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This issue reports in part the proceedings of the 36th All India Adult Education Conference on "Relevance of Folk High Schools to India" held in Mysore from December 15 to 18, 1983.

Re-educating the Educated

The Zakir Husain Memorial Lecture entitled, "Challenges before Adult Education", delivered by Dr. J. Veera Raghavan at the 36th All India Adult Education Conference of the Indian Adult Education Association at Mysore, Karnataka is published elsewhere in this issue. The lecture is a worthy piece of intellectual effort which has thrown up ideas and suggestions that merit serious consideration by all practitioners of adult education. The words—'the re-education of the educated become even a greater priority than the education of the uneducated'—are as arresting as they are pregnant with a meaning of no ordinary importance.

Our pursuit often with vigour and determination has been in the direction of the latter, namely, the education of the uneducated, although with not much success. This, however, is still really laudable and inescapably and entirely necessary, what we have not paid adequate attention to is the former—namely, re-education of the educated. In terms of the strategic importance for solving the problem of adult education, this should assume in policy and programme matters prior attention. It may be therefore worthwhile to understand and elaborate the full meaning and relevance of the same.

Re-educating the educated is much more than continuing education of those already educated. In fact it is in some ways different from it. Continuing education is to strengthen the knowledge base of the educated by providing learning opportunity more than to re-inforce their learning ability. It is much more than filling memory-gaps. It is also much more than the strengthening and increasing familiarity with books and literature in general and developing confidence in holding forth our wisdom of and knowledge about issues.

The very quintessence of being re-educated lies in the first instance of being effective in a positive and forward looking way in the world of one's own being and doing. It is activating intelligence and knowledge with high purpose on a continuing basis. It is being involved with the onward movement of mankind towards a more desirable and worthy world.

According to Dr. Raghavan, re-education means at the practical level to shed alienation that is so much a part of modernisation—alienation from our cultural roots. Re-education is the re-discovery of our own culture at its best and making it an instrument of desirable changes in our society.

The educated and the modern among us in good number form the elite. They occupy a central place in decision-making affecting millions. The elite are not only alienated culturally, they have also developed social and economic vested interests that are against the poor and the deprived. Elitism in short is anti-poor.

Re-education of the elite in the direction indicated would not be just an educational exercise. Change is possible if there is a change in the ideological ethos of the country. The exploitative ways of the elite must change and change soon. This is possible if the nation begins to think about education and society radically. At the back of this is a vital and important need of strong and unwavering political decisions. Much of this exists in rhetoric which is a self defeating exercise. Fine as the words of Dr. Raghavan on this and other ideas in the lecture are, he should have shown greater seriousness in discussing how to really re-educate the educated.

A Brief Report

J. L. Sachdeva

THE 36th All India Adult Education Conference on "Relevance of Folk High Schools to India" concluded in Mysore on December 18, 1983.

The four-day conference convened by the Indian Adult Education Association in collaboration with the Education Department, Government of Karnataka and Karnataka State Adult Education Council was attended by 250 delegates from 19 States and Union Territories.

Inaugurating the conference Shri B. Rachaiah, Minister of Education, Government of Karnataka stressed the need for organising residential courses for the cultural and vocational enrichment of the rural people. He said that 13 Vidyapeeths on the pattern of Folk High Schools were functioning in Karnataka, and there was a proposal to set up five more. Shri Rachaiah said that the people enrolled in Vidyapeeths should be so trained that they do not seek job outside but consider it their duty to serve the underprivileged in their own village.

Shri Rachaiah referred to the report of the University Education Commission which had found Danish Folk High Schools relevant to Indian conditions and had recommended establishment of residential institutions for folk education on the model of Danish Folk High Schools with necessary modifications.

Shri V.S. Mathur, President, Indian Adult Education Association in his presidential address said that the issue really was whether there should be concentration on the education of the elites—social, economic, intellectual—or much greater emphasis, than hitherto evident, on the education of the masses. He said that while able and qualified men were needed to man our administration and economic and social institutions there was also a need for fine resources of culture, leadership and wisdom to be distributed throughout the population.

Earlier, Shri P.G. Puranik, Divisional Commissioner, Mysore and President, Karnataka State Adult Education Council in his welcome address said that adult education covered not only literacy but continuing education in a fuller sense and that adult education programme should be functional, work-oriented and meaningful to the people in their daily life.

Prof. K.S. Hegde, Vice-Chancellor, University of Mysore speaking on the occasion said that to enable the masses to become partners in development, education of the illiterate should receive priority. Literacy education, he said, had its own place and should be organised on mass scale. Referring to the 50 per cent of the children in the age-group 6-14 years who were out of school he

said that they must be provided education through non-formal methods.

He further added that though TV and cinema were effective media for providing information to the masses we should not become over dependent on them. In Mysore University, he informed, 230 adult education centres were being run by 23 colleges.

Dr. T.A. Koshy, Hony. General Secretary of IAEA read out the messages received from the Vice-President of India, the Prime Minister of India and Union Cabinet Ministers.

Shri K. Shanthayya, Director of Adult Education, Government of Karnataka proposed a vote of thanks.

The Conference discussed in detail the annual report of the Indian Adult Education Association and made the following suggestions :

— The Indian Adult Education Association (IAEA) should move Unesco to get complete works of N.F.S. Grundtvig translated into English and other major world languages on the occasion of his 200th birth anniversary.

— IAEA should prepare a project for a comparative study of Grundtvig's ideas and the ideas of eminent Indian educationists.

— The annual Report should be more comprehensive and must include, besides a detailed account of the Association's activities an analytical review of adult education in the country, and of the progress report of its affiliated institutions.

— IAEA should move the Central Government to appoint a National Commission for Adult Education on the lines of U.G.C.

— IAEA should review the different programmes of adult education and continuing education carried out by various official and non-official institutions or departments and suggest as to how these programmes and activities could be integrated and coordinated at the field level.

— IAEA should start a campaign to enrol voluntary agencies engaged in adult education as its members according to the existing rules and regulations. Universities in general and Agricultural Universities in particular should be approached to enrol themselves as members of the Association.

— IAEA should approach the authorities concerned to make the small voluntary agencies having credibility eligible for financial assistance to run a minimum of five centres.

— IAEA should take initiative for starting distance learning programme for training field workers of the member institutions as no provision has yet been made for having resource centres at the district level and no satisfactory arrangements are available for the training of grass-root workers.

A Sub-Committee with Shri Yashwant Shukla as convenor was formed for preparing guidelines for the annual report and formulating action plan for the coming years.

Nehru Literacy Award for the years 1982 and 1983 were presented to Shri N. Bhadriah and Bombay City Social Education Committee respectively by Shri M. Chandrashekar, Minister for Housing & Urban Development, Govt. of Karnataka. Speaking on the occasion Shri Chandrashekar said that literacy is not the end of adult education, its importance lies in its being one of the effective means of education. He said that in adult education programme literate and semi-literate people should

also be covered to enable them to improve the quality of their life.

Shri P. Viswanath, Mayor, Mysore City Corporation, who presided over the function, congratulated both the award winners.

Earlier, Shri J.C. Saxena, Treasurer, Indian Adult Education Association welcomed the chief guest and the award winners.

Dr. T.A. Koshy, Hony. General Secretary of the Association proposed a vote of thanks.

On the third day, the working paper was presented and discussed. A film on Fr. N.F.S. Grundtvig was also shown. A sub-committee with Shri Mushtaq Ahmed as convenor was formed to prepare the main conclusions of the Conference.

Elections for the new Executive Committee were also held on the same day with Prof. J. C. Kawoori as the returning officer. The following office-bearers and members were declared elected :

President Barrister M. G. Mane ; *Vice-Presidents* Shri B. S. Garg, Shri Yashwant Shukla, Dr. K. S Pillai, Shri Satyen Maitra, and Shri J. P. Tiwari; *Treasurer* Dr. S. C. Dutta ; *General Secretary* Shri J. C. Saxena ; *Joint Secretary* Shri B. B. Mohanty ; *Associate Secretaries* Shri C. R. Bhatt, Shri K. R. Susheele Gowda, Shri N. C. Pant and Shri H. C. Sharma ; *Members* Shri Bhai Bhagwan, Shri J. M. Gadekar, Shri K.L. Zakir, Smt. C. K. Dandiya, Dr. R. C. Nema 'Rajesh', Shri K. C. Choudhary, Smt. Kamla Rana and Shri B.R. Vyas

On the last day of the Conference, Shri J. Veera Raghavan, Adviser (Education), Planning Commission, New Delhi, delivered the Zakir Husain Memorial Lecture. The theme was "Challenges before Indian Adult Education". Shri Veera Raghavan said that adult education faced three-fold challenge—the challenge of effective linkage with culture, science and work; the challenge of eradicating illiteracy; and the challenge of adapting to the new information/communication revolution.

The main conclusions of the conference were presented by Sarvashri Shukla and Mushtaq Ahmed. Shri D.B. Chandra Gowda, Speaker, Karnataka Legislative Assembly delivered the valedictory address and Shri M. Raghupathi, Minister for Information and Tourism, Karnataka, presided over the function.

Shri Gowda in his address said that the absolute number of illiterates had increased with about 20 crore being added to the number of illiterates during the last three decades. He said that the problem of motivation could be solved if the programme was linked with the economic and social problems of the country.

Shri Raghupathi in his presidential remarks said that illiteracy could be banished if it was linked with eradication of poverty and unemployment. He said that the high drop-out rate in primary schools was due to the vast unemployment among the educated class in the country. The parents do not find it advantageous to send children to school in the face of vast unemployment prevailing in the country.

Visits to Brindavan Gardens, Chaumandi Hills and Nanjangud Vidyapeeth were arranged for the delegates on the first and second days. A cultural programme was also organised for the delegates on the 16th. ●●●

Adult Education and Democracy : The Relevance of Folk High Schools

V. S. Mathur

WHY has adult education movement decided to consider the 'Relevance of Folk High Schools to India'? This indeed may be the question in the minds of many of us assembled here. We are perhaps in the midst of a veritable crisis of many dimensions—economic, social, cultural and educational—and in some ways indeed of huge proportions. This, in a way, is putting our basic faith in democracy, secularism, humanism and social justice to severe test. In such a situation what is the urgency or even desirability of discussing the relevance of a form of educational institution or organisation foreign to our soil and which was developed in the peculiar situation prevailing in a distant land in the latter part of the 19th century? Is it not more pertinent for adult educators to discuss the significance of our cherished ideals, such as, democracy, secularism and social justice and to fully understand their implications for education or only to evaluate how far we have arrived, where we have faltered and in which direction we need to move for the attainment of our goals?

Impressive Achievements

Our country attained independence over 36 years back. We are therefore neither an infant nor a small country. Our constitution is among the most democratic and liberal in the world and has been framed by people of vision and imagination dedicated to the cherished ideals which we established for ourselves during our freedom struggle. The political leaders of our country, by and large, have been among the tallest in this period of world history, who have given their very best to the welfare and progress of the country. Our economic and social progress, measured in terms of industrial production and productivity, increase in the number of educational institutions, health facilities and the rest are truly impressive. Statistics are all too well-known. However, the stark reality also is that despite the above statistics and the truly genuine efforts on the part of our admirable political leadership the poverty and unemployment among our people seem to be growing. In fact, each completed Five Year Plan leaves a larger number unemployed and today over fifty per cent of our people are living below the poverty level. Even in the field of education, while the percentage of literacy has gone up, the total number of illiterates in our country has increased considerably.

