Apart from examining the functioning of the centres the Study assesses the impact of the programme on the basis of the feedback from a sample of ex-learners and also throws light on the phenomenon of non-participation by eliciting potential learners' views.*

*Adult Education in Gujarat; An Appraisal (1979); and Adult Education Programme in Gujarat, Revisited (1981).

THE hypothesis of the study is that if instructors and learners, the two human inputs, are properly motivated and if there is an efficient organisational structure to support the programme, the output will be qualitatively superior, and that lack of motivation may result in several deficiencies in the programme, such as, irregularity in conducting classes, irregularity of attendance and high drop-out rate. The Study, therefore has tried to assess both these inputs qualitatively and their impact on each other. It also examines questions such as: How do learners perform? Do they attend classes regularly? Have they developed apathy towards the programme? What factors motivated instructors to take up adult education work? Do they have the required zeal to continue till the completion of the programme? Has any laxity developed on their part with regard to the programme? What image do potential learners have of the programme? Why did they not join the programme although they were eligible to join? Were they approached to enrol? How is the physical environment conducive for adult education work? Where are the centres running? Are the locations well-equipped? Do the instructors know the choices for locating the centres? Does the physical environment

*The study report originally prepared by Mr. K. R. Shah has been summarised by Mr R. S. Mathur, Joint Director, Directorate of Adult Education New Delhi, for the Journal.

influence the organisation of Centres? and so on.

In seeking answers to the above questions the factors predominant were: the provision of human and living inputs, and the contribution of the organisational structure.

The Methodology

Selection of Centres

Out of the 12 districts where the RFLP was expected to run, in four districts—Amreli, Gandhi Nagar, Junagarh and Rajkot—no centres were found to be functioning at the time of the Study. In the remaining 8 districts, the sample consisted of those centres which had completed four months at the time of investigation. Ten per cent of these centres were selected randomly. Out of 2,260 centres 221 were selected, but actual investigation work could be carried out only at 191 centres.

Selection of Learners

From each of the selected centres, three present learners, one potential learner and one drop-out were selected for contact. For impact study, two per cent of the past or ex-learners from the first two evaluations were selected.

Methods of Investigation

Specially prepared questionnaires/schedules (7) were administered by the investigators in interview situation. In the preparation of tools for data collection, the Sardar Patel Institute of Social and Economic Research (SPIESR) consulted the State Resource Centre (SRC) and Sociology Department of Gujarat University. The investigators were graduates in social sciences and some of them also had experience of data collection work. Most of them were school/college teachers. Before sending the investigators to the field, they were given an orientation for two days at the

Institute in which Deputy Adult Education Officers, State officials, and the SRC Staff cooperated. Each investigator was expected to do data collection work at three centres.

Response Rate

Out of the 221 centres which comprised the sample, 191 (86 per cent) could be covered by the investigators. Of the remaining 30, 18 were closed, 8 could not be located and the other 4 were inaccessible. The response rate when calculated against the actual sample size decided earlier differed from category to category—it was 82.65 per cent for the present learners, 50 per cent for drop-outs, 74 per cent for potential learners and 58 per cent for ex-learners.

The findings

Profile of Adult Education Centres

All the centres were located in rural areas, 90 per cent of them catered to weaker sections and 66 per cent served the backward community as well as others. Three-tenth of the centres were for women and another one-sixth were attended by both men and women. Roughly, 36 per cent of the centres were located in primary school buildings and almost an equal number of the centres were found running in open places. A little more than one-fifth of the centres were organised at instructors' houses or learners' houses. It was assumed that the performance of centres located in school and panchayat buildings, temples, and instructors' houses would be better than that of those being run in open places. As between 32 per cent to 51 per cent of the present learners in the centres being run in open places could not be contacted, it shows that the functioning of such centres was not upto the mark and that these centres were more irregular than others. Also,

when learners were asked as to which of the above locations appeared more appropriate to them with respect to physical facilities like seating arrangement, drinking water and lighting arrangement, they (98 per cent) gave first preference to school building.

Present Learners' Profile

This is based on the record of learners maintained at AECs and on the analysis of factors like caste, age, sex, occupation, income, and previous exposure to education. These factors have also been studied for the sample of learners actually contacted.

The analysis of registered learners revealed that more than 90 per cent of the learners belonged to 15-35 age group, 96 per cent were from SC, ST and OBC, Groups, and 63 per cent were engaged in agriculture (38 per cent) as landless labourers and 27 per cent as farmers. 77 per cent had an income of upto Rs. 200/- p.m. Their average family size was 5.6. 86 per cent had no previous schooling—males remained in school for an average of 1.7 years, whereas women spent 2.5 years in school. Repeated failures, economic difficulties and parents' indifference led to their discontinuance from the school. 5 per cent seemed to be socially aware of certain issues. Literacy occupied a relatively higher place with learners than awareness and functionality.

Potential Learners' Profile

The gap between the enrolment target and the coverage is widening. This profile is based on the information collected from 164 potential learners contacted by the investigators. They were very close to present learners with regard to the socio-economic level. About 90 per cent of them were persuaded to join the centre. Most of them were willing and still they did not

enrol. This question could not be answered by the Study.

Instructors' Profile

Majority (71 per cent) of the instructors were in 15-35 age group. 26 per cent were women and 54 per cent belonged to underprivileged groups. As for occupation, 25 per cent of them were engaged in agricultural pursuits as against 65 per cent of learners. This was a striking difference between instructors and learners. 45 per cent instructors came from service class as against 1 per cent among learners. 43 per cent of them were recruited through supervisors, school principals, 36 per cent through applications/interviews, 16 per cent directly and 5 per cent through Zila Panchayats. (The evaluators recommend streamlining of the recruitment procedures.) Two-third of the instructors took up this work out of sheer interest, one-fifth joined to supplement monthly income and another one-sixth because they were jobless. One-third of the instructors had prior experience of some social service/welfare schemes like family welfare and NSS. 89 per cent of them had undergone 2-3 weeks' training at SRC.

Functioning of Adult Education Centres

The present learners were asked to give their impressions about the manner in which AECs functioned. They were also asked to indicate as to how they came to know about the centre and what prompted them to join the centre. 35 per cent learners stated that they were motivated by the instructors; 17 per cent by school teachers, and 13 per cent by the village leaders, 93 per cent of them were of the view that the centres in which they were enrolled were functioning regularly and most of them felt that the classes were held

on an average for six days in a week. The class duration remained for two hours daily in the evenings and the learner found these timings convenient. 82 per cent of the learners stated that they attended the classes regularly and that they could go to the centres for at least four days in a week or 17 days in a month. The learners' response and attendance record indicate an average attendance of 17 per month. The evaluators have concluded that taking 10 months as the duration of the course, the Adult Education Centres (AECs) seem to have worked for 7 months. On the basis of average attendance of 18 days per month, the centres might have functioned for 6 months or so. It is concluded that the average effective working of AECs was in the range of 47 per cent to 57 per cent of the total sanctioned duration. After cross checking the attendance figures in the registers, and examining the internal consistency of the response of the learners, the evaluators were of the view that the concept of regularity has lost its sanctity.

Regarding receipt and distribution of reading and writing materials, it was found that of those who joined the programme in the first month, only 23 per cent could get the primer (text book) and 15 per cent got the writing (exercise) book. Thus, on an average, only 18 per cent of the learners had received all the items in the first month. The situation regarding supply of materials on time and in requisite quantity was therefore highly unsatisfactory.

Against the expectation of one supervisory visit to each centre in a month it was found that only 37 per cent had done so.

Regarding functionality and social awareness aspects, 34 per cent of the learners stated that the instructors gave

them knowledge about minimum wages, debt relief to farmers, loans from co-operatives, abolition of bonded labour, improved agricultural methods, supply of articles at fair price shops, etc. Similarly, 31 per cent of the learners stated that they came to know about the provisions for safeguarding the interests of women and other weaker sections under the Dowry Act, child marriage, untouchability, code of conduct in elections, etc. 84 per cent of the learners even confirmed that they visited cooperative dairies, post offices, handicraft boards, primary health centres, family welfare centres, etc., to familiarise themselves with their activities.

Instructors' views on the functioning of AECs did not differ from those expressed by the learners. The instructors also felt that the supply of equipment, and teaching and learning materials needed to be improved substantially so that these were available at the desired time and in required number. The instructors felt that the content of the primer was quite relevant and useful for the learners. They did not prepare any charts, pictures, or posters due to lack of both time and money. According to 84 per cent of the instructors, the project officers paid only one visit to the AECs whereas two-third of them reported that the supervisors visited the centres at least twice a month. 41 per cent of them considered low honorarium, irregular attendance, inadequate physical facilities, lack of community support and delays in supplies of reading and teaching materials as the main causes of their dissatisfaction with the programme and its organisation. Yet, more than four-fifth of the instructors expressed their desire to continue after their first year's assignment was over.

No centre was found in session when the investigators visited un-

announced. They could, however, contact some instructors and learners and made the following observations :

- Attendance registers were generally not available.
- Visit books could also not be produced except at one centre. The remarks appeared stereotyped.
- The supervisor wrote remarks for all the 10 months together in one month only, instead of separately in each month and that too not on his own observation but as reported by the instructors.
- The visit books were supplied to the centre only a month and a half before the visit.
- No centre had run for full 10 months' duration. Average functioning of the centre could be placed at 6 to 7 months, or even less. The classes were suspended without the knowledge of the learners. The instructors said that the learners were absent and that they had to collect them to start the centre.
- Training was given to them as late as 5 to 6 months after the centres started working.
- The average daily attendance at the centre was reported to be between 15 and 20 every month, out of which about 56 learners dropped out. Reading, teaching and learning materials were supplied to the centres very late and in inadequate quantity.
- The mean literacy achievement worked out to one-third. This is based on on-the-spot assessment of the learners' capability to solve 2 to 3 digit sums, reading a passage from the primer, ability to read letters and sign boards, putting up loan applications, etc.

- The AECs for women ran more regularly than those for men. The lady instructors seemed more devoted and enthusiastic. The performance of women learners was found higher than that of men. Harijans, the low caste learners and the deprived lot fared better. On the basis of instructors' responses, it can be said that they also discussed aspects relating to social awareness, etc.
- The overall assessment is that the running of AECs was in a sub-optimal state. It is unfortunate that virtually the same irregularities and deficiencies as were noted in previous evaluations have been allowed to perpetuate.

Impact Analysis of the Programme

The learners covered in the first and second appraisal studies were again contacted to determine the impact of the programme on them. Since they were contacted after a gap of about 2 to 3 years, it was obviously difficult to locate them and the response rate, therefore, was very poor (58 per cent).

The learners' performance in the 3 R's was compared with their achievements in the first and second appraisals. In the arithmetic ability test, one-third of the ex-learners were still at good/satisfactory levels as per the definition given in the previous evaluation reports. Their overall achievement in the present evaluation was, however, found to be 8 per cent lower than that in the first evaluation. But in the second evaluation their performance was found to be better. Here it may also be mentioned that the learners' number has gone up from 15 per cent at the time of second evaluation to 40 per cent now.

As for the writing ability, the learners were asked to write their name, age,

sex, religion, caste, occupation, income and the name of the AEC on the schedules provided to them. There has been a marked decline in their writing ability during the past two or three years. This is despite the fact that about 40 per cent of them said that they had been writing letters to their relatives. 17 per cent also claimed that they could fill up application forms for loans.

No reading ability test was administered. The evaluators accepted the statement of the ex-learners. Two-third of them claimed that they could read names of railway stations, sign boards of buses, etc, and on this basis the evaluators concluded that the ability in arithmetic and reading was higher than that in writing.

There has been an improvement in the level of social awareness, and a change in the behavioural practices was also observed. The evaluators identified 15 items grouped under five categories of awareness relating to development and environment, social and political awareness, health, education and institutional reforms in agriculture. In all these areas the earlier and later knowledge of the learners was compared and with the exception of the topics related to adult franchise (elections), pure drinking water and alcoholism, where the differences were either marginal or had shown some decline, there was a general upward trend which has been attributed to the programme.

With regard to achievements in occupational skills (masonry, carpentry, tailoring, weaving, knitting, pottery, shoemending, repair works, shoe and toy making, etc.,) the number of positive responses had lowered. This, the evaluators feel, is due to lack of adequate facilities for skill improvement. There has, however, been an increase in both

employment and income due to increased competency in literacy and occupational skills. Learners who did well in literacy were found to be using improved inputs to raise agricultural output. 17 per cent of them even reported increase in employment opportunities and income. These limited achievements of the programme need to be highlighted to motivate prospective learners and thereby strengthen the programme.