Rural Scene

Gandhiji reminded us that India lives in villages. The vast rural population has benefited much less from economic, social and educational efforts of the country than urban community. Indeed, the extreme poverty, lack of economic,

educational and cultural opportunities are compelling promising and enterprising young people to withdraw from village life and escape to the cities. We have noticed from the world history that the greatness of a nation does not long survive the disintegration of its rural life. With the progress of industrialization cities naturally grow and thrive but they can do so only if they are constantly replenished from the rural population. The reserves of life and power for the cities is provided by vigorous rural life. In the case of our country, the reality is that there is a continuous drain of talent and energy from the rural areas to the cities and there has been very little, if any, in the form of return to them, with the result that villages are continually becoming improverished economically, socially, culturally and educationally. This must be put to a stop if we are to establish India of our dreams and India of the dreams of Gandhi, Nehru and Tagore.

Onslaught on Democracy

I think I can say without any fear of contradiction that India is one of the few countries which have retained a democratic form of government while yet struggling to develop economically and socially after a dark period of colonial exploitation. I would further also say that in few developing countries of the world, if any, people enjoy as much freedom and liberty as we do in this great land of ours. While this is so, I should not be understood to mean that there are no faults or difficulties with us. It has been alleged that this liberty and democratic set up have been cleverly exploited by vested interests—"the demagogue without principles, the capitalist without a social conscience and the politician without vision". The ordinary people are unable to exercise any real power to safeguard their interests, rights and privileges. Unequal distribution of wealth and opportunities has continued which is not only an economic and social but also cultural injustice. The deterioration in our national cultural and moral standards has reached such depths indeed that even some well-meaning persons have begun to think that the above may be the natural attributes of democracy itself. There are voices raised in favour of more discipline and some control and restrictions for more effective and quicker realization of our goals of economic and social development and more efficient functioning of our government and its institutions.

The onslaught on democracy is often both from extreme right and extreme left. Totalitarian regimes are often impatient of dissents and attribute them as causes of inefficiency and slow progress. The older generation amongst us would perhaps remember that the Fascist and Nazi education, if indeed we could describe it by such a noble word, were extremely narrow, intolerant and racial to the extreme as was indeed their regime. Fortunately, there is no danger of any one in our midst propagating that type of ideology or that type of approach to education. With all its faults and all its imperfections we believe in democracy for the simple reason that so far no better system has surfaced which could ensure greater respect for truth and freedom and faith in the human spirit.

Man thrives and develops best in conditions of freedom. The infinite latent potentialities and possibilities of man can be realized only if he is permitted opportunities for free and unhindered self-expression. So far there has been no better system which assures development of the human individual and the varied talents of the human

being.

Those who decry democracy or its performance may consider if the remedy lies in less of democracy or more of democrcy. It is not true that in conditions of gross economic and social inequalities, mere political opportunity in the shape of one man one vote has not always achieved its cherished ideals. Political democracy alone does not achieve its full promise in the midst of gross economic and social inequality.

Atomised or Organised Democracy

The individual in an atomised democratic set-up feels helpless, even impotent, to safeguard and promote his own interests, and indeed to be effective in putting forward his ideas and views. In order to achieve his objectives, he must cooperate and combine with others. The issue therefore is atomised democracy or organised democracy. One of the greatest tragedies of our times has been the lack of full appreciation of this crucial issue and our failure to base our experiment in political democracy without the full appreciation of the crucial role which organisations of the people like trade unions and organisations of the rural poor inevitably play in assuring the individuals to enjoy more fully the fruits of a democratic set-up in a free society. Our community approach though admirable in many ways, would become more meaningful in achieving its purpose only if organisations of the people are allowed their proper scope and role in the functioning of the community institutions like Panchayats and even cooperatives. How this can be brought about is perhaps a much wider question which may indeed require a veritable conference for its consideration—and that of political scientists rather than educationists ! The question for our present consideration is whether our approach to education has promoted or hindered our progress towards real democracy ?

Elitist or Mass Education

Educationists in our country are nearly unanimous in decrying the educational system we inherited from our colonial masters. Of course, our colonial masters developed a system to meet the special needs which they had in view. But all that had been developed need not necessarily be rejected. We should not throw away the baby with the bath water. Only our approach has obviously to be different. The issue really is whether there should be concentration on the elites—social, economic, intellectual—or much greater emphasis, than has been hitherto evident, on the education of the masses. While able and qualified men are needed to man our administration and economic and social institutions, there is also a need for "fine resources of culture, leadership and wisdom to be distributed throughout the population." The University Education Commission which had stalwarts like Dr. Radhakrishnan and Dr. Zakir Husain as its members, has reminded us "that the rank and file of men have often been deprived of their best elements and their potential leadership as a result of a typical attitude towards democracy which is not that it eliminates privilege, but that it gives every one a quick chance to 'get ahead' of others in the competition to escape from the mass of men and join the more privileged classes." They have emphasised that "important as it is to keep open avenues of development for the especially gifted, society has even more fundamental need ...Our ideal for the gifted person among the common people, that he shall escape into an environment of culture and economic privilege, results in his leaving behind a yet more sodden mass of uninspired and unenlightened people. With

this prevailing ideal, the very equality of opportunity of a political democracy accelerates the tendency towards a population composed of subject masses and ruling classes."

The Commission has further asserted that "for a continuing democracy it is essential that our programme of liberal education shall not promote the escape from the common people of the culture which that education generates, but shall inspire able students to remain common people, in and of the people, acting as their servants and leaders and raising the whole social lump."

Liberal and Vocational Education

John Dewey in his characteristic way has commented on the familiar attitude among educators calling for liberal education for a small elite group and vocational education for the masses. He declared : "I cannot think of any ideas more completely reactionary and more fatal to the whole democratic outlook".

The philosophy of Plato which laid emphasis on the rule by an intellectual elite was severely criticized by Nicolai Frederik Severin Grundtvig, the originator of the idea of Folk High Schools. Grundtvig wrote : "People in our day shout themselves hoarse about freedom and culture, and that is certainly what we need, but the proposals for attaining them usually have the same fundamental faults as Plato's Republic where guardians of freedom and culture themselves swallow them both up, so that the people for all their labour get only proud tyrants to obey and to support, and if that can comfort them, to admire and deify."

The University Education Commission has further asserted that "leadership which cannot express itself in the shoes of the common man is rather rulership than leadership. Was not that Gandhiji's message ?" It further poses the issue : "How to achieve intellectual discipline and culture which gives quality to leadership, and yet to maintain identity with the common people, is a problem which has seldom been solved." The view of the University Education Commission was that the Danish experiment of Folk High Schools has contributed greatly to the solution of the above issue and therefore India could considerably profit from their experience.

The people's Folk High Schools also challenge another assumption of intellectual elites that a long period of study with conventional 'cultural' subject matter in High School and College is necessary to produce liberally educated men. The concept of Folk High Schools is based on the assumption that education is not identical with formal intellectual trainings and that men can become educated without being intellectuals, and that intellectuals are not necessarily educated men. Grundtvig wrote : "Scholarship is one thing and education and fitness for life is another ; they may well be united but not in the case of majority; they must not be hostile to each other. Scholarship will lead scholars astray if 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 a superficial polish if the scholarship does not keep it alive." These are profound statements which deserve the earnest consideration of our Conference.

Quality of the People

We find the echo of the above ideas in the writings and speeches of our foremost thinkers, writers and leaders. Since the days of Bharati essays during the

1880s Tagore strongly advocated the diffusion of education among the masses. The valiant efforts of Gokhale in that direction in 1910 are well known and it is also well known that many of our educationists and educated people were not only indifferent but positively hostile to Gokhale's Bill. Yet the sheer correctness of the above position is borne out by history. The main defect in the educational system of ancient Greece and Rome, we have been told, was that education had been confined to the upper classes and mass education had almost been ignored which, it is pointed out, was largely responsible for the decline of both the great civilizations. Universal education was one of the main planks in the programme of Martin Luther and his followers whose brand of Christianity is today the religion of the Danish people. The movement of Reformation was based on it and later during the 17th century the "Pansophic" movement of the Sense-Realist advocated universal organization and dissemination of knowledge of the sciences for the general improvement of mankind. In our times Nehru has observed : "In the ultimate analysis, a country's development or position is due to, and can be measured by, the quality of its people. Everything else is secondary ; money and this and that is completely secondary. Primarily it is the quality of the people."

Tagore has pleaded that "education should be broadbased on the masses ; that the educational institutions should be living organism of the life of the community, and that no education can be complete unless the teachers and the students came to know the needs and problems of the common people intimately and correctly and go out to serve them in order to bring joy and enlightenment in their life."

Social Justice

One eminent educationist of our country not long ago stressed that "in our present-day context, a passion for social justice and quickening of the social conscience" was most important so that "our young men and women will learn to demand for others—irrespective of caste, or creed or race or nation—the good things that they desire for themselves." And a truly educated man is intensely sensitive to the sorrows and joys of his fellowmen. His sympathies are not circumscribed and his loyalty is not narrowed down by prejudice. Romain Rolland gave an eloquent expression to the sense of unity of the mankind when he declared :

> "One is the more alive, the more one embraces life, the more one's own well-being enlarges to become the well-being of others. And the duty of those most alive is to nourish with their substance those less alive—to come to the aid of the weak and the suffering; the oppressed, the miserable. The sublime cry of Vivekananda —'My God, the suffering people'—is fitting appeal to our energies. God struggles in the combat for individuals and for peoples who are defrauded of the light and of the vital air and who should regain them He who loves God,—let him defend Him among the millions of those who are oppressed by injustice and social inequality."

Issues

It is remarkable that in spite of wealth of ideas and visions of our foremost thinkers and educationists and forthright statements of our political leaders, so little has so far been done to transform them into practice. The issues for the consideration of our Conference are :

(*Contd on page 55*)

Residential Institutions for People's Education in India

S. R. Mohsini

PROPER functioning of Indian democracy requires that resources in education, culture, leadership and wisdom be distributed throughout the population. The illiterate and less educated people, who lack adequate opportunities for self-development are unable to understand the basic issues involved in individual and collective living and cannot participate effectively in the democratic functioning of social, economic and political institutions. This state of affairs is responsible for the drift in political, social and economic conditions of the country to such a critical stage which may prove dangerous and make it difficult for democracy to survive. The formal system of education is, no doubt, producing qualified men and women capable of manning our complex administrative structure and of working in our industrial and agricultural sectors that are increasingly adopting modern methods and technology. But it has failed to meet the demands of people's education, as the majority of our population is left untouched by it. At no other time in the history of the nation, India so badly needed a genuine and efficient system of people's education as today. It is the national duty and moral obligation of all those engaged in adult education to direct the attention of their country men and their Government towards the demand of the time for adopting new approaches, methods and techniques to grapple with the complex and colossal problem of people's education.

Endeavours for Universal Education

After winning freedom, India made constant endeavours to raise the educational level of the average citizen, so that democracy may be made viable and the productivity of average worker in agriculture and industry may be improved. This was sought to be achieved through free and compulsory primary education and by organising social and adult education programmes. Despite the tremendous expansion that has taken place in the facilities for primary education in the country, only 83 per cent of our children of the age-group 6-11 could get themselves enrolled in schools by 1981. Approximately more than half of them drop out before completing fifth class. In addition to the work of the schools for children's education some efforts for universalization of education were made by organising educational programmes for the adult population as well. As a result of both these endeavours after three decades of planned development our literacy percentage has risen from 16.6 to 36.74 per cent. In view of India's huge population this is not an insignificant performance. The number of literates increased by 5.6 crores and 8.6

crores respectively during 1961-71 and 1971-81. On the basis of these figures India can claim to have made in 20 years a whole continent literate. But unfortunately it has also been accompanied by a phenomenal increase in the number of illiterate persons in the country. There were 5.3 crore and 5.1 crore more illiterates respectively at the end of each decade. It shows that our educational programmes could touch only a fringe of the population while the majority living in the culture of silence and poverty could not benefit from it at all.