Programme Appraisal

When asked to cite two examples of the usefulness of what was taught to them, 62 per cent male and 42 per cent female learners cited the importance for the 3R's. Next in importance was social awareness. 16 and 13 per cent of men and women learners respectively felt that the knowledge they had gained had helped them to take care of their children's education and health in a more effective manner. The lowest position was accorded to functionality.

In the test administered to the present learners, 22 per cent could not attempt any of the sums in arithmetic. 10 per cent could do all the four questions correctly. The performance in addition, subtraction, multiplication and division was satisfactory for 78, 74, 65 and 45 per cent learners respectively. The performance of the learners in arithmetic was not affected by the location of the centre. Similarly, 50 per cent filled in their name, sex, caste, religion, occupation, income and address correctly. 34 per cent had even written letters to their relatives. On an average, the present learners' performance in the 3R's was around 44 per cent and on the whole, about 10 to 15 learners who were attending classes more or less regularly were made literate.

With regard to awareness about (a) efforts that should be made to check

(Contd. on page 33)

Non-formal Education Programmes in Mizoram : Retrospect and Prospects

M. A. Sudhir Kumar and Lalrinkimi

While the adult education needs of each Indian State are governed by conditions peculiar to it, the country's proverbial unity in diversity also offers a lot of scope for learning from each other's experience. The author presents the adult education scene—past as well as present—in the Union Territory of Mizoram.

FORMERLY known as Lushai Hills district, Mizoram is situated in the north-eastern region of India. It was accorded the status of a Union Territory in January 1972. Covering an area of 21,090 square kilometres, the Union Territory of Mizoram is divided into three districts, viz., Aizawl, Lunglei and Chhimituipui. Its population according to the 1981 Census is 4,93,757.

The percentage of literacy according to 1981 Census is 65.09, 56.89 and 37.07 in Aizawl, Lunglei and Chhimituipui districts respectively as against the overall literacy figure of 59.88 for the Union Territory. It may be mentioned here that Aizawl is the biggest and the most developed of the three districts with the highest population and literacy rate while Chhimituipui is the smallest in respect of area, population and literacy percentage, and also

the least developed.

The social and economic progress of the land has always been retarded by famines and political disturbances. In spite of all these, there is an integrated effort for socio-economic development in this transitional tribal remote society through the functional services of voluntary, religious (church) and social organizations as well as civil services. Further, the western mode of life introduced by the British missionaries has brought about salient changes in the social structure of the society. Under its impact, the Mizos have discarded their former animistic beliefs and some of their social customs and practices, leading to total conversion to Christian faith. Adoption of Roman script to Lushai language, introduction of formal education and the subsequent expansion of education are the other benefits resulting from missionaries' efforts.

Also, the land has retained a high rate of literacy.

Adult Education Programme in Mizoram

Adult education in Mizoram was started in 1953 as social education programme under the Community Development Project. A good number of adult literacy centres were opened in Community Development Blocks. The social education organisers of the community development scheme were the agents for educating the people in the pre-Union Territory phase. However, no appreciable results could be attained through these Block centres due to various reasons like drought, famine, serious political disturbances and meagre financial allocations.

When Mizoram became a Union Territory in 1972, the staff attached to the Community Development Project was withdrawn and placed to function as a separate wing of the State Directorate of Education. The State Social Education Officer was in overall charge of the wing and District Social Education Officers and Organisers were appointed in each of the three districts. The administrative structure has been further strengthened with a centrally sponsored scheme and the post of Deputy Director has been created at the head of the social (adult) education wing.

The adult education wing in Mizoram has been making persistent efforts by way of formulating suitable schemes and their effective implementation. Sustenance and retention of the high rate of literacy already attained by the State by blocking slide-back or relapse into illiteracy and attainment of a still

higher rate of literacy, leading to complete eradication of illiteracy, are the primary objectives of these programmes. Efforts are being made to achieve reasonably high standards of literacy in rural backward areas by opening more adult education centres and implementing the schemes more vigorously in backward districts of Chhimtuipui and Lunglei and in some backward pockets within the Aizawl district. The National Adult Education Programme, in operation in Mizoram since October 2, 1978, is a composite programme of non-formal education with literacy as an essential component. The Programme was meant to cover 52,000 illiterates and semi-literates in order to wipe out illiteracy by 1985. Young Mizo Association (YMA), the biggest social voluntary organisation in the State, has rendered sincere cooperation for the effective implementation of the Programme. Specific schemes on adult education include literacy campaigns, establishment of adult education centres, organisation of library services, production of suitable literature for the neo-literates, holding rural seminars, and preservation and promotion of culture through village fairs and forums.

Adult Education Centres

The adult education centres opened in the Union Territory are being run under the centrally sponsored schemes of Rural Functional Literacy and Farmers' Functional Literacy Projects and State sponsored schemes. There are at present 290 centres with 7,388 learners on rolls. The year-wise break-up of the adult education centres, enrolment and achievement in terms of number of literates produced is shown in Table 1.

TABLE 1

Year-wise details of the adult education centres, enrolment and achievement in Mizoram

| Year | Number of Centres run | Enrolment | Achievement (Number of neo-literates produced) |
|---------|-----------------------|-----------|--|
| 1 | 2 | 4 | 4 |
| 1973-74 | 100 | 2,017 | 1,849 |
| 1974-75 | 80 | 2,400 | 2,177 |
| 1975-76 | 110 | 3,437 | 3,239 |
| 1976-77 | 74 | 4,192 | 2,287 |
| 1977-78 | 80 | 3,297 | 2,193 |
| 1978-79 | 160 | 5,265 | 2,570* |
| 1979-80 | 277 | 8,363 | 4,898** |
| 1980-81 | 285 | 6,795 | 3,152 |
| 1981-82 | 267 | 7,775 | 4,867 |
| 1982-83 | 290 | 7,388 | Assessment not yet made |

*Farmers' Functional Literacy Project (C.S.S.) 60 centres.

**2 Rural Functional Literacy Projects (C.S.S.) with 200 centres.

Social Education Centres and Sub-Centres

A number of Social Education Centres and Sub-Centres were set up in select villages in order to co-ordinate the developmental activities. For each social education circle, one social education centre and three sub-centres were opened. The purposes of these centres are :

- to activate the people, especially the village youth, in the reconstruction and development projects ;
- to promote adult education and non-formal education and to draw the cooperation of the village people and voluntary social organisations for the successful implementation and follow-up work in adult literacy programmes ;
- to encourage and promote cultural and recreational activities and to provide facilities necessary for enhancing healthy mental and physical development of the people in general and village youth in particular ;

— to serve as library-cum-information centre for the particular village or area.

Grants for the construction of buildings and supply of essential equipments as petromax, lanterns, tarpaulins, digging and installation tools and utensils are readily given to the centres and sub-centres. While books, newspapers and periodicals enhance the informational value, games and sports activities make them rural recreational centres. There were a total of 9 Social Education Centres and 29 Sub-Centres in 1972-73 and in 1982-83 the number increased to 20 and 60 respectively.

Rural Seminars, Literacy Campaigns and Audio-visual Education

Seminars and literacy campaigns are held in rural backward areas periodically with a view to generating a desire amongst the illiterate to achieve functional literacy. Retention and enhancement of the literacy competence of neo-literates, and open discussion to solve the several social problems facing the village community are the other major aims of these seminars and campaigns. The audio-visual education imparted by the Audio-Visual Unit of the Social Education wing through films and public address system has been found

TABLE 2

Seminars/Literacy Campaigns and Film-Shows organised during 1973-83

| Year | No. of Seminars/Literacy Campaigns Organised | No. of Film Shows Organised |
|---------|--|-----------------------------|
| 1 | 2 | 3 |
| 1973-74 | 20 | 74 |
| 1974-75 | 80 | 48 |
| 1975-76 | 50 | 71 |
| 1976-77 | 40 | 107 |
| 1977-78 | 20 | 118 |
| 1978-79 | 34 | 127 |
| 1979-80 | 50 | 124 |
| 1980-81 | 20 | 92 |
| 1981-82 | 20 | 110 |
| 1982-83 | 20 | 40 |

to be highly effective for adult education and other development programmes. The details regarding the seminars/literacy campaigns and the film shows organised are shown in Table 2.

Production of Suitable Literature for Neo-literates and Social Education Bulletins

Mizoram has a rich heritage of folklores and folk songs. Not much efforts seem to have been made to collect and publish these. However, the work of production of small booklets in the form of primers suited to the needs and competence of neo-literates has been undertaken. With the increase in literacy rate, there is a craving for local news among the village folk. Weekly social education bulletins are provided to neo-literates by the Social Education Centres to meet this felt need, paving way for further retention of literacy and extension of education. 250 copies of such bulletins are issued every week in each centre. The publication of these bulletins is being carried out by voluntary social organizations under the close supervision of social education organizers. Besides these, the monthly journal *Meichher*, a mouthpiece of the Social (Adult) Education Wing covers the programmes and functions of the unit and also projects the need for non-formal education programmes.

Training Programmes

Instructors working at the various centres are made to undergo a short training course. Refresher training programmes are also organised by the Social Education Organizers who are presently functioning as supervisors of adult education centres.

State Resource Centre

A State Resource Centre responsible for arranging for the training of the

functionaries at various levels, formulation of curricula for adult education classes, production of necessary literature and conducting studies on the various aspects and activities of adult education has also been set up.

Adult Schools and Vocational Centres

Establishment of adult schools created another milestone in the promotion of education in Mizoram. These have formed a bridge, linking the non-formal and formal streams of education. Two regular adult night schools have been started and are functioning as continuing education centres, preparing neo-literate adults to qualify for the primary/middle/high school courses of the formal education. Also, necessary provisions have been made in the current year's budget and steps taken for the opening of vocational schools for adults. These centres meant to equip adult learners with the necessary professional skills and competency will operate in night shifts.

Voluntary Organizations

Several social and voluntary organizations have extended their full cooperation in the conduct and running of literacy classes. Besides, their help in material production by way of monthly

TABLE 3
Social and Voluntary Organizations
Receiving Grant

| Year | No. of Organizations getting financial assistance |
|---------|---|
| 1 | 2 |
| 1972-73 | 42 |
| 1973-74 | 72 |
| 1974-75 | — |
| 1975-76 | 69 |
| 1976-77 | 48 |
| 1977-78 | 51 |
| 1978-79 | 100 |
| 1979-80 | 192 |
| 1980-81 | 152 |
| 1981-82 | 185 |
| 1982-83 | 229 |

bulletins and involvement in the seminars and campaigns can hardly be overlooked. A number of social organizations are also given financial assistance. Table 3 presents the year-wise break up of the social organizations getting assistance.

The Prospects

At present there is no collaboration between the institutions of higher learning and the non-formal education programmes of the State. The central North-Eastern Hill University (NEHU) is running a continuing education centre at its headquarters in Shillong. National Service Scheme units are also in operation in the various colleges affiliated to the University. The adult education programme in the Union Territory can be reinforced by bringing about a coordination between adult education centres and continuing education centres under NEHU and N.S.S. units in colleges. A separate centre for adult education and extension programmes can also be set up at Aizawl, in Mizoram Campus of NEHU. The centre will become the channel for the University to reach the community. Apart from initiating a number of community oriented schemes, the centre can come forth with package programmes and launch regular training programmes, and promote action and applied researches on pedagogical aspects of non-formal and adult education. Thus, the University Centre for Continuing Education, the adult education and extension services centre at Aizawl and the NSS units under the various colleges together can create a climate for improving the quality of life by the dual process of eradicating illiteracy and providing life-long education to the needy.

Multi-media approach is another innovative way to reach the masses in a

hilly tribal region like Mizoram. Radio, television, film shows and newspapers could be successfully employed to promote literacy and widen tribals' human and social experiences. T.V., radio, tape-recorders and loud speaker system are very well received even in remote places of Mizoram. The area is covered by satellite communication and the people are accustomed to the media. Instructional programmes if carefully planned are likely to appeal to the masses.

At present library facilities are quite inadequate. Library movement can further reinforce the literacy drive. It can not only help in increasing the literacy rate of the Union Territory but can also raise the qualitative level of literacy. That libraries can play an important role has been amply proved by the striking success of the library movement in Kerala.

Mizoram is a highly backward state with regard to scientific and technological development. There is a need, therefore, to lay emphasis on science promotion programmes like formation of science clubs, associations and societies. These organizations could publish periodicals at various levels—for school children, college students, youth and laymen—and also bring out science primers and books. Remedial education and the task of promoting scientific temper could also be entrusted to these organizations.