According to the decision made by our planners, efforts are being made, through the formal system, to achieve universal primary education in two stages. It is proposed to have 95 per cent enrolment in the age group 6-11 and 50 per cent in the age group 11-14 by 1985 and to have universal enrolment in the age group 6-14 by 1990. Under the Adult Education Programme, which is being conducted at national level since 1978, the target is to cover the total illiterate population in the productive age group 15-35 years by 1990. It has been indicated earlier that 50 per cent of the children enrolled in schools drop out before completing fifth standard or before achieving the standard of literacy that can be relied upon. The evaluation studies of the Adult Education Programme point out that its rate of drop out is even higher than 50 per cent. We can expect, therefore, about 50 per cent of our adult population to reach the educational level of fifth class by 1990. It may take us one or two decades more, if everything goes well, to have universal primary education. The majority of our youth, even then, may not study beyond seventh or eighth standard. Can we, thus, depend on them for making democracy a reality in India ?

Obligatory Schooling and People's Education

The experience of the advanced countries tells us that obligatory schooling during childhood and adolescence is not a viable answer to the need of universal education which is required for living in a modern ever-changing democratic society. Even a gradual raise in the age of compulsory schooling cannot meet the demands of democratisation as it alienates the educated minority from the marginal majority, and does not generate social integration, the basic requirement of a democraitc society. The formal education provides only a chance to escape from the mass of men and to join the privileged classes. It inspires very few to retain their identity with the common people and to serve as their genuine leaders. Moreover, childhood and adolescence, the periods in life prescribed for obligatory schooling are not suited for imparting education for social responsibility. Youth is the age of mental awakening when help is needed to find answers to questions about life, world and social order. But the majority of young adults cannot afford to spend longer period getting formal education, which is full time, sequential in nature and rigid in regard to learners' age and qualifications. The termination of their schooling at an early stage keeps them deficient and they remain unable to face the complexities of their daily life. The educational programmes for them have to be relevant to their needs, interests and environment, and flexible enough to suit their convenience. This is possible only if their education is organised outside the formal system of education.

Danish Folk High Schools and People's Education

The University Education Commission

in 1950 under the guidance of Dr. Radhakrishnan drew the country's attention to the folk high schools of Denmark which have been appraised by England's well known figure in education, Sir Richard Livingstone, as "the only great successful experiment in educating the masses of a nation". During the mid-eighteenth century when the movement for folk high schools was started, Danes were a poverty-stricken and largely unschooled people. But the education given in folk high schools helped them to transform their country, within a few decades, into one of the most progressive and prosperous democracies of Europe.

The development of Danish folk high schools was inspired by the philosophy of folk education as expounded by the Danish Bishop, Nikolai Grundtvig (1783-1873). Folk (people's) education according to him was to be based on folk culture, reflected in the literature and history of a nation. He wanted folk education to be developed in conformity with the common ethos and culture, so that education instead of being a burden on the common folk may become interesting and absorbing. Grundtvig wanted folk education for young people from all classes, tenants and freeholders, both big and small, craftsmen of all kinds, sailors and businessmen. He advocated that opportunities for cultural development must also be provided to the peasantry which constituted three-quarters of the total population of Denmark at that time. But he did not want for them access to the culture of universities. He wanted for them short-time residential courses to be organised in special institutions to be established for that purpose.

The Danish folk high schools have refuted the assumption that a long period of study in formal system of education is necessary to produce liberally educated men and women. They have demonstrated that men and women can become educated without formal intellectual training. In the words of Grundtvig, the founding father of the folk education movement, "Scholarship is one thing, and education and fitness for life is another ; they may well be united, but not in the case of majority ; they must not be hostile to each other. Scholarship will lead scholars astray if it is not confronted by the 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 scholarship does not keep it alive."

Grundtvig wanted folk education to be developed on a pattern different from that of formal system of educetion. He was of the view that book learning was unsuitable for common folk. Folk education, he believed, has to be based on daily life experiences and not on classical ideas. "Learning," he said, "is one thing, and education for the development of capability of living a human and civic life is another". He encouraged the establishment of residential institutions for people's education which would produce enlightened and active citizens and not hatch scholars. These institutions were expected to make it possible for life and learning to follow each other.

Rise and Fall of Residential Adult Education

Finding the philosophy and methods of folk education, as expounded by Grundtvig and practised by Danish folk high schools, suitable to Indian conditions the University Education Commission in its report published in 1950 recommended that with necessary modifications similar institutions be

developed in India to inspire rural youth and keep them loyal to the common people, acting as their servants and leaders and not to escape from the common culture. Following this recommendation, the movement for establishing Janta Colleges, Vidyapeeths, Lokshalas or Jagritivihars, as these institutions are known in India, got under way in the 1950's. Besides the University Education Commission, various international experts, the seminars held on the subject, the Indian team that visited Denmark and studied Danish Folk High Schools and the committee appointed on rural higher education, all made similar recommendations. The Government of India extended its support to the movement during the first two decades of planned development. By 1955, there were established 22 Vidyapeeths or Janta Colleges in nine States. The main purpose of these residential insitutions for people's education, as given in the scheme of Janta Colleges prepared by the Union Ministry of Education and published in 1955, was to function as centres of leadership in the villages and to give a firm grounding to the promising rural youth in the attitude and skills essential for participation in the country's planned development. They were to have the following objectives :

— To inculcate in their trainees right social outlook and attitudes towards various problems.

— To provide cultural leadership to village community especially to the community centres which were springing up in large numbers in the Community Projects and National Extension Areas.

— To strengthen group ties, not in family and caste groups, but functional groups, which are necessary for the realisation of the economic and social ideals enshrined in our Constitution.

— To provide an intellectual leaven in the minds of the illiterate.

Main Features of the Janta Colleges

The following were the main features of Janta Colleges for people's education :

— They were residential institutions and provided community life and practical experience of democratic living.

— Their curriculum consisted of three parts—things to study, things to do and group projects. The first part was to cover Indian history and Constitution, Indian literature and Indian social problems. The second part consisted of practical and manual work required for the maintenance of the institution, such as, working in the kitchen and in the field. The third part comprised group projects, such as, running community newspaper, organising community recreation and studying a community problem and finding its solution.

— The staff and students were required to organise extension work in the neighbouring villages, such as, holding public meetings or fairs to celebrate festivals or national events, etc, and arranging talks, discussions or other adult education activities.

Under the sponsorship of the Union Ministry of Education a national seminar on Janta Colleges was held in 1956 at Yelwal, Mysore. The seminar recommended that Janta Colleges should be run by voluntary organisations. It also recommended establishment of an institution for the training of principals and teachers for residential adult education. Nothing could be done to implement these recommendations as a high-power committee was appointed in 1957 to study the working of institu-

tions for rural education including Janta colleges or Vidyapeeths. The Committee which consisted of the representatives of Union Ministries of Education, Agriculture and Community Development declared it premature to make an institutional approach to the problems of adult education on "mass scale." It did not agree with the view that short courses offered at Janta Colleges can shape the attitudes and the values of the rural youth to the extent that it may meet the demands of socio-economic development. To achieve this purpose, the Committee thought, formal education of a longer period was necessary.

It was perhaps on the basis of the recommendation of this Committee that the Government of India wirhdrew its financial support to the movement of Janta colleges or Vidyapeeths. Many Janta colleges or Vidyapeeths were closed down. It is surprising to note, however, that despite the lack of central patronage the programmes for residential rural adult education have not only survived in different parts of India but have gradually exapanded in number and dimensions. In 1955, there were 22 such institutions scattered in nine States. Now there are 14 Vidyapeeths in Karnataka State alone and about the same number of Lok Shalas in Gujarat. Rajasthan also has a fair number of Janta Colleges or Vidyapeeths while residential courses of short duration for rural youth are being organised by many agricultural universities, community polytechnics and other organisations.

The Need of the Day

In view of the widespread political crisis in our country, we need a country-wide movement for creating social awareness, civic consciousness and cultural enlightenment among the common folk and for helping them to become responsible members of a democratic society. This we can do by organising programmes of people's education through Vidyapeeths, Janta Colleges or Lok Shalas specially established for the purpose or by other educational institutions or organisations as their extension activities or as part of their programmes of continuing education. We are finding it difficult to set up adult education centres in all our villages. They can be established, at the most, in big villages. For the rest of the countryside we will have to depend on residental courses which may be organised at a central place in each district, either in institutions established for the purpose or in the premises of schools or colleges during the winter or summer holidays. These residential courses are more useful than the adult education programmes organised on part-time basis. The adult men and women who join part-time programmes, snatch one or two hours for learning at the end of the day, after having borne the burden of an exhausting and tiring job the whole day long. By joining a residential course, they set the worry of bread earning aside and live for three or more months wholly immersed in educational atmosphere. The new surroundings of a residential institution designed for study and fellowship provide them with an opportunity for concentration, meditation, reading, discussions and social interaction.

Distinctive Characteristics of an Institution for People's Education

People's education is education for adults. In its programme, therefore, only those who have crossed adolescence and preferably have tasted the joys and pains of a normal adult life should be enrolled. Only they can bring to their studies mature intelligence and practical experience of life without

which history, literature and philosophy are lifeless phantoms. People's education has to nurture the entire mental and spiritual life of the people, sharpen their intelligence, help them to get their judgement mature, enable their hearts and make them alive to a taste for beauty and to a life that is in good taste. Such education cannot be imparted to children and adolescents who need play or activity-centred programmes and do not have experience of working life, without which one cannot comprehend the complex problems of individual and collective living.

People's education ought to concentrate on education for life, which is quite different from training for vocation or profession. It should concentrate on liberal education and help young people to think socially, rise above the narrow loyalties and develop a sense of oneness with the nation. Under this programme, the young adults do no not learn for the sake of earning or learning. They learn in order to live. In the words of Livingstone, "They learn something more than history, literature, some elementary mathematics and biology. They learn a way and a view of life."

People's education follows residential approach in the organisation of its programmes and activities. Community living is utilised for fostering comradeship and fellow feeling. The teachers not only meet their students in class rooms but also live and eat with them. They remain available outside the teaching hours to have chat and discussion with them and to give them company in their play, practical and extension work. Living together in an educational setting awakens the spirit of social regeneration among the people and prepares them for social, economic and political democracy.

People's education organised in Vidyapeeths, Janta Colleges or Lok Shalas has to be based entirely on non-formal approach and method. It should not have any rigid rules and procedures regarding admission, examinations, curriculum, syllabus and award of certificates, etc. People's education has to be kept free from all standard setting criteria, and the young students should be left free to learn at their own speed and according to their own individual capacities.

The residential institutions for rural adult education have to make their presence felt in the neighbouring communities by involving students and teachers in extension work. The residents of the surrounding villages may be invited to participate in social, cultural or recreational activities arranged by the institutions on some special occasions such as festivals or annual get-togethers. The students and teachers may also go to the villages and work for their education and welfare.

What Needs to be Done ?

The genuine programme of people's education can flourish in an environment where political and social leadership at all levels appreciates the urgent need for providing to the common folk an education beyond the level of basic literacy. (1) A series of discussions on the theme has to be initiated at both national and regional levels. Persons engaged in adult education must raise this issue in conferences, newspapers and other information media. (2) There is an urgent need for inviting the representatives of the institutions for residential adult education to a national seminar to discuss their programmes and problems (the institutions may be identified through a quick survey.) (3) Following the national seminar a comprehensive study of alternative strategies

(*Contd. on page 56*)

Relevance of Folk High Schools to India

DANISH folk high schools are residential institutions and provide to young people education for life which is different from education and training in vocation or profession. They do not give their students any special knowledge that may secure for them livelihood. Nor do they award them any certificate or diploma, which might make them eligible for getting admission in vocational or technical institutions. Instead, the education offered in these schools helps young men and women to learn a way of life and to be able to discharge their social responsibilities to the best of their capacities. It is also different in many ways from the education provided in the schools of formal system. In India, our educationists, immediately after independence, decided to get similar institutions started for rural adult education in the country. The movement for establishing Janta Colleges or Vidyapeeths, as these institutions are known in India, got under way in the 1950's.

The Concept and Philosophy of Folk Education

The concept of folk education as provided in Danish folk high schools is based on the understanding that obligatory schooling during childhood and adolescence is not a viable answer to the need of universal education for democratic living. Further education, beyond compulsory schooling, as available in the formal system of education cannot meet the demands of universal education for democratic society. It provides to a few the chance to join the privileged classes while the majority is left untouched. Most young people, finding it difficult to spend longer period in full time formal education, are forced to terminate their schooling at an early stage. We call them drop-outs, left-outs and non-starters For them educational programmes have to be organised outside the formal system of education because it is irrelevant to their needs and unsuitable for their future life-style.

Such young men and women can get education through part-time adult education but it is not so effective and useful as the education given in residential institutions, where for a few months they can devote their time and energy fully to learning and through thinking and working together get real education. The Danish folk high schools have demonstrated that liberal education can be successfully imparted in residential courses of short duration without long and so-called intellectual exercises of the formal system of education. The young adults join these schools of their own free will and work in the company of their teachers and fellow students on history, literature and on problems of individual and collective life, the concerns of the present day society. This they do on their own as the curiosity or the desire to learn is developed in a free and independent atmosphere. No one

can be forced to be curious. In folk high schools there are no examinations or tests either before admission or at the end of the course. Unlike formal education, folk education is free from all standard-setting criteria. The students are free to learn at their own speed and according to their own individual capacities. The following are the main features of the education imparted at Danish folk high schools :

i) It is provided only to the adults who are at least 18 years old.
ii) It is provided in residential institutions.
iii) It is neither for learning nor for earning. The students in these schools learn in order to live, think and act cooperatively.
iv) Its methodology is based on the living word and community living.
v) Its curriculum is based on cultural subjects, such as, history, philosophy, language and literature.
vi) The folk high schools are State supported but self-governing, and autonomous.

Relevance of Folk Education to India

The University Education Commission (1950) drew the attention of Indian educationists towards the Danish folk high schools. The Commission found the philosophy, methods and programme of folk education relevant to Indian conditions and recommended development of residential institutions for folk education on the model of Danish folk high schools with necessary modifications. The main objective of these institutions was to make young men and women understand the problems of social life and participate effectively in the democratic functioning of India's social, economic and political institutions. Training in local leadership was an essential component of their objectives.

We are far behind our constitutional target of providing educational facilities to all children upto 14 years of age. But even after we succeed in achieving universal primary education, seven or eight years of schooling will not make our young men and women able to bear the burden of sustaining the democratic institution in the country. They will need further education for making democracy a reality. This can be provided through residential courses of short duration. In most farming regions in the country, there are short periods between sowing and harvest when all the family members are not required on the farm or at home. These periods can be utilised for short courses. In a few months away from home, young men and women can get the experience of group discussions on cultural and social subjects, group recreation in a variety of ways and observe new techniques and methods of agriculture, etc.

Indian Experience

The movement for establishing Janta Colleges, Vidyapeeths or Lok Shalas spread to various parts of the country during the first decade of planned development and by 1955, 22 Vidyapeeths or Janta Colleges were established in nine States.

In a few states these institutions were established with the local and State initiative but in most cases they were started by the State Governments on the direction and financial assistance from the Central Government. The institutions which were established by the local initiative continued but those which were started under the scheme of the Central Government were closed down during the third five year plan when the Central Government stopped

giving financial assistance for running Janta Colleges or Vidyapeeths.

A National Seminar on Janta Colleges, sponsored by the Union Ministry of Education, was held at Yelwal, Mysore in February 1956. The Seminar recommended that Janta Colleges should be residential institutions and should attempt to develop among its students proper attitude to life and right habits. The Seminar further observed that a well-organised and competent non-official organisation would be the best agency for managing and running such colleges. The Seminar also expressed the view that a Janta College should not organise the teaching of agriculture or other occupational crafts on an intensive basis as folk education is not meant to help students acquire vocational or technical proficiency. There should be, however, a craft bias and effort must be made to instil in men and women a sense of dignity for manual work and productive labour. The Seminar felt an urgent need for the establishment of an institution for the training of principals and teachers of Janta Colleges and recommended that the Central Government should take steps in this direction.

One year later, in 1957, a Committee was appointed to study the working of some specific institutions for rural education including Janta Colleges. The Committee in its report published in 1959, did not agree with the view that short courses offered at Janta Colleges could shape the attitude and values of the rural youth in accordance with the demands of socio-economic development. The Committee was of the view that formal education for a longer period was necessary to achieve this purpose. It raised some other similar objections and it was perhaps on the basis of its recommendations that the Central Government stopped its financial support to the movement for folk education. It is surprising, however, to know that despite the withdrawal of the Central patronage the Janta Colleges, Vidyapeeths or Lok Shalas not only survived in a few States but their number also increased in some. These institutions not only helped in developing local leadership but also promoted community participation, community consciousness and a democratic way of life.

National Plan for Folk Education

Realising that no significant change can be brought about in the countryside without helping a new leadership with greater vision to emerge, the IAEA has constituted a National Committee on Folk High Schools to suggest viable models of residential institutions for the education of the rural youth in various parts of this great country.

The Conference should attempt to present to this Committee its views on the ' Relevance of Folk High Schools to India'. It may discuss the subject under the following topics :

1. The concept and philosophy of rural folk education
2. Relevance of folk education to India
3. Review of Indian experience in running institutions for residential rural adult education
4. What should be the elements of the National Plan ?
   a) Age and qualifications of the students
   b) Curriculum
   c) Teaching programme and the methodology
   d) Organisation & management
   e) Financial arrangement, including people's countribution for their own education. ●●

The Declaration

WE about 250 delegates from 19 States and Union Territories attending the 36th All India Adult Education Conference held in Mysore from December 15 to 18, 1983, emphatically declare that equitable distribution of fine resources in culture, leadership and wisdom is necessary for the success of democracy and that this cannot be achieved either by universal primary education or by raising school age in the scheme of compulsory education. The expansion of formal education at higher level, essential for the maintenance of the modern industrial and technological society, is also inapt for preparing the common folk for participation in the democratic functioning of political, social and economic institutions. Most of our people cannot afford to spend longer period getting formal education. Their schooling is terminated at an early stage and they are left untouched by liberal education which is helping only a few to rise above the rank and file and join the privileged minority. It is the national duty of all those connected with the Adult Education Movement in the country to explore new approaches, methods and techniques for providing suitable educational facilities to the common folk who fail to get any benefit from the existing system of education. Such educational facilities have to be developed according to the people's needs and environment and in accordance with their capacities and convenience.

We, the delegates of the Conference deem it a privilege to refer to the report of the University Education Commission (1950) which found the philosophy and methods of folk education as expounded by Grundtvig and practised by Danish folk high schools suitable to Indian conditions and recommended that similar institutions for residential adult education should be established in India. The Conference also recalls that following their recommendation a number of residential institutions were established in India for rural adult education. Many such institutions are functioning in some of the States even now. In the Karnataka State they have been given the name of Vidyapeeths. In Rajasthan they are known as Janta Colleges or Vidyapeeths. In Gujarat they are called Lok Shalas and in Bihar Jagriti Viharas. There are also organised a number of short residential courses for rural adults by agricultural universities, community polytechnics and other organisations.

The Conference urges the voluntary organisations and the Central and State Governments to join hands in initiating a movement throughout the country for organising short residential courses for adults to create social awareness among the common folk and to help them

become responsible members of a democratic society. The programme of residential adult education should be so organised that it may provide an opportunity for fellowship and community living, raise the speed of educational process and help individuals to develop themselves in harmony with the demands of collective life. Living together in an educational atmosphere may awaken the spirit of social regeneration amongst the people and prepare them for social, economic and political democracy. The programme of people's education organised in residential institutions should aim at improving the quality of life of the weaker sections and upgrading their social and vocational skills. The institutions for residential adult education should also be utilised for organising short residential courses for Pradhans and members of the Panchayat, Co-operative societies and local bodies. Efforts should be made to have at least one institution in each district.

The people's education provided in residential institutions for adults has to be based entirely on non-formal approach and methods. There should not be any rigid rules and procedures regarding admission, examinations, curriculum, award of certificates, etc., so that young adults may feel free to learn at their own speed and according to their individual needs and capacities. Non-formal methods of people's education must be supplemented by such devices as 'learn while you earn' or 'problem solving'. No single model can be adopted for providing residential adult education. This may be organised by institutions established for the purpose or by other institutions or organisations as an item of their extension programme or as a part of their scheme of continuing education. The residential courses for adult education may also be arranged by a mobile team of teachers who could camp in different areas for a short duration. These courses may be organised according to the needs and interests of the learners for longer or shorter duration.

Residential programmes for people's education must be organised by voluntary action assisted and supported by the Government departments and agencies. Their administration should not be based on a policy of check and balances as under a centralised system. It should be based rather on trust and understanding as in the local institutions. Its finances should include contributions from the participants and/or sponsors and supporters and/or income from land produce or small business etc., in addition to the Government grants. ●●●

Plan of Action

CONSIDERING all the facts, issues and policies involved in a dynamic programme of people's education and realising that the existing economic and political crisis in the country demands urgent and immediate action, the 36th All India Adult Education Conference held at Mysore from December 15 to 18, 1983, calls upon all institutions, agencies and individuals interested in the promotion of people's education to work with zeal and enthusiasm for the implementation of the following Plan of Action in order to achieve the goals of universal education.

(a) The genuine programme of people's education can flourish where political and social leadership at all levels appreciates the urgent need for providing to the common folk an education beyond the level of basic literacy. For this purpose, a series of discussions on the subject at the national as well as regional level should be initiated and a forum of parliamentarians, legislators, political and social leaders may be established to promote the concept and programmes of people's education and to widen and deepen the commitment at all levels. The Indian Adult Education Association should help adult educators and parliamentarians to have a continuous dialogue on the subject and appoint an ad hoc committee to take initiative in this respect.

(2) The Indian Adult Education Association should prepare concrete proposals for the establishment of Folk High Schools in the country and submit the same to the Planning Commission for implementation during the Seventh Five Year Plan.

(3) The Association must also undertake the following projects needed to strengthen the movement for people's education :

a) A National Seminar on Residential Rural Adult Education for the representatives of the Residential Institutions for Rural Adult Education after they have been identified through a quick survey undertaken for the purpose ; and

b) A Research Study on alternative strategies employed by the agencies for Residential Adult Education.

(4) The Indian Adult Education Association should move Unesco to get complete works of Fr. N. F.S. Grundtvig translated into English and other major languages. A project of getting the selected works of Grundtvig translated into Hindi must be prepared by the Association and submitted to the Unesco for approval.