Programmes like science fairs and quiz competitions can go a long way in generating interest in science, and finally leading to the acceptance of scientific achievements and discarding of superstitions and dogmas detrimental to the process of development.

Thus, non-formal education can be a powerful force for achieving develop-

mental goals in an area which is economically backward, politically unstable but has a high rate of literacy. It can help the people of Mizoram to accumulate knowledge, overcome difficulties, and bring an end to injustice and ex-

ploitation. There is a need not only for strengthening the present programmes, but also for launching and co-ordinating properly the different schemes and integrating the efforts of the various agencies involved. ●●●

Environmental Education and Adult Education : Need for Linkage

(Continued from page 9)

perception of our goals and objectives should enable both the movements to take coordinated action to meet the social needs of bringing improvement in the life styles of our common people.

Lastly, there is a need for trained personnel to operationalise environment education in the formal or non-formal sectors. The universities should

undertake the task of developing a trained cadre with concern for the poor and commitment to the cause of social and economic development. It is absolutely necessary for us to create a healthy social and economic environment by improving the resource base of the poor. In this task both adult educators and environmental activists must play a supplementary and complementary role. ●●●

Adult Education in Gujarat : An Evaluation Study'

(Continued from page 27)

air and water pollution, (b) advantages of Narmada irrigation project and (c) the manner in which they could deal with injustice in getting loans from a national bank, on an average one-third of the learners could be said to have become socially aware.

Drop-out Rate

For the purposes of the Study, a drop-out has been defined as a person who leaves the centre before completing the course, that is, while AEC is in session. Thus, the definition covers even those learners who have learnt nothing and are not likely to return to the programme. The estimate of drop-outs was made by the evaluators on the bases of

the information contained in the register information supplied by the instructors, respondents and drop-outs, and observations made at the time of unannounced visits. 42 per cent of the centres reported drop-out rate ranging from 1 per cent to more than 7 per cent per centre. More than one-third AECs, instructors and respondents reported 3 per cent drop-out rate (this was the minimum). One-sixth of the centres, instructors and drop-outs placed the percentage at 23 per cent (this can be considered as the maximum) the unannounced visits revealed a higher range of drop-outs (between 17 to 25 per cent) and is consistent with the findings of some of the studies done in Rajasthan, Maharashtra and Tamil Nadu. ●●●

Adult Psychology and Educational Methods—A Handbook by Dr. Dharm Vir; International Cooperative Alliance, Regional Office and Education Centre for South-East Asia, New Delhi; 1983; pp 111; Price Rs. 60/-.

The handbook is divided into three sections. Section I deals with adult psychology. Section II deals with various approaches, methods and techniques of cooperative education in developing countries. Some aspects of production, use and evaluation of educational material are also included. Section III focuses on the need for suitable learning and training materials for cooperative education. The Overhead Transparencies (OHT) should prove very useful for explaining the psychology of adult learning. The handbook is mainly meant for the use of educators in adult and cooperative education working in the field.

The first section is basically theoretical and is largely based on text book material. Field experiences in developing countries hardly bear out some of the statements. In most of these countries the learner is mostly mute, it takes lot of time to make him articulate. The women are not only mute but also don't see much around them as they are mostly covered up from head to foot. To expect them to identify jointly with the teacher, the objectives of learning and make a plan of education accordingly", is a tall claim. While one agrees that "learning should be a pleasure, a worthwhile challenge and a useful pursuit", it is necessary for the teacher to find out modalities to achieve these objectives through making learning relevant to

physical and social environment and by arousing the interest of learners. If we can arouse the curiosity of the learners, the progress will be quicker. Motivation is necessary for learning. But it is difficult to lay down guidelines for creating motivation. Relevance alone is basic and this can be found out through proper in-depth study. The author in chapter 3 himself admits this when he says, "An adult education worker knows that his job is to organise educational programmes which suit the needs and interests of a mature or maturing person".

However, section II on 'Methods and Techniques' is more realistic and practical. It bears the stamp of field work undertaken by the author in India and other Asian regions. He recognises the need for using several educational methods for producing the desired impact. The author has rightly suggested that research and experimentation is needed to work out most suitable combination of methods and techniques for the developing situation in Asia and elsewhere.

The best section is the last, which gives the specimens of education materials. As stated earlier, the Overhead Transparencies given in the handbook are of great help in communicating ideas in a training programme.

The handbook is priced heavily. In order to reach a large number of trainers in developing countries, it should have been priced moderately, specially when it has been brought out by an international agency. The book deserves to be read by a large number of educators and activists who are being attracted to this emerging field to adult education which includes education of cooperative membership. It is a good handbook for trainers.

—S.C. Dutta

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INDIAN ADULT EDUCATION ASSOCIATION

Founded in 1939, 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 Husain 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 several 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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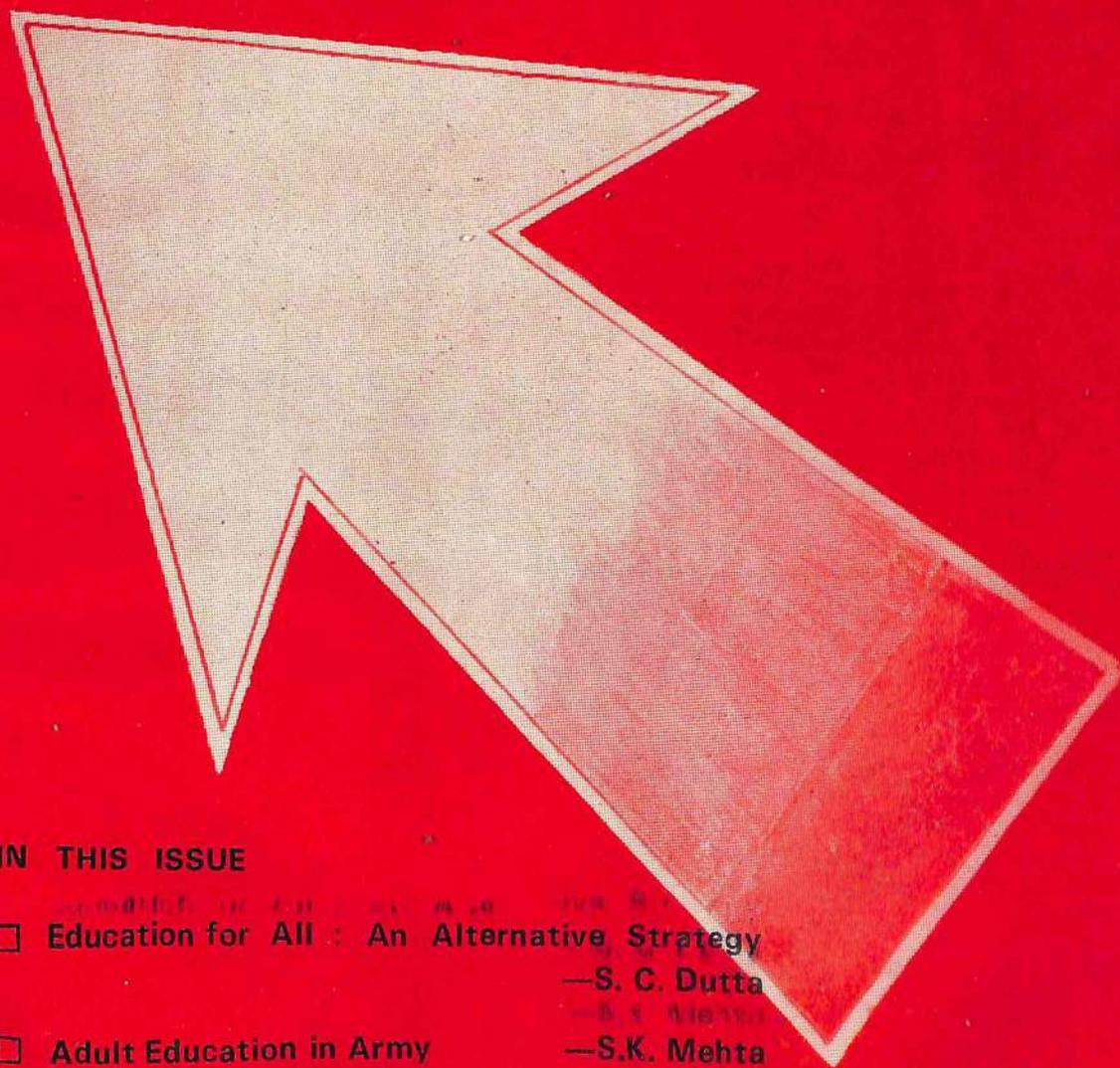
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Indian Journal of ADULT EDUCATION

Vol. 44 No. 12

December 1983



IN THIS ISSUE

- Education for All : An Alternative Strategy
—S. C. Dutta
- Adult Education in Army
—S.K. Mehta
- Language Simplification for Neo-literates;
Some Suggestions
—M. Kundu

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Indian Journal of Adult Education

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The 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.

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Published every month by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002.

Contents of the Indian Journal of Adult Education are indexed in Current Index to Journals in Education/New York.

Guide to Indian Periodical Literature/Gurgaon.

SUBSCRIPTION

Rs. 25.00 p.a. within India ; U.S. \$ 10.00 p.a. Overseas ; Single Copy Rs. 3.00

Printed and Published by Dharm Vir for Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi-110002. Printed at Everest Press, 4 Chamelian Road, Delhi-110006.

Indian Journal of Adult Education

Volume 44 No. 12

December 1983

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Army—Where Knowledge Alone Is Power

To say that true knowledge is real power is almost axiomatic. But to say this in the context of the army is not exactly familiar to many of us. But that indeed is the burden of Mr S.K. Mehta's article on adult education in the army, elsewhere in this issue.

One is used to the idea or picture of the army as an intense collectivity of humans, robot-like in character, led by smart generals, adorned with sparkling medals! But this is far from the truth - both about adult education in the army in particular and the army in general.

At the heart of adult education in the army seems to be the felt need that the soldier has to be a knowing and learning entity. This is so because the Indian army is a part and product of a society and a polity that is rooted in a democracy that is growing and seeking greater relevance and perfectability. Besides, learning on an ongoing basis is a need of the army as a system.

The character and thrust of adult education in the army has several worthy features about it, which merit some serious exploration. It consists of young people (especially entrants) from individual families not too rich or affluent, in fact with inadequate financial and other background. Some of them are even early school drop-outs. They come with two kinds of motivations - one practical, to ensure that they make a living in assured and predictable conditions of service, and the other psychological and emotional, in which soldiering compensates by giving them a sense of worthiness that comes increasingly with a disciplined life that stems from deep patriotism.

Soldiering is not only a profession but, as Mr Mehta says, is also a way of life. It not only has its own expectations of conduct and work behaviour but also stimulates to cultivate and keep alive an ethos in which personal dignity and restraint are the very stuff of their organized being. This is of course besides keeping the soldier "fighting it" - as the phrase goes.

In pursuing goals of adult education, personal inadequacies of the soldiers are obviously noted and accepted as part of the assessment of the soldier as a total entity. Inadequacies of the army as a system for personal growth are recognised especially from the educational point of view. By having programmes of adult education for the young soldier, an opportunity is provided for not only learning but also for filling up critical gaps in the mind and being of the soldier. By making a soldier learn, the attempt is to make him a more adequate or complete person. By relating adult education as a supportive mechanism for strength in the professional skills of soldiers, adult education gets related realistically to professional development. There is, therefore, a realistic stance for the adult education programme and also its acceptability in the army.

Apart from this, the soldier is provided with learning opportunities of a kind that sensitise his mental outlook and culture and make aspirations to come within his reach. There are also professional courses so that the soldier has further opportunities for growth as part of his role in the army.

This is not to say that adult education is completely satisfactory in the army situation. (The idea is to look at army experience in adult education in a spirit that combines sympathy and objectivity.) What is to be learnt from adult education in the army is *first*, a realistic assessment of the learner, his state of mind and being, his strength and adequacies, *second*, recognition of the army as a system and *third*, that it has its own ideology and motivation. Adult education in the army is simultaneously geared to the needs of the system and to the satisfaction of the learner himself. At least an attempt in this direction is clearly manifest. In this there is for the soldier a sense of personal fulfilment and also a satisfaction in terms of larger aspirations of his life. There is an object lesson in this for adult education as a whole. It means adult education even at the micro-level has to be sectoral, specifically target oriented, both in process and programme, aimed at individuals who are part of a larger system in which they have a meaningful place. Programmes will also have to be geared to something beyond themselves. For the army it is patriotism and the need to sacrifice their lives. In other sectors or systems similar aspirations and high ideals will have to be identified.