(5) The Indian Adult Education Association should also prepare a project on comparative study of Grundtvig's educational philosophy and the educational ideas of some eminent Indian educationists and get it completed with financial assistance from Unesco or other funding agencies.

(6) The Indian Adult Education Association should directly run on experimental basis, at least one institution for residential adult education in a suitable rural area near Delhi which may provide a model to the rest of the country. ●●●

Challenges before Indian Adult Education

J. Veera Raghavan
Adviser (Education)
Planning Commission of India

I feel deeply privileged to address this distinguished gathering of educationists who have assembled here at this beautiful city of Mysore from all over India. Our thanks are due to the Indian Adult Education Association and the State Organisers for bringing us here at this crucial time. The Association has much to be proud of in its 44 years of existence. We should be especially grateful to them for instituting the series of lectures, in honour of the late Dr. Zakir Husain, providing an occasion for introspection and reflection. He had occupied the highest position in this country as the President of our Republic. He has even a higher position in our hearts, as a great educationist, the founder of Jamia Millia, a unique National Centre of Learning. He was the embodiment of the best in the Indian and world traditions and had carefully elaborated Gandhiji's ideas on basic education contributing his own deep insights and vision. It is therefore in the fitness of things that we in this year honour him by a look at some of the challenges facing education today.

We are completing the Sixth Five Year Plan of Socio-Economic Development and have started thinking on the Seventh which would lead us *into the last decade of this century*. Education has a long lead and the future in a sense is already present with us. It is a future that is not only changing fast but at a higher rate of change; it is a march towards increasing complexity. It is also a march towards an increasingly interdependent world. Any education we provide must help our children and adults to cope with such a world of increasing speed, of change, ever growing complexity and ever increasing interdependence. It is a world where education has to do more with acquiring the capacity and tools for learning rather than learning itself. It is also a world of increasing inequalities—inequalities of wealth, income, education, information and power—and the struggle to reduce such inequalities. It is a world struggling for peace and faced with the threat of war and extinction. It is a world struggling for a New International Order. And the establishment of such an Order has many implications for education. As stated in the Unesco Document *Moving Towards Change*:

"The establishment of a new and more equitable International Economic Order implies changes in the education systems of many developing countries, for in many cases, through lack of sufficient resources, most adults and many young people are refused access to education and information and do not receive the minimum training. In many cases too, existing education systems are expensive copies of systems

developed in industrialized countries and must be radically changed to take account of the cultural situations, so that knowledge and the know how needed for agricultural and industrial development can be acquired."

More specifically in our context all education and especially adult education faces a three-fold challenge—the challenge of effective linkage with culture, science and work; the challenge of eradicating illiteracy ; and the challenge of adapting to the new information/communication revolution.

Link with Culture, Science and Work

The greatest challenge before educationists is the remodelling or redesign of the existing education so that it takes account of the cultural, social and economic realities of the people. There is a widespread feeling that the present education alienates the students from their cultural moorings, that while it unfits them for their own environment and vocations it does not fit them for anything else. Undoubtedly there are economic, social and pedagogical reasons for drop-outs and non-enrolment of children in the schools, but a major reason could be the irrelevance of the education offered, to the life of the ordinary villager. That it benefits a section of the people who are vertically mobile is not denied; those who are thus likely to benefit take advantage of it. But for the rest it remains meaningless and they drop out of the system adding to the number of illiterates.

But even those who benefit from the system become culturally uprooted. If education does not foster cultural development of a country, and if the educated do not understand and take pride in their cultural inheritance the nation loses its identity and development becomes a weak imitation, a third rate copy of what occurs elsewhere. True development has to be cultural development preserving and fostering the roots of our civillization. Gandhiji could speak confidently of keeping the windows open to winds from all directions precisely because he was culturally rooted and his feet were firmly planted in Indian reality. Today the winds that blow from other civilizations threaten to become gales, thanks to the power of modern communication.

Jawahar Lal Nehru was very conscious of this problem. In his monumental work *Discovery of India* he cited Emerson's warning to his countrymen not to imitate or depend too much culturally on Europe but to draw inspiration from the abounding life of their new country. He felt that Emerson's warning was relevant in our context also, although he was against any king of isolationism.

"The world of Emerson's time has changed and old barriers are breaking down; life becomes more international. We have to play our part in this coming inter-nationalism and for this purpose to travel, meet others, learn from them and understand them. But a real internationalism is not something in the air without roots or anchorage. It has to grow out of national cultures."

The world has shrunk further since the *Discovery of India* was written and by 2000 we shall have realised the concept of the Globe as a village. Any event occurring anywhere on the Globe affects people everywhere. Communications—visual and audio—are swift and powerful. Inter-dependencies, economic and otherwise, have increased enormously. Need all this necessarily imply a uniform worldwide culture and life style ? Or could cultural uniqueness be maintained by nations to enrich by

diversity what would otherwise be a monotonous uniformity ?

Without a conscious and deliberate effort the march to uniformity is inevitable. But education can play a creative role in the preservation and fostering of our cultural roots. For this, it must focus even more on adults than on children. The elite among the adults—the "educated" classes—generally the products of essentially an alien education system need re-education as a matter of high priority and perhaps as the first necessary step in any major effort at renovation of our cultural and educational ethos. *How much* do the elites know or understand their own cultural traditions ? How much do they care ? Fortunately, the new media present immensely powerful tools for reaching the busy and influential groups. Strangely enough and not so strangely, the re-education of the educated becomes even a greater priority than the education of the uneducated.

But the education of the uneducated remains the most formidable and challenging task of our times. The number of adult illiterates in the age group 15-35 alone is estimated to be over 100 million in 1981. The problem here is of *cultural modernisation* and not of rootedness. The "uneducated" have their own strong oral traditions and are in many ways culturally rich and worldly wise. The perceptive observer that he was, Ananda K. Coomaraswamy had noted that a most striking feature of our civilization was that it

"produced not merely a great learning somewhat jealously guarded by Pandits, but also a religious and aesthetic culture in which all classes shared"

and he approvingly cites Robert Knox

"Their ordinary Plowmen and Husbandmen do speak elegantly and are full of complement. And there is no difference between the ability and speech of a countryman and a courtier."

Such is India where ordinary men have the finest of cultural values and we may not underrate the richness and power of our oral traditions. However, the modern world requires a literate as much as an educated and cultured population. It is a world of science and technology, where every worker needs to have requisite knowledge and know-how and constantly improve and adapt it. He has to keep pace with a tremendous flow of new information, has indeed to know how to choose the information, absorb it, adapt it, and modify it. India cannot play its role in the march towards the New International Order unless we first solve the problem of illiteracy and cultural modernisation.

The new education of the adults and of the children has also to be linked to promotion of scientific attitudes and analytical and problem solving skills. Rooting education in cultural traditions does not mean blind adherence to what is old. The questioning mind is the basis of education, as it is the basis of science. According to a Tamil proverb, the learned man is one who asks the question and not the one who gives the answers. Science and technology is not confined to scientists, laboratories and industries. Every farmer, every worker is in fact a *scientist* applying the principles and methods of science to his work, as indeed to his life. In this context, mention must be made of the valuable work done by Kerala Sastra Sahitya Parishad, which has launched a People's Science Movement. It is an attempt to make people think and question the natural and social laws by which they are governed. Adult educa-

cation's great task ahead is to take science to the people.

It is said that the "scientific management movement" of the West was based on the motto that there is one best way of doing a thing and that needs to be discovered and adopted. Our motto has to be the better the best. It is only through better organisation of work and increases in productivity at every point in our society that the vicious circle of poverty can be broken. A major part of adult education has to do therefore with efficiency and productivity improvement. The Farmers' Functional Literacy Project presently designated as the Rural Functional Literacy Project has precisely this as its objective. It is work-related adult education. It aims to make the farmers better decision makers, better problem solvers.

Obviously, how good people are as decision makers and problem solvers is of crucial importance to the progress of a country. In this connection, reference may be made to what educational psychologists cite as a human limitation, the 7 ± 2 problem. "This arises from an interesting research finding on problem solving ability. It appears that an average adult can remember only about seven bits of information at a time in short-term memory. Some individuals seem to be able to remember nine bits of information while others can cope with only five bits at a time, thus the term 7 ± 2. This capacity apparently increases from age three when only one bit of information can be retained, to age 16, when the adult level is reached... it is interesting to find that even with relatively sophisticated thinkers, the inability to keep in mind or the unwillingness to consider more than nine factors is apparent...while science is supposed to be parsimonious this tendency to simplify and reorganise fantastically complex phenomena into only 7 ± 2 bits of information may, in fact, be a human limitation. Parsimony is supposed to simplify complex explanations, but should not be used to distort the data and ignore the possibility of additional factors."

Whether education affects the development of this basic capacity may be doubtful, but education certainly trains the mind in selection and analysis of information within limits of a given capacity and therefore is of substantial help in raising the quality of decisions. It helps in scientific and critical thinking and assists in relating one's observations and experience to the existing stock of knowledge. The question must be asked if our farmers are equipped to handle the complex decisions needed at the operating level. Oral traditions develop many valuable qualities; do they also develop the capabilities and knowledge required in modern societies ?

In any case who takes the decisions on farming practices, when and where to apply fertilisers, or insecticides, what varieties of seeds to use, what cultural practices to adopt ? What is the information base of this decision maker ? It is the *agricultural labourer* who is in a sense in *regular and daily* contact with the crop and is in a position to observe and interpret the field situation at the earliest. It is his information base, his ability to interpret and transmit such interpretation, that is crucial for productivity. We know many diseases and insects' attacks, soil or nutritional deficiencies, etc., could be prevented or remedied if the symptoms are seen and understood in the early stages of crop growth. It is obvious that adult education if it sharply focuses on improvement in such abili-

ties can make a dramatic contribution to increase in agricultural productivity. And this applies to all rural workforce so that upgradation of skills of rural young adults would be among the most productive sectors of investment in a developing economy.

There are also vital psychological benefits to be derived by a remodelled education system linked to work. Unesco document *Moving Towards Change* declares :

> "To educate people to produce, and so, through their own activities, to satisfy essential requirements with regard to food, clothing, housing and health is a form of struggle against poverty from both the material and psychological point of view. Instead of adopting a fatalistic attitude towards poverty, the individual and the community will feel responsible for their own development, glimpsing objectives which they can themselves decide on and acquiring means by which to reach them. This growing realization of their capabilities will be a powerful motivation."

It is not of course a unidirectional contribution of education to work ; the reverse is equally true that work contributes to education, an aspect which Dr. Zakir Husain emphasised so much. Not all work, of course ; it must be preceded by mental effort and further, to quote Dr. Zakir Husain "work is genuinely educative only when it serves some value higher than our selfish ends...He who works for his own ends may become skilled ; he does not become educated. In the service of values, man does not seek his own enjoyment, but strives to achieve perfection in his work, to improve his character and become a real human being...The educative quality can be found in handwork as well as in mental work and both can be devoid of it."

The Struggle against Illiteracy

The struggle against illiteracy remains our most formidable challenge in the coming decade. It is first and foremost a problem of numbers. Over 100 million adult illiterates are to be educated to a level of non-relapsable literacy. If a nation cannot survive half free and half slave as Abraham Lincoln declared in ringing tones, neither can a nation prosper half literate and half illiterate. Mahatma Gandhi declared illiteracy to be our sin and shame. Are we too modern to bother about sin and too progressive to bother about shame ? We must make a determined and devoted effort to eradicate illiteracy root and stock. It is not a question of financial resources. Resources for work such as these grow from work well done. It is a question of mobilising the community. The Kothari Commission had spoken of mass approach and selective approach, but in fact both are necessary as the Commission itself noted.