It may also be really worthwhile to study adult education in the army with care and understanding to see lessons that can be learnt from their experience and which can be fed into the national experience, flexibly and imaginatively. In the ultimate analysis, a good part of growth is growing on known and tested experience. The army experience qualifies for special study by all adult educators. Everywhere knowledge is power. No people in any sector can be or are an exception.

Education for All : An Alternative Strategy

S. C. Dutta

Removal of illiteracy, says the author, must be linked with the efforts to reduce poverty and inequality. Advocating creation of a learning society for realising the goal of 'education for all by 1990', the article underlines the need for organising the poor and training them in leadership and social responsibility.

IT IS being hoped that by the turn of the century there would be very few illiterates in India. This can be possible if those who believe in the power of the poor join hands and help in organising them to solve their problems and remove the obstacles which prevent them from enjoying the fruits of development. Removal of illiteracy must be part of the movement for reducing poverty and inequality.

Our objective should be creation of a learning society and we should press into service all the educational institutions, mass organisations like trade unions, cooperatives and women's organisations, Panchayati Raj institutions and media to create an atmosphere for the same. Intellectual media men, educated housewives and youth, teachers and students, retired government servants, ex-servicemen and free-

dom fighters must lend their helping hand for the creation of a learning society.

Concretely, we must launch a nationwide short-term campaign for reducing illiteracy. A campaign of 3 to 4 months' duration would be easy to organise, a lot of volunteers would be available for it and a large number of learners would be attracted thinking that they would achieve something tangible in short duration. This period, however, would be sufficient for the learners to discover themselves, their potentialities and interests. Those who are keen to go forward should be helped step by step to reach primary standard. There are studies which have concluded that a motivated learner can pass standard V after studying for 3 years. Those learners who are not inclined to go in for a regular course of three years could be

helped to retain their literacy through bridge-material and follow-up books. Rural and mobile libraries can help in the retention and promotion of literacy among adult learners.

Eradication of illiteracy must be treated as a national priority. There must be clear demarcation of tasks and jobs allotted. Obviously, the Government cannot do everything but it must take up the responsibility of providing funds and resources for this programme. The voluntary agencies and volunteers should be given the task of creating community consciousness, mass mobilisation, building cadre of professional and dedicated adult educators and implementing the programme at the grass-roots level. The Chief Ministers at the State level and the Prime Minister at the Central level should assume the responsibility of ensuring that the funds and resources flow smoothly to the grass-roots agencies. This is important specially considering that eradication of illiteracy has become part of the Minimum Needs and the 20-Point Programmes.

A new strategy must be adopted if we are really keen on educating our people. There are persons who accuse the vested interests and the bureaucracy of keeping the people ignorant so that they may continue to have their stranglehold on the society. Hence, the strategy of planning adult education programmes at the grass-roots level according to the people's needs and resources will have to be developed. Rigid budgetary allocations, inflexible curriculum content and fixed administrative structure would not help. There should be flexibility and total independence for local groups to operate their programmes. Decentralisation in operation is essential.

At the grass-roots level, we must take the communities along with us in what-

ever we wish to do, including educational programmes. Panchayats and Panchayati Raj institutions should be intimately associated with educational planning and implementation. The working of Panchayats itself is an educational process and should be taken advantage of. All Panchayats should be allowed to function and charged with the responsibility of planning and implementing educational programmes for adult men and women. The village school should be associated with, and used for community education. Emphasis should be laid on women's education because an educated woman is a great asset and can be the focal point for establishing a new world order based on equality, plenty, prosperity and peace for all.

Advantage should be taken of established voluntary organisations with dedicated and distinguished leadership. The Indian Adult Education Association should be utilised to galvanise and mobilise agencies, communities and individuals to take part in the campaign for reducing illiteracy and to promote and develop adult education programmes for the good of our society.

There are many individuals and agencies doing excellent work in different parts of the country. With a little assistance and encouragement they can achieve more. If the communities are made aware of their problems and encouraged to solve them, the result would be substantial. The national centres of trade unions are organising programmes for workers' education. Many industrial concerns have adopted villages for the total development of the rural people. Public Sector undertakings can also contribute towards this effort. The planning for education, training and development will have to be based on local needs and resources.

The political commitment for eradication of illiteracy is evident from the Prime Minister's 20-Point Programme. It is up to adult educators to put their shoulders to the wheel and move it forward. The forces are well arrayed. The future of adult education movement is very bright and a dynamic and dedicated leadership provided by the Prime Minister is bringing about the needed direction to the forces of change in the lives of the poor.

The Kothari Review Committee has suggested that the duration of the adult education programme should be three years. In theory, this is a good proposal but the content of this three-year programme needs to be worked out carefully by those who are engaged in adult education. Those learners who have benefited from the literacy campaign and who are keen on getting further education, should be enabled to do so by admitting them to adult schools. A regular adult school running for two hours a day for 3 years will enable an adult learner to get ability equivalent to V pass. The syllabus, the text-books and examinations need to be relevant to adults' needs, their life and mental make-up. The Jamia State Resource Centre has undertaken an experimental project to prepare relevant syllabus and training in some local vocations.

The desire to have a certificate or diploma among our people is so great that we must experiment with a plan which would link non-formal with formal education. In this regard, there is a proposal that Senior Secondary School should have a teacher specially designated for adult education. The objective is to make the school serve as a community centre. The adult education teacher should conduct a survey of the locality around the school to find out

the learning needs of the illiterate, semi-literate and literate, and should try to meet them with the help of the school teacher and students, and vocational training agencies.

The interaction between school teachers, students and the community will be enriching and ennobling for all. The exposure will open the eyes of many to the realities in which most of our countrymen live. This may enable the school to take initiative in organising a number of community services for the benefit of the locality. This may provide an entry point for organising educational programmes including recreational and cultural activities. It might also help in identifying non-traditional and non-formal ways to develop the productive potential of the youth who have missed the formal education. Through non-formal education, the school should attempt to bring education to the doorstep of the poor and meet the educational and training needs of the self-employed entrepreneurs, small-scale managers, artisans, etc., keeping pace with the advancement in science and technology.

According to this proposal, the formal school system should not only impart education to boys and girls but also improve the community life and concern itself with the people, their needs, welfare and recreation. It should become an agent of social progress and adjust its programmes and relate its curriculum to the needs and cultures of the communities it serves. Their life activities, their environment and background must be the basis of the educational programmes of the school. Emphasis should be laid on the vocational needs of the society, so that those who are convinced of building a learning society can also undertake productive activities. The gap between the world

of letters and the world of work should be narrowed. Learning by doing can be one of the approaches to be used in the community school which should become a centre for social action, and by co-operating with other community service agencies it should become an instrument of development and change.

The Central Board of Secondary Education has introduced "Socially Useful Productive Work" as a subject in senior secondary classes. This decision is of far reaching consequences for linking formal and non-formal education. An imaginative, socially alert principal having concern for the poor and the local community can utilise this opportunity to widen the base of the school to serve as a centre for social service and social action.

There is another programme which can be organised by the adult educators for the benefit of adult learners. We must recognise that we are all educated to a very large extent by the people in whose contact we come and by the group with which we are in constant touch. Education is a succession of experiences whether as an individual or in groups, and hence is a lengthy and complex process in which the teacher and the school do not start first or stay longest. A person is not educated by a formal education institution alone, but by many individuals and groups, organised as well as unorganised. Media of mass communication are the latest to join these institutions, and we will have to make increasing use of these media for "they are the language of the new world". A person through a series of experiences at home, in religious institutions, neighbourhood, clubs and various groups learns and enriches his experience. We must make use of all these institutions, for, man needs continuous

education of varied forms and at varied levels. In order to translate this idea at the ground level we must have an adult education centre in every locality for organising educational programmes on the basis of the needs and requirements of the individuals attending the Centre and enabling them to solve their problems. It should assist the learners in organising income-generating programmes. In a society where officially 50% of the people live below the poverty line, income-generating activities can become the pivot around which the Centre can serve as a place of attraction and also as an incentive. Therefore, facilities for improving the economic conditions and technical skills should be provided at the Centre.

The Centre could help in the development of civic consciousness, in promoting educational activities, organising cultural and recreational programmes and undertaking activities for the betterment of the locality, providing full opportunity to the adult men and women to participate in all such activities and to develop self-confidence and creativity. It could also organise literacy programmes and run adult schools for those who demand it. Programmes for citizenship education and for health and hygiene including family planning and nutrition could also be organised. The Centre, wherever possible should take initiative in developing public opinion for the improvement of the community life.

The Centres in various localities can be coordinated, guided and supervised by a coordinating centre at the village/city level. The coordinating centre could have a library of books, films, slides, charts and cassettes which could be lent to other Centres. It should also have equipment for drama and other

cultural and recreational shows, so that it could serve as a feeding centre, supplying whatever equipment and technical know-how that the Centres in various localities may need. In short, it should serve as a model centre, a feeding centre and a clearing house of ideas, advice and guidance.

In the present context of our social and economic development, it is essential that we concentrate on the education of adult women for they are the last bastion of backwardness and also the vanguard of change. As Pandit Nehru said, "In order to awaken the people, it is the women who have to be awakened. Once they are on the move, the household moves, the village moves and the whole country moves". Therefore, emphasis should be laid on education of adult women as an important plank for accelerating social and economic development. This programme should be undertaken in cooperation with agencies like health clinics, family welfare centres, and women's organisations. The object of the programme should be to impart knowledge and skill so that women may perform their multifarious duties in and outside the home more efficiently. The subjects suggested are : home improvement, child development, family welfare and family relationship, sewing, knitting, craft training and other income-generating activities.

While it is desirable to devote most of our attention to the rural areas, the poor and disadvantaged people living in urban areas cannot be ignored. Within urban areas, it would be easier and advantageous to concentrate on industrial workers. They are generally organised, normally stay in one compact locality, and have some understanding, information and knowledge about the life and community of which they are a part. In most of them, the

desire to improve and change for better is present in abundance. A well planned and interesting programme geared to their needs, interests and tastes will be welcomed. A successful educational programme among industrial workers will have an automatic impact on rural areas, for the simple reason that most of our industrial workers still have their roots in villages and go on and off to their ancestral homes for marriage, religious ceremonies and festivals. Whenever they visit their rural relatives, they will carry with them the impact of what they have gained through adult education and leave an impression on their rural relatives and friends. Thus the snow-balling process will start. The rural population will be motivated and will begin to demand educational programmes for adults, thus making the task easier.

For organising adult education in urban areas, we must secure the support and cooperation of trade unions, and organisations of women and youth. We must persuade trade unions to grow out of their traditional and limited role as collective bargaining institutions and broaden it specially to organise educational programmes for workers aimed at developing capacity for trade union leadership and necessary professional and technical skills to enable them to meet representatives of Government and employers on equal footing in all tripartite bodies and joint management machineries. The trade unions should be assisted in organising producer and consumer cooperatives on behalf of their members. The trade unions are extending their field of operation to bring the rural labour within its fold. In order to be successful in this effort, trade unions must organise educational programmes to provide rural labour with skills which could help them to increase their income and also help

them to become better farm labourers by acquiring the latest scientific and technological advancement in the field of agriculture.

The advancement in science and technology has been so rapid that even highly qualified professionals and university educated persons cannot keep pace with the advances made in every walk of life or in all the fields of knowledge. Of late, many organisations like the Council for Education for Democracy, Citizenship Development Society, Society for Development and Training have sprung up in India. These institutions along with the universities should organise debates, discussions, and lectures on problems of current interest to widen the mental horizon of the so called educated people. In India, democracy has not taken firm roots. We need to wage a relentless fight to make democracy a way of life. The elite and the educated need continuous education so that their attitude and behaviour are changed to suit the realities of the situation.

Continuing education is necessary for the educated. The universities and centres for higher learning should organise educational programmes for those who are interested in acquiring more knowledge and information. The universities can also transfer the knowledge and information of latest scientific discoveries and advancement in technology to the common men and women. From "lab to land" and "transfer of science and technology to the rural areas" are well known slogans which need to be translated into action. The agricultural colleges have rendered yeoman service to the Indian agriculture by taking initiative in bringing about the Green Revolution. The technical and engineering colleges can also help the rural people by helping in setting up

rural polytechnics and giving training to rural youth so that the Indian masses can reap the benefits of science and technology.