There are many agencies involved in this work, official and non-official. Valuable experience has been gained in materials and methods, in organisation of programmes, in post literacy strategies. The time has come to consolidate this experience and make the programme mass based. Every school and every educated person can become a volunteer in this work. Every development agency, be it in health, social service, agriculture, dairy, animal husbandry, sheep improvement, forestry, or small scale industry or handicrafts, every factory or government farm could become a centre for literacy and education.

The emphasis is on literacy and not on *techniracy*. The latter term is sometimes used to emphasise the upgradation of skills. That such upgradation is necessary is self-evident, but it is not a sub-

stitute for literacy. Any assumption, open or hidden, that in our circumstances, what is important is techniracy and literacy as such can wait for better times to come, is altogether to be rejected as invalid. Literacy as such is important to the individual, and to the nation. How far can skill training progress without basic literacy and numeracy ? It would therefore be a fruitless controversy to consider literacy and techniracy as alternatives even for a limited period. Wherever feasible, they should be combined. It is interesting to note the observation of I D R C Report (1979) entitled 'The World of Literacy, Policy Research and Action':

> "Experience has shown that the school teachers seldom become proficient in teaching the technical side of functional literacy, whereas the technicians (the factory supervisors or progressive farmers) become quite proficient in learning to teach literacy. The implication is that it is easier and more practical to train a technical person in techniques of basic literacy teaching than to train a primary school teacher with no technical education for the task of literacy instruction."

The report goes on to point out a basic and self-evident premise that adult educators have long known about teaching and learning. An individual is a more successful teacher (learner) when the subject being learned is related to an area of previous experience and competence. Literate technicians have only to learn the methods and techniques of teaching two things they already know : the particular skill and reading and writing. Non-technical people such as school teachers, must learn the methods and techniques of teaching a new clientele (adults) as well as the technical content.

In fact the task ahead is of such a magnitude that we need to mobilise all willing and motivated workers. Something of the spirit of Gram Shikshan Mohim needs to be revived and local communities actively involved in literacy drive.

What a mass programme calls for is a good material resource and training support system. Many motivated persons may be willing to teach but they need to be given the know-how rather quickly. The building up of block level resource centres may have to be a priority programme. Research on methodologiea of adult education, on the best methoda of motivating and quickly achieving desired learning levels needs to be intensified and the valuable information gathered from independent evaluation of adult education programmes by a number of our leading social science research institutes put to constructive use. Needless to say a mass programme cannot be sustained without a climate of fervour and dedication, but I believe the basic conditions exist for building up such a climate and for a tenacious and successful assault on illiteracy. Above all, the literacy centres must become centres of attraction and their facilities should be upgraded for various useful activities with a library and a radio around which discussion groups could be organised. It must be emphasised that neither our strong and rich oral tradition with its own concepts and methods of education nor the increasing availability of knowledge and information through audio-visual media reduces the importance of literacy which needs to be given utmost priority.

A great and praiseworthy feature of the Indian planning is its refusal to devote itself totally to 'growth' but to balance growth with social justice. A large part of our planned effort is aimed

at the target groups below the poverty line. Literacy must form a necessary component of these programmes, as it will also help in effectively achieving the goals and targets of these programmes.

The New Information Technology

From literacy programmes to modern communication and information technologies might seem too big a leap, but in India several centuries co-exist, the bullock cart with the atomic plant and neither can be neglected. A new dimension of adult education is how to cope with and what use to make of the new information technology.

The new information technology is the result of tremendous advances occurring in computers, micro-electronics and telecommunications. Together they are placing at the disposal of man enormous powers of acquiring, storing, analysing and communicating information of all kinds. It is as if the world is being given a new nervous system with a superbrain, the system reaching instantaneously nooks and corners of the globe and the outer space as well. It has been suggested that the industrial revolution brought to us devices to extend our musculature, but the electronic revolution is bringing us devices that extend our nervous system. Although information is not education, it is the basis of education and adult educators must think ahead as to how to make effective use of the great new opportunitiest hat lie ahead in this area.

In his excellent book *New Information Technology in Education* David Hawkridge has drawn attention to several aspects of the new technology :

> "Governments are saying that the new information technology is the key to economic growth. Proponents claim that information will be more accessible and that more information will mean increase in opportunities for all with the greatest gain being to those at present at a disadvantage educationally and informationally.
>
> On the other hand, Stonier says that an educated work force learns how to exploit new technology, an ignorant one becomes its victim.
>
> Information is a source of power in Western society. Information technology is becoming a means of wielding power.
>
> The new information technology is overtaking the old, providing more powerful ways to create, store, select, process, deliver and display information."

He foresees "as an optimistic forecast" with children in the year 2000 having access to new information technology in their own homes. "The primary device for young children to learn from at home is likely to be a screen like that of a television set, but one that differs from those we use today by being larger and flatter. This screen will occupy much of one wall in the principal room of the house and will be part of a two-way communication system incorporating television, teletext, videotext, a videodisc or videotape cassette player and a microcomputer.

"A three year old will use a keypad to make telephone calls, to call up educational games, singing and dances, story telling, or old fashioned television broadcasts like Sesame Street. Some of these will enter the home by cable... Four year olds may be wanting to buy the key board of the microcomputer. Adults wishing to continue their formal education will be able to do so largely in their own homes. They will visit college and other institutions from time to time for group discussions, to use specialised equipment or to meet an expert

but most of their needs will be met through the home screen and associated devices. Adults will also have access to a very large store of information for informal learning not associated directly with any course of qualification. Many agencies will offer such information, some of it free, some of it for sale. It will be in books, tapes, records as at present but also in video discs for use in video disc players with or without microcomputers, in chip module form for plugging into hand held or larger devices, and as computerised data bases accessible by telephone line. In addition, cable television will bring into the home or office or factory a very large number of specialised channels, dealing with gardening, antique furniture, restoration, and marketing religion, cultural affairs, sports, games and many other interests. One channel will carry nothing but indexes to other channels."

A piece of science fiction or utopia ? If anything, indications are that utopia will become a reality sooner than expected. India must prepare itself for these developments. Our *urban* population alone may exceed the total population of U.S.A. by 2000 A.D. What are the educational and other implications of catching up with such a revolution in technology and what are the implications of being left behind in a world marching ahead ? Here is an area for adult educators to ponder over. David Hawkridge has listed six desirable goals, which we may keep in view.

First, there could be no learners' heaven without educational opportunity for all. Barriers of poverty, social class and occupation would have to disappear.

Secondly, and stemming from the first, the limits of time and space, of schedule and geography, would have to be broken down, so that people including children, could study when and where they needed to.

Thirdly, learners would have access to a very large store of information at many times during their life times and this store would contain information in a wide variety of forms subject to some quality control.

Fourthly, learners of all ages would have the means to select information suited to their individual requirements.

Fifthly, every learner would be able to use the technology to process information. This processing might occur in on the job training, in a classroom or laboratory or at home or indeed in many other circumstances where a learner needed to write, compute, compose, draw or otherwise create something new through processing information.

Sixthly, learners would be able to add to the store of information held locally or nationally within liberal constraints of quality control.

The principles underlying these six goals are unexceptionable and are applicable to existing technologies, as far as may be, as to the new technology. Adult educators have to apply these principles to existing programmes even as they ponder over the problems of progress towards the new technology in our country.

The question before us is : Is the country geared to utilise the capability arising from the new technology in the field of education ? Are adult educators prepared for this task ? If not, is it not already somewhat over due ? We must now hasten with our efforts. Some implications of the new technology may be taken note of. It is *interactive, integrated, systemic in thinking style and time saving*. The new technology encourages interaction and participative styles. If

our experience with Radio and Television is to the contrary, the fault lies not with the media, but the methods of software production and our perceptions and arrangements in this regard. There is need for decentralised, participative production of software, not only by professionals but also by amateurs. We may not go so far as Mclunan who says, "The professional tends to classify and to specialise, to accept uncritically the ground rules of the environment. The ground rules provided by the mass response of his colleagues serve as a pervasive environment of which he is contentedly unaware. The 'expert' is the man who stays put". But we may certainly agree with his approval of Oppenheimer's statement :

> "There are children playing in the street who could solve some of my top problems in physics, because they have modes of sensory perception that I lost long ago."

Adult educators ; the Resource Centres in particular must initiate, encourage and train people—professionals and amateurs—in the art of software production not only in what is termed as educational television, but even more importantly in the harder area of instructional television and computer software production especially for self learning materials. Software for television must become available from every corner of India to create a truly national consciousness and awareness to speed up our development.

What the new technology encourages—a systemic way of thinking—is well known. Problems and issues are not seen in isolation but in their context and setting. Goals and objectives get defined, forces, resources, constraints and alternatives get identified. Systems analysis is a way of thinking in computer software production and is not confined to software production alone. This way of thinking coupled with the immense capacity for information gathering, storing and processing has to be utilised to understand our problems and test them in all their dimensions and to seek more efficient ways of solving them. The approach of systemic thinking must be applied to the problems of adult education itself, even as adult educators seek to train and educate large numbers in this methodology.

Modernisation of Indian Society

The challenges before adult education are many ; but all these may be summed up in a single phrase, namely, the modernisation of Indian society. The Sixth Five Year Plan declares the goals of our development as growth, social justice, modernisation and self-reliance. Adult education can and must contribute to all the four goals. Literate and skilled, the vast human resources of India could become an extraordinary source of strength and many of our so-called "vexing problems" could vanish into thin air. What we need is a new dynamism and determination. In particular, voluntary effort in adult education must have a new resurgence. We have the know-how. We have the means. We must have the will. The fittest tribute we can pay to Dr. Zakir Husain is to eradicate illiteracy from our land and make it possible for every citizen of India to become an active participant in the society of today and tomorrow. ●●●

Annual Report—1982-83

T. A. Koshy

Honorary General Secretary
Indian Adult Education Association

IT is a matter of privilege and great pleasure for me to extend to you all a hearty welcome at the 36th All India Adult Education Conference and to present the annual report of the Indian Adult Education Association for the year 1982-83.

The Adult Education Programme that was started in 1978 on a national scale has expanded considerably during the first three years of the Sixth Five Year Plan. The scheme of adult education through voluntary agencies which remained in abeyance for some time has been revived. 294 voluntary agencies are reported to have received grant for running more than 14,115 adult education centres. The Adult Education Programme is also being conducted through other official schemes, such as, Rural Functional Literacy Projects, State Adult Education Projects, Nehru Yuvak Kendras, and Non-formal Education and Functional Literacy Projects for Women. During these years, adult education in India has not only grown in terms of its infrastructure but has also consolidated its position pertaining to its conceptual frame of reference.

Infrastructure of Adult Education Programme

As far as the infrastructure is concerned, field-level adult education functionaries are working under voluntary or official agencies in large numbers in urban and rural areas while the goal is to cover by 1990 the whole illiterate population between 15-35 years of age with three years' programme of adult education. It means that the existing infrastructure of adult education will go on expanding so that the target of covering the illiterate adult population may be attained within the stipulated time. During the quarter ending September 1983 we had 1,74,316 Adult Education Centres working in various parts of the country with approximately 1,743 project officers, 5,229 supervisors and 1,74,316 instructors. The first two categories are employed on full-time basis while instructors work on part-time basis and get some honorarium.

Some educational programmes for adults are also being conducted by other Ministries and Departments. Under the technical education wing of the Central Ministry of Education we have a number of community polytechnics for the transfer of technology to unskilled young men from rural and urban areas. Under the Ministry of Labour, there is a National Board of Workers' Education which provides technical guidance and financial assistance for conducting diversified programmes for urban as well as rural workers. The Central Social Welfare Board offers financial and technical

assistance to a number of voluntary agencies to run condensed courses of education for adult women. The Ministry of Rural Development has a number of training schemes for rural youth with a view to help them find opportunities for employment. Many universities have Centres or Departments of Continuing Education and Extension which organise a variety of programmes to meet the diverse educational needs of adults. Most of the colleges and universities are conducting Adult Education Programmes under the scheme of financial assistance of the U.G.C.

For providing technical assistance and guidance to the field staff there is a provision to have in each State a Resource Centre. The State Resource Centres conduct training and refresher courses for supervisory staff, prepare teaching-learning materials, carry out research and evaluation and give support to innovative strategies for effective implementation of the adult education programme. So far, these Resource Centres have been established in 15 States. At the national level, Central Directorate of Adult Education functions as the National Resource Centre and provides guidance and technical assistance to the State key personnel looking after the implementation of the adult education programme. There is a National Board of Adult Education for formulating policy and issuing guidelines for planning and obtaining coordination at the national level. The States have also been advised to set up State Board of Adult Education for coordinated planning and implementation at the State level.

Comprehensive Nature of Adult Education

Adult education during the last five years has also achieved conceptual clarity with regard to its meaning and scope. Even before Independence there were many who had realised that in addition to literacy adult education must employ other means and devices to increase the learner's understanding of himself and the world around him and to enhance his social and economic functioning. But it was after the introduction of the National Adult Education Programme in 1978 that this idea gradually began to be recognised and accepted nearly by all those connected with the movement for adult education. Persons belonging to economically and socially deprived sections of our society lack motivation for sustained participation in literacy and follow-up programmes. They have to be convinced that adult education can improve their capacity to transform their existing realities and to overcome their predicament. An adult education programme is not a programme of mere literacy. It, basically, is a comprehensive programme encompassing all aspects of individual and collective living and puts great emphasis on functional upgradation and on raising the critical social awareness of the illiterate and the poor. Literacy may help them in distant future but it is the economic betterment that can create motivation for an adult education programme. The programmes which are confined to literacy cannot explain as to how millions of adults may be motivated to learn under miserable conditions. The policy of linking literacy with awareness and functionality can create a wealth of desire for learning.

The authors of the National Adult Education Programme have two great achievements to their credit. They have succeeded in providing for adult education an infrastructure stretched from field to national level. Secondly, they got the comprehensive nature of adult education accepted as a national policy.

Looking back at the proceedings of

the 35th Adult Education Conference one may find that the Indian Adult Education Association has been attempting in the past to secure for adult education a reasonable infrastructure right from the field to national level and to get the comprehensive meaning and scope of adult education accepted by the adult education functionaries working at different levels. These two propositions have not been accepted and recognised. What still remains to be done is to strengthen the infrastructure for overcoming the difficulties and obstacles that come in the way of implementing a comprehensive adult education programme. The Indian Adult Education Association has started steering its programme and activities in this direction. The Seminars and Regional Conferences that the Association organises are attempts to identify bottlenecks experienced by field agencies in the implementation of their programme. The research projects that are being conducted or are likely to be started are expected to suggest to the field agencies alternative strategies for the effective implemention of comprehensive adult education programmes. The third dimension of the Association's activities is organisation of demonstration projects. One such project is at the report-writing stage while a scheme of more demonstration projects has been prepared and efforts are now being made to procure funds for its implementation.

Report on the Programmes Carried out and Problems Faced by Voluntary Adult Education Agencies

The Indian Adult Education Association undertook a quick survey of the programmes carried out and problems faced by voluntary adult education agencies. A questionnaire was mailed to 329 voluntary agencies conducting Adult Education Programme. Out of these 69 responded.

Majority of the responding agencies are of long standing and well established. 13.1% of them were set up before Independence, 27.5% during 1948-66 and about 32% in 1977 or later. Most of them are concentrating mainly in rural areas (83%) and running between 30 to 60 centres. Concentration of women's centres, however, is greater in urban areas as compared to rural areas.

As for the programme, 88% agencies are concentrating on adult literacy programmes, 31.9% agencies are running continuing education programme for adults, 27.5% condensed courses, 24.6% post-literacy and follow-up programmes and 20.3% non-formal education for the 6-14 age group.

82.6% of the responding agencies claimed to have included the component of functionality and 97% reported inclusion of awareness along with literacy in their programmes. It, however, can not be said as to how far these programmes were effective.

The most important problems faced by the agencies were reported to be lack of motivation among learners and meagre honorarium provided for the kingpin of the programme, that is, the instructor.

Two other problems mentioned by the agencies were the delaying procedure which did not allow the release of instalments in time and the lack of trained instructors, specially for the women's centres. Some agencies also felt that there was a lack of flexibility required for introducing innovative strategies in the structure specified for running adult education centres.

35th All India Adult Education Conference

The 35th All India Adult Education Conference on 'Authentic Development and the Role of Adult Education' was organised by the Association in collaboration with Asha Kala Kendra in Mhow (M.P.) from December 19-22, 1983. It was attended by 260 delegates from 17 States and Union Territories.

For achieving authentic development that would ensure all round development of all sections of society, the Conference recommended the following *Plan of Action* :

1. As the very nature of adult education programmes demands, these should be conducted by people's organisations, such as, voluntary agencies, village Panchayats, Co-operatives, Trade Unions and others. People's organisations must ultimately undertake the full responsibility for running adult education programme, while the role of the Government machinery should be confined to helping them with material and other resources, and giving financial assistance to the Resource Centres for providing to people's organisations technical help, training facilities, teaching-learning material and expertise. The poor and disadvantaged sections of the society need help to form their own organisations so that the benefits of education and development may reach them and growth with social justice may be ensured.
2. Now that the period of the adult education programme has been extended to three years as recommended by the Kothari Review Committee, attempts should be made that learners may achieve the standard of literacy equivalent to Vth standard of the formal system of education. There is a need to prepare a number of short courses in literacy and general education, functional development and awareness. The adult education functionaries must be helped by Resource Centres to select suitable courses from among these according to the needs and environment of the learners.
3. Arrangements also need to be made for organising educational programmes for adults beyond basic literacy or the fifth standard. Short-term bridge courses must be organised to enable the adults to join formal system of education. Efforts should also be made to organise diversified programmes for continuing education which would provide education to adults whether part-time or full-time, vocational or non-vocational, residential or non-residential. There is need to organise these programmes at different levels and for people with different educational standards.
4. Adult education programmes need to be organised on a permanent basis so that a learning society may be gradually developed. Special efforts must be made to develop school-cum-community centres or community schools to meet the needs of all the illiterate, semi-literate and literate people. These schools should initiate interaction between the community and the school and develop themselves as focal centres of the community affairs. They should remain open after or before school hours and during holidays for adults to make use of their facilities. Such programmes can also make school students and teachers aware of the realities of community life.
5. A short-duration campaign for reducing illiteracy be conducted during

summer or 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 favourable climate for collective efforts to reduce illiteracy from local communities.

National Seminar on Assessment, Evaluation and Problems Faced by Adult Education Movement.

The Association in collaboration with Freidrich Ebert Stiftung, Bonn (West Germany) organised a National Seminar on "Assessment, Evaluation and Problems Faced by Adult Education Movement" in New Delhi from January 9 to 11, 1983. It was inaugurated by Prof. A.J. Kidwai, Vice-Chancellor, Jamia Millia Islamia, New Delhi.

Forty adult educators from different parts of the country representing voluntary agencies, Government Departments, State Resource Centres, University Departments of Adult/Continuing Education attended the Seminar, which discussed various aspects of Adult Education Programme, including literacy education, continuing education and comprehensive adult education programme.

The deliberations of the seminar resulted in some concrete and productive suggestions to strengthen the movement of adult education. The Seminar put on record its considered opinion that the three-fold objective of the Adult Education Programme, namely, literacy, functionality and awareness should be given paramount importance rather than the administrative or financial structure evolved for its implementation. The Seminar emphatically recommended that the vast programme of people's education should be handed to the people and their organisations. The voluntary agencies should be encouraged to take up the responsibility of running the programme. This perhaps will result in a lot of saving as for example, there would be no need of supervisors, project officers and some other functionaries. The role of Government should be confined to helping the voluntary effort with materials and means. Technical help, training and learning materials could be given through State Resource Centres, universities and well established voluntary agencies. Such a scheme of work can help the Adult Education Programme to become a movement, rather than being confined to a few functionaries as at present.

Secondly, the Seminar welcoming the extension of the duration of the Adult Education Programme to three years, pointed out that literacy level below the 5th standard of primary school cannot help adult learners in improving their standard of living and bringing about any change in their social conditions. It should be the effort of all concerned to help people attain this level of literacy within the stipulated three years. In addition, they should also be helped during these three years to become aware of their rights, the facilities provided to them by the Government, and the functions of the officials appointed at various levels, so that they may take steps to demand their rights and prevail upon the functionaries to do their duties.

Thirdly, the Seminar recommended that diversified programmes of continuing education should be organised for those who had discontinued their education for some reason or other and now want to continue it further, and for

those who desire to improve their vocational, social or individual life. The Seminar stressed that all official and non-official agencies, such as, universities and colleges, boards of secondary schools, voluntary agencies, Government Departments of Education, Health, Agriculture, Labour and Industry should all be encouraged to conduct diversified programmes of continuing education at different levels and standards.

Fourthly, the Seminar expressed its deep concern about the continuity of adhocism in the recruitment of personnel for adult education. The Seminar was of the view that a comprehensive adult education programme cannot be successfully implemented unless the staff members gain experience and develop expertise in adult education. This can be possible only if adult education functionaries are permanent and due preference is given in promotions, etc, to those who have the experience of working in the field of adult education and possess expertise.

Regional Conference in Gujarat

The Association in collaboration with Kanji Bhai Samaj Shikshan Bhawan Trust, Surat, organised a regional conference in Bardoli on September 24 and 25, 1983. 80 participants representing voluntary organisations, State Governments, and universities from Gujarat, Madhya Pradesh, Maharashtra, Rajasthan and Delhi attended the Conference. It was inaugurated by Shri G.D. Chhkhalwala, former Minister of Education, Gujarat.

The Conference assessing the magnitude of the adult education problem in the region discussed the difficulties faced by field agencies in carrying out their programme, the nature and extent of cooperation and coordination between official and non-official agencies and how Indian Adult Education Association could help agencies and institutions in the promotion of adult education in the region.

After a prolonged discussion, the following Resolutions were passed:

1. The Conference puts on record its appreciation of the point 16 of the 20-point Programme which contemplates the involvement of voluntary agencies in adult education. The Conference is convinced that in a democratic welfare State, the Government has to assume increasing responsibility in promoting adult education, and that it has to get this work done through voluntary agencies as the very nature of adult education demands that it be developed as a people's programme. But finding that not many voluntary agencies have been associated with the programme so far, the Conference urges the Government to involve more and more voluntary agencies in the Adult Education Programme.

2. The Conference notes with concern that in spite of great emphasis laid in the national scheme of adult education on awareness and functionality, adult education is still being treated at the implementation stage as a time bound and target oriented programme of making people literate. This results in adult education programme being run on ad hoc basis, creates hindrance in building up an efficient cadre for adult education and proves a great barrier in effective implementation of the programme. The Conference strongly feels that the ad hoc nature of the adult education programme should immediately come to an end and that the programme must gradually be

organised on a permanent and continuing basis. To begin with, the Conference urges the Government to henceforth sanction adult education projects for the plan period. The present arrangement of providing funds in piecemeal creates insecurity and delays, and breaks the continuity of the Adult Education Programme. The sanction of financial assistance for the plan period will not only maintain the continuity of the Adult Education Programme but will also help in building an experienced cadre for it.