Training for leadership and training for social responsibility are other fields in which adult educators must play an important role. As a matter of fact, the stage has come in the social and political life of the country when our masses must be prepared to take upon the responsibility of running the Government, in a manner which would be beneficial for the common people. The fight against poverty must be led by the poor and hence the poor must be educated to organise themselves and lead the fight against poverty, ignorance, illiteracy, apathy and inertia. Adult education as an instrument of mass education must spearhead its activities in a manner consistent with its goal of educating the poor to enable them to provide leadership in the fight against poverty.

Vidyapeeths for rural youth and young couples, Shramik Vidyapeeths in urban (industrial areas) and Ashrams in tribal areas should be set up. The basic curriculum should be leadership training, agricultural/vocational training in rural areas and citizenship training. In Shramik Vidyapeeths emphasis should be on upgradation of skills so that semi-skilled workers can become skilled workers and skilled ones improve further or become self-employed entrepreneurs. With the help of libraries, literate participants could improve their reading and writing skills. These institutions, if properly run can become the nucleus of a learning society based on equality and sufficient income-generating and consciousness-arousing activities.

The Government has set up a number of independent and autonomous organisations for the education and training

of adult men and women. These are: the Central Board of Workers' Education, the Central Social Welfare Board, the National Institute of Educational Planning and Administration, etc. A consortium or a Joint Committee of these institutions should be set up, so that all programmes concerning adult men and women could be coordinated and run in districts where the literacy level is below the national level. Help from the Integrated Rural Development Project, Trysem and District Industries Centres should be obtained so that the battle against ignorance, illiteracy and poverty could be fought unitedly and in a coordinated fashion. These Government funded agencies must join hands and help each other to improve the conditions of the poor. Instead of organising seminars and conferences and paying lip service to the cause of the poor let agencies take up one district each and show the way by united action. These institutions can take the help of voluntary agencies and place sufficient funds at

their disposal in order to achieve the goal of eradication of illiteracy by 1990.

The Indian Adult Education Association which came into existence in 1939, long before India got Independence, and has enjoyed the support and guidance of leaders like Jawaharlal Nehru, Zakir Husain, Shafiqur Rehman Kidwai, V.V. Giri, S. Radhakrishnan and educationists like Amarnatha Jha, Maganbhai Desai, Mohd. Mujib and Mohan Singh Mehta, must take initiative at this critical moment in the history of the country and call a meeting of these Government funded agencies and draw up a concrete plan of joint action, allocating tasks and areas of operation for the education of all. A time bound programme alone can solve our problems. Dedicated and devoted individuals and agencies should be mobilised and enthused to assist in this work. The Association must take lead in this direction and must accomplish the task of creating a learning society before it celebrates its Golden Jubilee in 1989. ●●●

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Rs. 7.00 ; US \$ 2.00

Available from :

Indian Adult Education Association

17-B, Indraprastha Marg, New
Delhi-110002

Adult Education in Army

S. K. Mehta

The several lakh-strong Indian army is the largest single adult education agency in the country. With the bulk of its frontline soldiers comprising young men from rural background who were initially either drop-outs or had scored low grades in formal school, our army constitutes a remarkable example of successful adult education efforts, establishing the feasibility of the goal of education for all. Presented here is a broad outline of the courses and educational pattern adopted in the Army Educational Corps Training College and Centre at Pachmarhi.

EDUCATION is recognised as the main instrument of change in any society. In army, too, education plays a vital role in broadening the outlook of a soldier and increasing his mental prowess. Courage and conduct, devotion to duty and loyalty, self sacrifice and bravery are some of the necessary attributes of a soldier, but knowledge remains paramount. Soldiering is not only a profession but also a way of life. Professional and private lives of a civilian may be like two parallel streams running side by side but for the soldier being on parade and off parade are mutually complementary aspects of the daily routine. Education in the army, therefore, does not merely imply preparedness for a trade. Instead, it aims at the development of the whole man. It enables the individual to learn

his trade with proficiency and at the same time discharge his duties as a soldier-citizen efficiently.

The bulk of soldiers, particularly in the fighting arms, consists of young men from rural homes. These youngmen are invariably either school 'drop-outs' or 'low grades' for whom success in their careers depends on the in-service educational facilities. Therefore, education in the army is designed as an integral part of the in-service development programmes for soldiers at all levels. Today, the Indian army with its several lakh-strong man-power constitutes the largest single Adult Education Agency in the country. It represents the biggest organised effort in the nation to achieve the goals of the National Adult Education Programme.

The new concept of activity and job oriented education has discovered a host of co-curricular and ancillary activities capable of bringing live experience within easy access of adult students. Dramas, debates, discussions, declamations, seminars, symposiums, brain trusts, and educational excursions have become integral part of our educational system. Optimum utilization of environmental resources also forms one of the main planks of training in the armed forces.

AEC Training College and Centre

The educational training in the army is organised by the Directorate of Army Education which carries out these functions through the personnel of the Army Educational Corps. In the general educational parlance it may be viewed as an extension of the the National Scheme of Adult Education. With 'Knowledge alone is power' as its motto, the Corps has accepted the challenge of eradicating illiteracy and spreading knowledge in the army. The AEC Training College and Centre, situated at Pachmarhi in the lap of the Mahadeo Hills of the Satpura Ranges, functions as the main organ of the Corps. More than 3,000 adult teachers hailing from all arms and services of the army, as also from other services and para military forces, pass out of its portals each year to spread the light of knowledge amongst their comrades-in-arms. Some salient aspects of the Institution are :

—It trains Army Educational Instructors as soldier teachers for every echelon of educational training including 10+2+3 pattern.

—It trains a large number of Unit Education Instructors who in turn conduct classes in their respective units/

regiments and, thus act as constructive agents of Adult Education.

—It provides facilities for correspondence courses to army personnel for a number of graduate and post graduate examinations of the Dr Harisingh Gour Vishwavidyalaya, Sagar.

—It plans and publishes text books, prepares teaching aids and other instructional material for students and teachers in the army.

—It runs various specialist courses in different subjects, particularly in languages, so as to improve skills of communication.

—It runs courses in Chinese, Bhutanese and Tibetan languages.

—It motivates the soldiers for self improvement through informal educational techniques like holding of periodical competitions and organising various co-curricular activities, such as, dramas, debates, declamations, symposiums, puppet shows and folk songs/dances.

—It runs post graduate courses in Bachelor of Library Science, Bachelor of Education and Bachelor of Educational Technology.

—It runs short courses in Audio-visual and Fundamental Education, Library Science, Hindi, English and Science Instructors' Courses.

Most of the courses are run comparatively for a short duration. Intensive training of 8 to 10 hours a day makes the completion of the syllabi possible.

Training in Foreign Languages

The Department of Foreign Languages of AEC Training College and Centre imparts instruction in several

foreign languages, such as, Chinese, Bhutanese and Tibetan. Officers and other ranks who have the required aptitude for learning these languages are given intensive training so that they may acquire proficiency to act as interpreters. A modern multi-channel language laboratory can gently enhance the effectiveness of training in various languages.

Military Music

Strange as it may sound, music and martial spirit go together. Right from the ancient times, military music has been a part of martial heritage the world over. The martial music not only inspires but also instills discipline. The Military Music Wing of the AEC Training College and Centre trains the army bandsmen in playing various musical instruments. This wing conducts special and intensive courses using international norms and standards. A variety of experiments and trials are being conducted for formulating and synthesising new tunes suited to the Indian environment.

Informal Education through Puppets

In the field of mass communication no other medium is perhaps as popular as puppetry. Though mainly meant for the simple village folk, puppetry, if designed properly and used intelligently can serve as a potent medium of education on matters of topical interest. It has a special appeal even for the educated people. Realizing its significance as a medium of mass appeal, the Audio-Visual Department of the AEC Training College and Centre has tried out a few experiments in this regard. For instance, using a set of locally made glove-puppets, they have enacted short playlets on social themes. Munshi Prem Chand's famous story 'Panch Par-

meshwar' propagating the philosophy of equality and justice has been successfully enacted on the stage through puppets. Recently, we also prepared a script on the theme of national integration entitled 'Ham Ek Hain' and exhibited it through puppetry.

Socially Useful and Productive Work

Socially useful and productive work also forms an integral part of the syllabus of Bachelor of Education Courses. Batches of students undertake tasks of improving sanitation and hygiene of the unit lines as well as of the backward wards of the Pachmarhi Cantonment. They visit these areas regularly and through informal talks and discussions instil among the inhabitants a sense of social responsibility for keeping the roads and premises of the area clean. They also carry out health surveys and provide immunity cover to the unprotected children with the help of local health authorities and coach uneducated colleagues and neighbours.

Rehabilitation

Education in the army as conceived, planned and executed today, though a need-based programme of in-service education, has all the ingredients of the projects undertaken under the National Adult Education Scheme. For, soldiers are also adults of the nation, who have voluntarily chosen to serve the cause of national security. A soldier during his career in the army undergoes a host of professional courses and cadres but on retirement that is on rejoining the mainstream of national life he faces altogether new problems of adjustment. This is the most crucial turning point in his life. Retiring at a comparatively young age and having confronted multifarious

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Language Simplification for Neo-literates : Some Suggestions

M. Kundu

The fact that there is a dearth of reading materials for post-literacy and follow-up stages is commonly accepted by our adult educators. But even the materials available are not tailored to the adult learners' needs. These are a replica of the materials produced for children, as a result of which adult learners lose interest. The article discusses how the approach to simplification of language, including style, format and theme, for adults should be different from that adopted in the case of children.

WHILE participating in a UNICFF sponsored workshop as a resource person I got an opportunity to visit some remote tribal areas of Koraput district of Orissa and to interview some natives there. In the course of the interview, when I discovered that one of the persons interviewed was a dropout from an adult school, my curiosity was aroused. Digressing from the theme of the Workshop—'Radio for the development of women and children'—I asked her as to why she had stopped going to the adult school. Her answer surprised me as it was not the usual kind of answer such as, paucity of time, or being busy with her work. She pointed straight to some of the major drawbacks of our Adult Education Programme. Speaking in a dialect of Oriya popularly known as 'Desia', she answered, "I have learned

signing my name. What else can I do there?" When I tried to convince her that there were a lot of other things to learn she replied, "What use will it be to me at this age. I am already forty and have managed so far without them." She further added, "At this age I feel ashamed of learning like a child—going to the centre with slates and pencils and my grand children cut jokes at me." I don't find a better critic of our Adult Education Programme than this illiterate tribal woman. She has, without her knowledge, pointed out two of our major drawbacks. In the first place, our Adult Education Programme has been mostly confined to literacy drives. We have not been able to impress upon adult learners the Programme's utility beyond literacy. Secondly, our approach to them is like that of our approach to children at schools. We fail to respect

their age, experience, and the amount of knowledge they have acquired even without visiting schools. We tend to call a person without formal schooling as uneducated.

Existing Materials

This attitude towards adult learners has been reflected in both the methods of teaching and the materials produced for the purpose. It is true that there is a dearth of reading materials for post-literacy and follow-up programmes. But even the materials that we have, are not tailored to adult learners' needs. Most of these materials are a replica of the materials being produced for children at schools. This reminds one of a situation with regard to English textbooks in pre-independence era. When English was introduced in India for the first time, textbooks, which were meant for three-year-old children learning their mother tongue in England, were prescribed for eleven-year-old children in India learning English as a foreign language. The subject matter, the language and the style failed to interest the Indian learners. They found the subject matter childish. There are two commonly used terms in psychology—'mental age' and 'chronological age'. If the 'mental age' of a child is higher than his 'chronological age', he or she is considered as of above average intelligence, and if lower of below-average intelligence. The 'mental age' of a textbook ought to correspond with the 'chronological age' of the readers. The existing reading materials for adult learners disregard this basic principle of psychology completely.

Language Simplification with a Difference

This paper attempts to point out how our approach towards language

simplification for neo-literates should be different from that adopted in the case of children. Here, the concept of language simplification has not been confined to language only. Instead, its scope has been broadened to include style, format and theme. Similarly, 'literature' has not been confined merely to 'aesthetic' writing. Its scope has been broadened to include biography, scientific writing or any piece of writing where the writer makes an effective and stimulating use of language.

In both the cases, that is, children and adult learners, the language of the reading material should be simple as both are beginning to learn the formal skills of a language, that is, reading and writing. But with respect to the amount of informal exposure to the language they have had and their comprehension, there lies a wide gap between the two. Therefore, what is simple for an adult learner may be difficult for a child and what is simple for a child may be childish and boring for an adult.

Some Suggestions

Given below are some suggestions for the general guidance of those who produce or intend to produce reading materials for adult learners.

Vocabulary

There are words in a language which are difficult to spell and pronounce but have very simple meaning and there are other words which are easy to spell and pronounce but have difficult meaning. Both kinds of words should be sparingly used in reading materials meant for children, whereas in the case of adult learners only the former should be sparingly used and the latter only if they are highly formal and technical. Further,

for children the 'core' vocabulary, that is, words which are common to all registers and have greater covering power should be used. But, for adult learners it is better to use their register or the words they use in their profession, for instance, those used by cultivators, factory workers or scavengers.

Structure

In both the cases, complex, and ambiguous sentences should be avoided. But, if the ambiguity causes humour and is well within the reach of adult learners, it should be retained in the reading materials produced for them.

Style and Format

The only form of language that adult learners are familiar with is speech. Therefore, the style of the reading material for them should approximate speech. The writer should make use of casual conversational style, colloquial expressions, quotes and dialogues. The 'Readers' meant for them should be short and more in number. This will give them a sense of accomplishment in having read more books in a short time. Further, as most of the adult learners are from the socio-economically disadvantaged groups where long-term goals are seldom sought, this will give them the pleasure of accomplishment at the earliest possible moment.

Theme

Much has been said about the topics on which reading materials can be prepared for adult learners, such as, agriculture, health, village and cottage industries and superstitions, often depending on the target learners' occupations and professions. This has been done keeping in view the concept of polyvalence and surrender value, for example, Whatever they learn should be

immediately useful to them and should be concerned with the whole of their life. But often this is done at the cost of pleasure in reading. The real challenge for a writer for neo-literates lies in striking a happy balance between the two. It is wrong to think that folktales which form interesting reading materials for children cannot be used for adult learners as they are too unreal. Folktales can be profitably used for adult learners provided they are properly adapted for the purpose. Folktales, for instance, can tell us a great deal about real conditions in the world of those who told and those who heard the tales. Our focus should be on the reality of folktales when we adapt them for adult learners. A Santhal folktale entitled 'The Clever Jackal', forms a good example. It runs thus: 'Once upon a time there lived a tiger with his wife and two children in a forest. The tiger and the tigress used to kill animals and leave the meat in the cave for their cubs. They would again go to the forest to kill more animals. A jackal saw the cubs eating the meat happily everyday. He planned to cheat the cubs. So he dressed himself like a money-lender, wore a leaf hat, took a walking stick and threatened the cubs telling them that their father owed him money. The cubs were terribly frightened and left the meat for him, and so on...' While adapting this for adult tribal learners we can very well tell them how the money-lenders used to cheat the tribals in the past and may even today, thereby, indirectly cautioning them. Further, riddles and riddle stories can be used, particularly, for adult tribal learners. The tribals I am working with, that is, the Santhals, talk in riddles. They call a goat 'mountain vegetable', a pig 'an elephant' a leopard a 'wild cat', etc. There are riddle experts who are in great demand during marriages to solve formal

riddles which they call *kudum*. Riddle competitions are organised for Santhal boys. I have prepared five 'Readers' in English for tribal students as part of my Ph.D programme at the Central Institute of English and Foreign Languages (CIEFL). One of these is based on riddles and riddle stories and it proved to be very interesting for Santhal students. This can also be profitably used for tribal adult learners with necessary modifications.

Problems of Writers for Neo-literates

Writers for neo-literates are at a serious disadvantage in comparison to their counterparts writing for children. Little research material is available to them on adult learners and their reading interests. Further, local adaptation is so important for an Adult Education Programme that materials produced for one kind of target learners may not be very useful for the other, unless modified with great care. As the reading materials are to be produced in the regional and local dialect, researches on word lists, frequency counts, etc., which have only been done in some standard languages are not readily available to them. Also, as materials are produced in regional languages and local dialects, they can hardly be used by writers of other languages and dialects unless these are made available to them through good translations. Thus, in my opinion, experts from ancillary foundation disciplines, such as, anthropology, sociology, psychology and linguistics should come forward to extend their help to the

writers for neo-literates. If an assessment is made before the implementation of any Adult Education Programme by experts from these related disciplines regarding the dominant configuration of the local dialect, minority and mainstream languages for several social categories of speakers in the areas; the linguistic features of the specific variety of the language spoken locally by the target group; the existing superstitions, traditions and customs among them, etc., the writer for neo-literates would be greatly benefited.

Conclusion

Bernard Shaw's comment on the textbook writers in general though unpleasant is true and relevant even today. He said, "I could read all the masterpieces of English poets, playwrights, historians and scientific pioneers, but I could not read school books, because they are written by people who do not know how to write." To some extent textbooks are bound to be artificial or uninteresting as the textbook writer works under certain constraints and cannot be as free as a creative writer. He knows much more about his learners, about the science of textbook writing but he is not as creative and perhaps as talented as the creative writer. Knowing his limitations, a writer for neo-literates should try to adapt materials from creative writers wherever possible, and when writing himself, he should test it on similar kind of learners, record their responses and modify accordingly, and seek suggestions from experts in the field, before finalising the materials. ●●●

Economics of Adult Education

K. R. Shah

While one would instinctively subscribe to the view that illiteracy and poverty go together, a study recently conducted by the author places the earnings of literates at twice those of illiterates. Expenditure on adult education after all is an investment in human capital formation, the gains of which can be realised immediately as well as in generations to come. Education not only increases the employability of a person but also as it has been observed, adults attending classes are more concerned about their economic well-being.

Education is a very broad term and formal education can be treated as one of its constituents. For those who have been denied or are incapable of pursuing formal schooling for one reason or another, there are other constituents of education which have been gaining importance of late. These are : adult education, continuing education, correspondence education, etc.

Despite phenomenal expansion of formal education in India, the absolute number of illiterates has continued to swell. It has increased from 246.4 million in 1951 to 445.8 million in 1981 accounting for two-third (65.2 per cent) of the total population. A decade ago (in 1971) it was 66.3 per cent, revealing a very insignificant fall in the proportion compared to the fall from around 82 per cent in 1951 to 72 per cent in 1961. More disturbing is the illiteracy among adults of the age 15 and above. Illiterate

adults as a proportion of total illiterate population accounted for 70.5 per cent in 1951, 69.9 per cent in 1961 and 68.4 per cent in 1971. There is, thus, an urgent need to check this ever growing number of illiterate adults.

The phenomenon of growing number of illiterate adults can be ascribed to the low priority accorded to primary education, hampering both its quantitative expansion and qualitative growth and thus weakening the very base of the education system on which its superstructure can be solidly founded. The direct outcome of this distortion is the well known phenomenon of 'drop-out' which has plagued the primary level of education more than any other level of education. Consequently, majority of those who drop out within a year or two from the formal education system relapse into illiteracy and seem to attain adulthood as illiterates.

Reasons for early dropping out may be economic and/or social in nature but at the same time they are also educational. Poor educational background, in the sense of illiterate parents, is an equally important factor for early drop-outs.¹ Illiterate parents of the previous generation, not realising the value of imparting at least seven years of compulsory schooling to their children when young, may be held responsible for the growing absolute number of illiterate adults of the present generation. Thus, a sort of vicious circle seems to have been in operation inter-generationally, thwarting the very process of human capital formation. In the context of India's Adult Education Programme it is this factor that needs to be stressed.

Adult Education Programme aims at imparting literacy (the 3 Rs), functionality and social awareness to the illiterate adult population of the most productive age group, that is, 15-35 and it is in this sense that Economics is at the root of the Adult Education Programme.

Economic Value of Adult Education

Clue to the economic value of adult education can be found in the World Bank's *World Development Report-1982* wherein, with reference to the low income countries, the strategy of further investment in human resources, along with productive capacity and infrastructure, has been emphasised for more rapid growth in the future.²

If expenditure on adult education were investment in human resources then its economic value would lie in:

- higher productivity of adults made literate,
- improving their 'employability' in the wake of agricultural transformation and rural industrialization which aims at the development of backward

regions and at improving the level of living of the rural people,

- improved quality and distribution of emerging stock of human capital,
- a more reliable means of eradication of poverty defined in the absolute sense, and
- less skewed distribution of personal income.

Using earnings as a substitute for productivity, there are a number of studies which show that average earnings improve with the increase in the number of years of schooling acquired. According to our recently concluded study³ average earnings of literates are almost *twice* the average earnings of illiterates.

Returns on investment in education can take the form of "non-market" or "household" production. This is more so in the case of females than males. By making illiterate adult women literate the non-market or the household production can be augmented. Literate and more educated women produce more and better quality goods and services for the consumption of the members of their household in "the form of more nutritious meals and a balanced diet, better sanitation conditions and use of contraceptives."⁴

One of the pre-conditions for speeding up the process of agricultural transformation and rural industrialisation is literate labour force. Transformation of economy as a whole, and rural economy in particular requires a different type of labour which a literate labour force is capable of putting in as it is more adaptable and amenable to change. Rural illiterate adults by acquiring literacy can improve their 'employability' which is a must if they want to rise above the poverty line permanently. If illiteracy and poverty go together, one of the

means available for permanent eradication of poverty is imparting literacy to the poor.

Not only the *existing* but also the potential labour force should be (or should be made) literate. The existing labour force can be made literate through adult education classes. For potential labour force to be literate, potential workers will have to be prevented from growing into illiterate adults. This implies that they should successfully complete at least five years of formal schooling, which in turn means reducing considerably the drop-out rate at the lower primary level of education. Making present illiterate adults literate will pave the way for a lower drop-out rate in future and a higher proportion of potential workers retaining literacy till they attain adulthood and even after. Thus, adult education can improve the 'employability' of both present and potential labour force—one, by imparting literacy directly and the other by helping to *retain* literacy till adulthood is reached.

Expenditure on adult education is investment as it helps the formation of human capital at a given time and also influences positively its formation and distribution in the next generation. Its benefits accrue not only to those on whom expenditure is incurred but also to the next generation. Thus, gains spread over adults' life time and spill over to the next generation. It can strengthen the base of the formal education system, that is, primary education. It can be hypothesised that the higher the proportion of literacy/illiteracy among adults, the higher will be the proportion of literacy/illiteracy among children. In other words, literacy/illiteracy among children is *positively* related to and thus *dependent* on the literacy/illiteracy among adults.

When the proportion of literates of the age-group 5-14, in 1961 and 1971 for 15 states in India is regressed on that of literate adults of the age-groups 15-34 and 35+ separately, the value of R^2 is found to be not only higher with respect to the age-group 15-34 than 35+, but has also improved further in 1971 ($R^2=0.861$) over 1961 ($R^2=0.671$). F value again is significant at 1% level. The regressions of the proportion of illiterate children on that of illiterate adults of the age-groups 15-34 and 35+ also reveal similar findings thus proving that illiteracy among children and illiteracy among adults are positively related.

To what extent the variations in the proportion of child labour are explained by the proportion of illiteracy among children? When the former is regressed on the latter, the value of R^2 which was 0.2421 in 1961 is found to have risen to 0.317 in 1971, thus explaining one-third to one-fourth variation in child labour. F value, which was significant at 10% level in 1961, was significant at 1% level in 1971. The correlation co-efficient of 0.492 in 1961 was also higher at 0.563 in 1971. In this way, the proportion of child labour can be reduced by reducing the proportion of illiterate children, or alternatively by raising the proportion of literate children.

Similarly, we can expect a positive relationship between drop-out rate and the proportion of child labour. For the 1971 data the value of correlation co-efficient of 0.591 indicates a close association between the two and the value of R^2 at 0.349 itself explains around 35 per cent of the variation in child labour.

The value of correlation co-efficient of -0.452 in 1971 (-0.260 in 1961) indicates a negative association between drop-out rate and adult literacy rate as expected.

All the four phenomena—dropping-out, child labour, literacy level of children and adult literacy—are closely related. Drop-out rate can be reduced by lowering the proportion of child labour, which in turn, can be brought down by raising the literacy level of children which ultimately can be pushed up by improving the adult literacy rate. When viewed in this perspective, it is easy to infer that the process of human capital formation could be strengthened and smoothened by the renewed emphasis laid on adult education of late.

Furthermore, the pattern of proportions of literates and illiterates by broad age-groups as revealed by 1951, 1961, and 1971 census presents a disturbing picture. The proportion of literates of the age-groups of the school-going population (5-9, 10-14 and 15-24) to *total literate population* has improved more or less consistently. It has been the *lowest* for the age-group 5-9. We observe a *decline* in the proportion of *illiterates* of the age groups, 10-14 and 15-24 (and even 25-34) to *total illiterate population* whereas an *increase* in the said proportion is observed for the age-group 5-9—it has increased from 16.3 per cent in 1951 to 19.4 per cent in 1961 and further to 20.6 per cent in 1971 which is the *highest* amongst the age-groups mentioned above. These proportions, when interpreted in the context of high incidence of drop-out among children of the said age-group (i.e. 5-9), highlight very weak foundation² of the whole formal education structure which can only be strengthened by giving priority to both primary and adult education simultaneously in our development plans.

Higher productivity of the present labour force and that of the future implies an acceleration in the rate of growth of output and increased share of

labour in it relative to wealth or property. Higher share of labour in output has a tendency to alter personal income distribution favourably.⁵ The improvement in the 'quality' of present human-resources as well as resources in the process is certainly a social gain of prime importance.

How far has the economic value of adult education outlined above been realised by the Adult Education Programme launched about five years ago in India?

As for the programme's success many evaluation studies⁶ have presented a dismal picture. One can well imagine what the outcome of the programme would be when the attendance of learners in Adult Education Centres (AECs) is low and irregular, when on an average a centre runs for six to seven months (with interruptions) as against ten months prescribed, when the drop-out rate is high and when the instructors continuously express dissatisfaction over the honorarium fixed.

The programme as a whole in such a situation is bound to be inefficient and costly, amounting to a sheer wastage of resources. In this context, we can talk of internal and external efficiency of the programme. Internal efficiency would consist of (i) motivating illiterate adults to become literate and (ii) maintaining motivation throughout the prescribed ten months and even after, so that majority of those who join AECs can be retained for longer time, drop-out rate can be reduced, and learners attain a literacy level where the danger of relapsing into illiteracy is minimised. External efficiency, on the other hand, would comprise (i) speeding up and smoothening of the process of human capital formation, (ii) checking the swelling illiterate adult population, (iii) improving mass participation and

involvement in the process of transformation of society, and (iv) helping in the emergence of a less exploitative society. The external efficiency is very much governed by the internal efficiency which at present seems to be low.

Has the low internal efficiency something to do with the constraints of the programme's target population, that is, the age-group 15-35 years? The target population referred to above fundamentally differs from the school-going population of the age groups 6-14 and 15-24. (School-going population of the age-group 6-14 does not comprise 'adults' and is supposed to be outside the labour force.) The enrolled population of the next age-group, that is, 15-24, is a part of the formal education system even after having attained adulthood, and can be and to some extent even is a part of the labour force. The variation in the labour force participation rate can be worked out depending upon how long and what proportion of the population in this age-group (i.e. 15-24) is kept outside the labour force. Enrolled students of the age-group 15-24 have successfully acquired a level of schooling from which there is no possibility of relapsing into illiteracy. The proportion of such students has tended to rise over a period of time. Majority of them are unmarried and do not have to maintain families. In contrast, illiterate adults of the age-group 15-35 are married and have families to support. They are undoubtedly part of the labour force whether unemployed—disguised or open—or underemployed. Majority of them are probably 'first' generation learners. A few who might have availed of schooling facilities dropped out within a year or two and as a result have relapsed into illiteracy. Majority of them again reside in rural areas and are working as 'unskilled'

workers—either on fields or in small factories. Ours is an economy where rural population dominates, and where illiteracy and poverty go together. Thus, the profile of illiterate adults broadly is that they are aged, married, poor and have families to support, reside in rural areas and are employed in agriculture. These characteristic features of the target group may have acted as a major constraint in motivating them and maintaining their motivation for quite long.

Since the Adult Education Programme is Government sponsored, the entire expenditure takes the nature of Government expenditure and private direct expenditure (cost) is virtually nil. That does not mean that there is no "indirect or opportunity cost" of becoming literate. What could be the nature of 'opportunity cost' in the case of illiterate adults? Is it the same thing as 'earnings foregone' as is commonly understood in Economics? If the answer is in affirmative then the alternative to attending adult education classes for two hours a day during night (from 8 p.m. to 10 p.m.) is some gainful work. Is it possible? Well, it depends on the nature of employment and the type of work illiterate adults are engaged in. As agriculture cannot provide gainful work round the year, illiterate adults or workers comprising our target population have to migrate to nearby places and possibly have to stay there for weeks/months together which makes it difficult for them to attend classes regularly. Besides, some agricultural operations have to be carried out during night. Thus, opportunity cost in the sense of 'earnings foregone' has to be borne by the adult learners if they choose to attend adult education classes. Opportunity cost can take the form of 'leisure hours' foregone as learners have reported that they do need rest

after a day's hard work. These two, then, really appear to be the alternatives to attending classes as very few have complained against the timings of the literacy classes. Is the opportunity cost of attending classes at the margin *higher* than the cost of remaining illiterate throughout one's life and in turn jeopardizing the formation of human capital in the long run? There seems to be a clear *trade-off* between the two.

Learners attending classes are more concerned about their economic well-being after they become literate. In this context, the suggestions of relating teaching/reading materials, course contents, etc., to the 'felt-needs' of the learners and linking the Adult Education Programme to the development programmes of the region appear sound.

The foregoing discussion has brought out clearly the worth of adult education and to realise it fully in-depth studies focusing on the factors favouring or hindering the efforts being made to motivate *present* and potential learners for a prolonged period should be undertaken without further delay.

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Adult Education Programme : Viewpoint of Drop-outs

P. Sambaiah

Lack of motivation among learners is considered as one of the major stumbling blocks of our Adult Education Programme, A Study addressed directly to drop-outs in the Telangana district of Andhra Pradesh revealed that while they had a positive attitude towards adult education their motivation was adversely affected due to inadequate physical facilities, irrelevant content, improper teaching techniques, and incompetency and unpleasant behaviour of instructors.

THE success of an adult education programme lies not only in attracting learners but also in retaining them. Lack of motivation among learners has been considered as one of the major stumbling blocks of our Adult Education Programme.

A study with a view to identifying the factors accounting for the dropping out of learners was, therefore, undertaken in the Telangana district of Andhra Pradesh. For the purpose of the selection of the sample the attendance record of various centres was taken into account and a list of drop-outs was prepared. From the list, a sample of 200 respondents were drawn at random on the basis of their geographical, social and occupational background. A struc-

tured questionnaire was administered to the respondents to elicit information with regard to their socio-economic background, reasons for joining the centres, and the factors accounting for their withdrawal from the centres. Their suggestions for improving the centres were also sought and analysed.

The Sample

Sex and Caste About 68.5 per cent of the respondents were male and 31.5 per cent were female; 39.5 per cent belonged to backward castes, 26 per cent to scheduled castes and 22 per cent to scheduled tribes and the rest belonged to forward castes.

Among the scheduled caste respondents 69.2 per cent were male and

30.7 per cent were female. As for scheduled tribes, 72.7 per cent were male and 27.2 per cent female. 64.5 per cent of the respondents from the backward castes were male and 35.4 per cent were female and as for the forward castes, 64 per cent were male and 36 per cent female.

Age Majority (84 per cent) of the respondents were young falling in the age group 15-25 years, the remaining 16 per cent belonged to 26-35 age group.

Occupation Sixty per cent of the respondents were drawn from the agriculture labour or cooli (porter) category and about 26.5 per cent were drawn from the cultivator category, and the remaining 13.5 per cent were from rural artisan category.

Income Majority (88.5 per cent) of the respondents belonged to poor income group with their income ranging from Rs. 500 to 1000 per year. The remaining 11.5 per cent belonged to lower middle income group of Rs. 1001-2000 per year.

TABLE 1

Duration of Attendance of the Respondents

| Attendance duration | Frequency | Percentage |
|---------------------|-----------|------------|
| Less than one month | 12 | 6.0 |
| One month | 21 | 10.5 |
| Two months | 29 | 14.5 |
| Three months | 46 | 23.0 |
| Four months | 39 | 19.5 |
| Five months | 18 | 9.0 |
| Six months | 19 | 9.5 |
| Seven months | 16 | 8.0 |
| Total | 200 | 100.0 |

As Table 1 shows, majority (54 per cent) of the respondents attended classes for less than three months and about 19.5 per cent left after fourth months and nine per cent attended for five months. However, around 17 per cent of them stayed for six months or more. In other words, quite a large per-

centage of drop-outs had left the centres in the middle or during the early stages, after attending classes only for three or four months.

To start with, the respondents were asked about the need and relevance of education. Significantly, almost all of them expressed a positive opinion about the need for education.

As for the objectives of the Adult Education Programme, majority (82 per cent) of the respondents expressed that reading and writing were the objectives, while 18 per cent of them thought that literacy along with functional skills and social awareness constituted the objectives. Their overall perception indicated that they had a limited level of understanding of the programme.

TABLE 2

Reasons for Attending the Centres

| Sl. No. | Reasons | Frequency | Percentage |
|---------|---|-----------|------------|
| 1. | To learn to read and write | 110 | 55.0 |
| 2. | On instructor's persuasion | 73 | 36.5 |
| 3. | To improve economic status through literacy/by acquiring some knowledge | 17 | 8.5 |
| Total | | 200 | 100.0 |

As Table 2 shows majority (55 per cent) of the respondents had joined the centres mainly for learning reading and writing. About 36.5 per cent had joined on the persuasion of the instructors, and the rest went there with the hope that by acquiring literacy skills and some knowledge they would be able to improve their economic status.

As for the reasons for dropping out (see Table 3) more than one third (36 per cent) of the respondents said that they could not attend classes due to occupational pressure and weariness.

TABLE 3
Reasons for Dropping Out

| Sl. No. | Reasons for Dropping out | Frequency | Percentage |
|---------|---|-----------|------------|
| 1. | Occupational pressure, and weariness due to hard labour | 72 | 36.0 |
| 2. | Content of teaching is not interesting | 67 | 33.5 |
| 3. | Centre is far from the residence | 31 | 15.5 |
| 4. | Inadequate facilities at the Centre | 23 | 11.5 |
| 5. | Maladjustment with the Instructor | 7 | 3.6 |
| Total | | 200 | 100.0 |

after hard labour. 35.5 per cent said that the content of the teaching was not interesting, 15.5 per cent complained of inadequate facilities at the centre, and the remaining three per cent reported maladjustment with the instructor.

Table 4 gives the conditions on which the drop-outs insisted for rejoining. About 33 per cent of them demanded better physical facilities at the centre. 30.5 per cent sought guarantee for job or some economic support after the completion of the course. About 21 per cent of them stressed the need for appointment of instructors on the basis of their accommodative attitude, competency and pleasant temperament. The rest asked for a change in the location of the centres.

TABLE 4
Suggestions for Improving the Centres and the Conditions for Rejoining

| Sl. No. | Suggestions | Frequency | Percentage |
|---------|--|-----------|------------|
| 1. | Better physical facilities | 66 | 33.0 |
| 2. | Incentives for job or economic support | 61 | 30.5 |
| 3. | Competent and pleasant instructor | 42 | 21.0 |
| 4. | Changes in the location of the centres | 31 | 14.5 |
| Total | | 200 | 100.0 |

Conclusion

The study indicates that in general drop-outs have a positive attitude towards adult education and the failure of the programme can be traced to inadequate physical facilities, irrelevant content, and incompetent instructors. They had joined the centres either for the three R's or on the instructor's persuasion and discontinued after attending centres for three or four months. The reasons for discontinuation were: the hard labour that they had to put in during the day time, inadequate facilities, irrelevant learning content and unsuitable teaching techniques. They were, however, willing to attend the centres provided the physical facilities were improved, the learning material and techniques were made relevant, and competent and pleasant instructors were appointed. ●●●

National Service Scheme: Avenue for Adult Education in Rural Kumaon

V. Rawal and N. C. Dhoundiyal

Started with the objective of providing university students opportunities for national service and developing among them a sense of participation in the nation-building activities, the National Service Scheme (NSS) is well suited for launching adult education drive in any area. Identifying the needs and requirements of Kumaon, a backward area of the State of Uttar Pradesh, the author outlines the role that NSS volunteers can play in educating the people there and in bringing the area into the mainstream of national life.

EDUCATING the rural adult is an important aspect of the Adult Education Programme launched by the Government of India at the national level. A huge amount of money and other resources are being pooled to eradicate illiteracy completely from the country. A separate department of adult education has been set up to attend to the needs of those who could not attend formal institutions. Yet, achieving cent per cent literacy in rural areas seems very difficult. It is being felt that voluntary organisations and non-governmental agencies should also be involved in promoting education in rural

areas. While various agencies are already co-operating with the Government in this task of national importance, the country's National Service Scheme (N.S.S.) could also play a vital role. The educated manpower available in our colleges and universities could be a valuable and easily accessible asset for our administrators and organisers of adult education programme.

Education is a socio-cultural process and together with its literacy component is a sort of training in communication skills. Utilising the experiences of the past generations and innovating

new methods for solving day-to-day problems are the main elements of the educative process. Education is both learning and utilising the learned material. The uneducated are incapable of either. Various methods have been adopted by educational workers to stimulate this innovative-creative learning process among the uneducated rural adults, but, it is the personnel imparting education who are more important. It is they who set in operation the whole process in the educand's mind. The young students of our universities certainly seem to have potential for this kind of work; and the N.S.S. is well suited to the requirements of an adult education drive in any area.

The first phase of any adult education programme is to know the people for whom it is to be designed. What are the specific problems and needs of the area? What could be the feasible solutions and how much interest people of the region have in solving their own problems are questions of paramount importance in designing the curriculum and the teaching-learning situation, and deciding the media to be used for education. This pre-instructional phase provides to the adult educator an opportunity to know his students, their likes, dislikes, needs and interests and the problem areas, before he enters the so called classroom. The knowledge of a given region and the use of this knowledge in stimulating the people to participate in educational activities are important. For this a survey of the region is essential. The volunteers of N.S.S. may prove their worth in carrying out these door-to-door surveys. Besides, being the members of the same society and part of the same culture, students will not only be able to elicit the desired information more efficiently but may also

be able to suggest specific areas of learning required for the region.

Profile of Rural Kumaon

The society of rural Kumaon is typical with its own caste and class structure. The people live in conditions characterised by economic hardships. The agricultural output is very low. Alternatives to agricultural jobs have not been developed. Facilities for education are limited and not adapted to the requirements of village life. The common villager lives in isolation with hardly any exposure to mass media. His belief in the tradition bound practices is strong. All these make the life of a rural Kumaoni pathetic. Normally an adult educator appointed by some external agency and belonging to a different socio-cultural region feels like an intruder and cannot help developing prejudices. He finds it difficult to adjust in the routine of the village life and this influences his teaching efforts. In such a situation college and university students of the region can work more effectively and are better equipped to introduce themselves as persons interested in the amelioration of villagers' economic conditions. Being well versed in the local dialect and utilising the cultural cues, they can communicate with the people better.

As pointed out earlier, the economic condition of the Kumaoni people is not very good. The agricultural output is low due to many reasons. The weather fluctuates to a considerable degree, harming the crops.

The fertility of the soil in the region is not very high and is continuing to decrease further due to the sowing of the same crop year after year. The farmers sow low production varieties and rarely make use of chemical pesticides and manures. A programme to disseminate

knowledge about modern agricultural practices is an immediate need of the region. The N.S.S. units could play a very useful role in this regard. The students can educate people in various ways and help them in adopting modern agricultural practices. —

Though about 70% of the rural people in Kumaon depend on agriculture for their livelihood, there are a number of other secondary occupations with immense potential for creating appropriate jobs in the region like the local crafts, forest products and wool industry. A consciousness towards the environment and its use in a planned way is also to be developed. This requires sincere efforts in the planning of specific orientation courses and involvement of all the sections of the society. The N.S.S. may take up these courses unit by unit in a selected village or a group of villages. Special adult education camps could also be organised.

There is a need for long-term plans and a clear definition of the specific schemes to be taken up in these villages. These schemes should be drawn up by the concerned authorities in consultation with programme officers, students and village people. Long-term planning and orientation of the programme towards specific problems would make the work more organised and help in the pooling of resources. At the village level, schemes extended over five or more years would be very beneficial. To seek villagers' cooperation it is important that N.S.S. workers develop an understanding with them. The volunteers' regular visits to the villages and a clear definition of objectives can go a long way in winning the faith and appreciation of the village people.

Raising the standard of living is the ultimate goal towards which adult

education efforts have to be directed. Economic betterment is just one aspect, there are other areas like health, hygiene, nutrition and family planning in which the people of Kumaon need education in order to be able to lead a happy life.

Health and hygiene conditions, both at individual and village level, in Kumaon leave much to be desired. The housing pattern is unhealthy with poorly ventilated rooms and improperly situated cow-sheds. The villagers' habit of using forests and streams situated on the upper and lower ridges of the hill for excretory purposes has polluted the water supply, with the result that worm diseases are very common in the region. The people are completely ignorant with regard to nutrition. Female volunteers of the N.S.S. could organise cooking classes to teach women how to prepare tasty, nutritious and inexpensive food, and enrich their diet making use of the local produce. There is also a need for programmes aimed at changing the people's unscientific practices and superstitious beliefs and making them appreciate the advantages of a small family, specially because the economy in the region is stagnant. Cash crops are rare in Kumaon. Hard cash is contributed largely by the service-class migrants who send money regularly to their families. The money so received is normally spent on immediate needs and on occasions like birth, marriage or death in the family, the Kumaonis seek loans from the rich members of their community who often charge exorbitant interest rates. The concept of saving is alien to the Kumaonis. There is a need, therefore, to make them realise the importance of saving and provide information about the various loan-lending facilities and schemes of banks, post office and other agencies.

The religio-cultural aspect of village life is another area that could be covered under the N.S.S. The volunteers of N.S.S. could organise public shows, dramas, etc., to convey messages of social importance. Restoration of social values in the village society is an important task and visual presentation of the material on themes like honesty, truthfulness and hardwork is likely to be very effective. Of late, the Kumaoni society has been experiencing a kind of social apathy. Corporate living and sense of mutual help are being influenced by the urban mode of isolated living. The feeling of brotherhood is being eroded by the vested interests. The behaviour of political parties and local leaders has sparked off value conflicts. Virtues like respect for elders and women, belief in God and faith in humanity are fading fast. Efforts need to be made to re-establish the time-honoured values. The N.S.S. can play a very useful role in removing this cultural confusion, which is rapidly corroding the peace of Kumaoni villages.

As citizens of a democratic country we are expected to participate directly or indirectly in the administration of our own society. A sense of duty towards the nation is lacking in our society. The participation in national elections is quite low. The police time and again complain that the people do not co-operate with them in fighting against unlawful elements. The crime rate is increasing day by day. The growing materialism in the society has encouraged people to adopt illegal course. Developing national consciousness and a sense of duty and truthfulness towards the nation seems to be the need of the hour. The N.S.S. could work on this task of national importance. Rural Kumaon needs to be brought into the mainstream of national life and the people need to be reminded of the historical contribution their ancestors have made in the progress of the nation. The N.S.S. workers could act as messengers of national unity and solidarity in the region, and the scheme could be a potential channel to liberate the constructive energy of our youth. ●●●

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Adult Education Programme: Some Problems

Nilkanth Mishra

Adult Education Programme in India has failed to have the desired impact. The centres scheduled to run for 10 months are sometimes closed down earlier due to poor attendance. The author who got a chance to visit some centres in the State of Orissa, gives reasons for the lack of motivation on the part of learners in this State.

IMPORTANCE of adult education cannot be over emphasised. Educated parents act as strong motivators for the children to be educated. Besides, education is a life-long process. It is not limited to any particular age, class or institution. Today, there is a knowledge explosion and we are learning something every moment either accidentally or intentionally. Adult education is nothing but a planned attempt to make this learning more meaningful and effective. Thus, adult education is as much the need of developed countries as of developing or underdeveloped countries. The difference perhaps lies in the level of education needed.

Adult education programme in India has failed to have the desired impact. The adult education centres scheduled to run for 10 months are sometimes closed down earlier due to poor attendance. Instructors find it difficult to

sustain learners' interest for 10 months. Some reasons for the poor attendance of learners in Orissa have been found to be as follows.

Seasonal Occupation

India is an agricultural country. Most of the learners of Adult Education Centres are either farmers or daily wage labourers. A study of the adult education centres of Bangomunda Block in Orissa revealed that from July to September and from November to January attendance in adult education centres is very poor. Learners expressed their inability to attend classes regularly due to crop plantation and harvesting during this period, agriculture being the major source of income for them. The people of this Block are mostly scheduled tribe people. A few of them who have no landed property mainly depend on forest and forest products, and a few

others belonging to Meher caste earn their livelihood from weaving. Due to electrification of the region the weaving industries in the area are developing fast and people employed in these do not find time to attend adult education centres at night.

Inadequate Funds

In the year 1981-82, some adult education centres were functioning under the supervision of Nehru Yuvak Kendra, Balangir in Ulunda Block area, 60 kms from district headquarters. The author being a co-ordinator in the Organisation got a chance to visit these centres. Many of these centres complained of inadequacy of funds supplied under contingency head. For instance, with the news of increase in the price of kerosene oil, there was an artificial scarcity of kerosene oil all over the district, specially in the rural areas. People at times had to pay more than double the rate. Many of the instructors expressed their inability to run the centres while a few collected a nominal amount from different sources to purchase kerosene oil.

Even the small amount set aside for the purpose was not released in time. In the beginning, villagers, teachers and learners used to make contributions for purchasing kerosene oil, but after some time learners and villagers were reluctant to do so. As a result, the teacher had to pay the initial amount from his own pocket which very often he did not have.

Any other unexpected or extra expenditure like one on a film show or guests too had to be shared by villagers and teachers which they found a burden. Also, at present there is a disparity in the amount received by the centres under the Central Government and those under State Government. This should be removed and the staff should be

remunerated regularly and adequately. This is specially important if talented youths are to be drawn.

Other Reasons and Suggestions

Voluntary withdrawal of learners is also quite common. In spite of sincere efforts of the teacher, learners do not turn up at the centre. In an unstructured interview with the teachers and learners of adult education centres, the following emerged as the reasons for the withdrawal of learners :

(a) *Timing of the Centres* After day's hard work many of the learners feel tired and prefer to take rest. Some learners even have to look after their cattle or attend to some other business in the evening. Thus, the timings of adult education centres should be fixed to suit the learners' convenience.

(b) *Supervision* Regular, timely visits of supervisors and other resource persons to the centres can have a motivating effect on learners as it would provide them an opportunity to know about new and interesting things from new faces. Listening to same old people can become monotonous and may discourage learners. Thus, officials of different departments may be encouraged to visit adult education centres along with audio-visual aids, if possible, to explain their work, programmes and the role of villagers in implementing the programme. They could also be paid some stipend for the visits.

(c) *Lack of Follow-up Programmes* It is a common belief among learners that attending adult education centres is a sheer wastage of time and energy. They argue that when regular students have to study for six hours every day for atleast 5 to 7 years, to complete primary education and have a number

of teachers to teach them, how can an adult education centre with only one teacher teaching haphazardly for a period of 10 months do full justice. There is no post-literacy scheme after the stipulated 10 months' course. As a result, learners relapse into illiteracy. Adequate attention should be paid to changing the learners' attitude and providing post-literacy scheme for centres where adult education programme has been implemented successfully.

(d) *Lack of Training Programmes :*

Usually five-day training programmes are organised to train the instructors of adult education centres. But this duration is not enough to equip an instructor with the necessary knowledge and skills.

While the present objective of imparting literacy, functionality and aware-

ness is a laudable one, many centres, specially those run for ladies by lady instructors, lay stress on literacy only. A visit to Chaulia, Luhurapali and Amurda centres (all ladies centres) of three different Blocks revealed that instructors mostly impart rudimentary knowledge of addition, subtraction, multiplication and division and counting of numbers in sequential order which does not serve any immediate purpose for learners. As a result, learners lose interest in classes.

It is high time the syllabus of adult education centres was reviewed and restructured with proper training to instructors. For the adult education programme to be a success it is important that syllabus is need based, pragmatic and in conformity with the local environment, ●●●

(Contd. from page 12)

problems like unsettled domestic life, the soldier who has given the best part of his life for the safety and security of the nation, upholding the country's honour and traditions deserves to be rehabilitated with care and dignity. The ex-servicemen make the most disciplined segment of the nation's manpower. They are traditionally trained,

and prepared for meeting the needs of the community by instilling in the people faith and respect for all religions. Soldiers accept no barriers of caste, creed, race, religion or culture. They, thus, are the true standard bearers of national integration. The immense potential of retiring armymen can be utilised for spreading knowledge across the length and breadth of the country with greater vigour and dedication. ●●

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Founded in 1939, 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 Husain 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 several 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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