3. The Conference agrees fully with the recommendations of the Kothari Review Committee that adult education programme be designed and implemented in three stages to meet the needs of illiterate, neo-literate and literate adults. The Conference, however, is of the opinion that the programme for all the three stages should be started simultaneously as this will create an atmosphere for a learning society and strengthen the motivation to learn and to continue to learn. The Conference, therefore, urges the Government to sanction at the time of approving the project, grant for all the three stages.

4. The Conference finds that financial provisions for adult education under the Central Scheme do not provide opportunities for experimentation. According to the existing financial pattern adult education projects have part-time instructors. The voluntary agencies are not permitted to adopt a different model such as the one with full-time instructors, and part-time supervisors and hony. project officer. The Conference urges the Government to allow voluntary agencies to try different models and to make their own budget within the overall ceilings fixed for salaries and allowances, and for programmes and contingencies.

5. The Conference is of the opinion that District Resource Centres are urgently needed for effective implementation of the Adult Education Programme. They must be assigned the functions of providing technical support to the programme, training instructors, and working for the coordination and cooperation of all organisations and departments working in a district. The Government is requested to provide necessary funds for the purpose and to create such centres by assigning this work to a suitable voluntary organisation of good repute in the district.

6. The Conference notes with concern that in some of our States, there is no State-level organisation. The Conference strongly feels that State-level Adult Educational Associations should be established in States where they do not exist so that by the joint and cooperative efforts of the voluntary agencies adult education movement is strengthened and the programme is improved through sharing of experiences and pooling of resources. The Conference, therefore, calls upon adult education workers and voluntary agencies working in the field of adult education to make serious efforts to organise State Adult Education Association in their State if one does not already exist and help it to become effective.

7. The Conference feels with concern that the grant-in-aid, specially the second instalment is not released to voluntary agencies in time. This is affecting the continuity of the Adult

Education Programme. The Government is requested to adopt such financial procedures which would avoid delays as far as possible.

8. The Conference feels that in view of the rising prices there is an urgent need for increase in the budgetary provisions for salaries and allowances, reading materials, equipment, rent of building, etc. The Government is, therefore, requested to revise the budget estimates of the adult education project.

9. The Conference notes with concern that the remuneration for the instructor has not been increased in spite of the demand from all quarters during the last four years. It requests the Government to suitably increase his remuneration immediately.

10. The Conference feels that voluntary agencies are in an urgent need of establishing greater credibility through self-appraisal and improvement. The Conference, therefore, calls upon voluntary organisations not to depend entirely on the Government for financial assistance and try to raise funds of their own. Prof. Yashwant Shukla, Vice President of the IAEA suggested that an internshipservice on the lines of those provided for students of medical colleges, should be introduced in other faculties of the universities also so that the first degree certificate in every faculty be awarded only after the candidate has made at least ten illiterate adults literate.

Demonstration Project

As indicated earlier, after achieving reasonable infrastructure and getting the comprehensive concept of adult education accepted and recognised by all concerned, the Indian Adult Education Association has been finding it necessary to organise demonstration projects to show the way in which various aspects of a comprehensive adult education programme can be put into practice. One such project entitled the Population Education linked Adult Education Project was launched by the Association in 1981 in collaboration with three institutional members at Ajmer (Rajasthan), Rewari (Haryana) and Angul (Orissa).

The Project continued during the year under review. The two cycles of eight months each have been completed at all the three places. The duration of the project was 2 years and three months. The work did not start synchronistically at the three places and therefore it was completed on different dates. Two phases of eight months each as provided in the project proposal were taken up one after the other without a break at all the three places. The two cycles of work were completed in February 1983 in Rewari and Ajmer, and in July 1983 in Angul.

Different approaches were adopted at the three places keeping in view the needs and environment of the people in the area. The project at Angul relied more on community approach rather than class-room or centre approach. In Rewari, class-room approach was adopted but efforts were also made to persuade the development agencies to organise their programme in the area selected for the Project. The Ajmer Project adopted centre approach wherein attempts were made to procure additional inputs for the centres from Central Social Welfare Board or other grant giving agencies. The final Report is being prepared.

A proposal for another Demonstration Project has been prepared under the title 'School-cum-Community Centre'. Efforts are being made to secure finan-

cial resources for it and to start it from the next academic session.

Research Projects

The Association is conducting two research projects, one on "Study of Research in Adult Education" and the other on "Reading Needs and Interests of Neo-literates." Both the projects were started in November 1982 with financial assistance from Friedrich Ebert Stiftung (West Germany).

The basic objective of the first study is to evaluate the research studies that have been conducted by various research institutions or individual scholars with a view to providing support to the movement of adult education and policy guidelines for the formulation, implementation and evaluation of the programme. The work started by developing proformas and guidelines, such as, documentation proforma, areas of adult education (classification) and guidelines for the preparation of abstracts and for critically reviewing a research study in adult education. So far, copies of 50 research studies have been obtained out of the 43 Ph.D. researches and 85 other research studies identified and selected for inclusion in the project report. Out of the 43 Ph.Ds identified so far, 33 have been conducted in the Faculties and Departments of Education, three in the Departments of Sociology, two in the Institutions of Agricultural Science and one each in the Departments of Social Work, Home Science, Psychology, Economics and Commerce. Evaluation researches form a major part (20) of the 85 identified researches conducted by various Social Science Research Institutions.

Preparation of abstracts and critical review of the research studies is in progress. It is hoped that the project will be completed within the stipulated period of two years ending 31st November, 1984.

The second project 'Reading Needs and Interests of Neo-literates' aims at examining the relationship that exists between the period of teaching and the level of attainments, identifying the needs and interests of neo-literates, and re-examining the system of distribution of literature for neo-literates and finding solutions to the difficulties and bottlenecks confronting the distribution system.

The Indian Adult Education Association is conducting this research project in collaboration with Jamia Millia Islamia, New Delhi and it is sponsored by Friedrich Ebert Stiftung(F.E.S), Bonn, (West Germany). It is two years' project and was started in the month of November 1982. The following progress has been made during the last one year :

- Preliminary basic data from secondary sources have been collected for the selection of the sample, one district from each of the four States (Rajasthan, Madhya Pradesh, Bihar and Uttar Pradesh) has been selected.
- Various research tools (tests, questionnaires and interview schedules) have been prepared.
- A mind-pretesting of research tools in Delhi has been done.
- For conducting field-work in the four States various Social Science Research Institutions have been contacted.
- The training-cum-orientation programme of participants was held on September 12, 1983 in Literacy House, Lucknow.
- Two questionnaires have been printed and the third one is under print.

The field work will begin in January 1984.

Publications

The Indian Adult Education Association, during the period under review, continued to publish the monthly Journals and Newsletter :

— *Indian Journal of Adult Education* (English)
— *Proudh Shiksha* (in Hindi for field workers)
— *Newsletter* (in English for members)
— *Jago Aur Jagao* (in Hindi for Neo-literates).

The monthlies were not up to date in December last year. But with the sustained efforts of all concerned, the backlog for each one has now been cleared.

In addition to the monthly magazines and Newsletter mentioned above, the Association brought out the following publications in English during the year 1982-83.

1. *Research in Adult Education* (Report of Hyderabad Seminar held in March 1982).
2. *Unity in Diversity : Role of Adult Education* (Report of Mysore Seminar held in February 1982).
3. *Towards a Comprehensive Adult Education Programme.*
4. *Authentic Development : Role of Adult Education* (Report of Mhow Conference held in December 1982).
5. *On to Eternity*, Vol. I (second edition under print).

Nehru Literacy Award for 1983

The Nehru Literacy Award for 1983 has been awarded to the Bombay City Social Education Committee for its outstanding contribution to the promotion of adult literacy and adult education in the country. The Bombay Committee, since its establishment in 1939 has been organising comprehensive adult education programmes, including literacy, follow-up work, continuing education, publication of literature, library service and general and vocational education for industrial workers. Barrister M.G. Mane is the President and Shri J.M. Gadekar is the member-secretary of the committee.

Zakir Husain Memorial Lecture

The 1983 Zakir Husain Memorial Lecture was delivered by Prof. Hari Narain, Director, National Geophysical Research Institute, Hyderabad and former Vice-Chancellor of Banaras Hindu University in Mhow on December 21, 1983. The theme of the lecture was "Education, Science, Technology and Integrated Development".

Workshop on Development of Materials on Population Education

The Association in collaboration with Regional Resource Centre, Punjab University, Chandigarh organised a six-day workshop on "Development of Material on Population Education" in Chandigarh from January 13 to 19, 1983. It oriented writers about the concept and need of population education, evolved guidelines for preparing materials and suggested ways for integrating adult education with population education.

Over 35 writers and resource persons from different parts of the country participated. Seven manuscripts in Hindi, five in Punjabi and one in Urdu were produced during the workshop.

Bicentenary Celebrations of Fr Grundtvig's Birth

To celebrate the 200th birth anniversary of Fr. N.F.S. Grundtvig, and to

pay homage to the man who originated the idea of Folk High School in Denmark, a meeting on the "Relevance of Folk High Schools in India" was organised by the Indian Adult Education Association in New Delhi on Sept. 8, 1983.

Speaking on the occasion, Shri V.S. Mathur, President of the Indian Adult Education Association said that the purpose of folk high schools was to make students love and understand their national history, culture and art and to prepare the ordinary man for civic and democratic responsibility.

Shri Mathur said that folk high school idea was significant enough to be studied as an educational technique of great merit. Its suitability for adoption in the developing countries needs to be explored.

His excellency Bjorn Olsen, Ambassador of Denmark, in his address delivered as the Chief Guest said that Grundtvig had the most marked influence on Danish Society and that his influence continued to make itself felt even today. The Ambassador said that Grundtvig felt that if political reforms were to succeed, education was necessary. Referring to the establishment of the first folk high school in Denmark in 1844, he said that there were 90 of them in the country now. But none of these, he pointed out, were State schools. The schools were instituted by private people and groups and were provided with grants-in-aid from the State Governments.

Service to Members

The Association continued to provide information on various aspects of adult education in India and abroad to the members—both organisational and individual. This has helped many of them in planning and organising their programmes.

The Association has taken cooperation of institutional members from eight States to organise one-day Population Education Camps. Financial assistance at the rate of Rs. 200/- per camp has been given under grants-in-aid pattern of the Ministry of Health and Family Welfare.

The Association collaborated with Bengal Social Service League, Calcutta for the production of primer in Nepali under the Unesco assisted project of production of literature for migrant workers from Nepal.

On request from some of its affiliates, the Association supplied to them photostat copies of the articles published in our journal or other journals. Books, on request from members outside Delhi, were also supplied from the library.

The Association invited its member organisations to nominate persons for the training programmes organised by the National Institute of Public Cooperation and Child Development (NIPCD), New Delhi and some other institutes in the country.

The Association sent three issues of 'ASPBAE Courier' received from Asian South Pacific Bureau of Adult Education, Canberra, Australia to some of its institutional and life-members during the period under report.

Foreign Visitors

The Association received a number of foreign visitors at its headquarters in New Delhi during the period under report. The adult and population education programme in our own country and in their countries were discussed with the visitors. Some of the noted foreign visitors received during the period under report were :

— Dr. Alan Rogers

— Dr. (Mrs.) Nancy Cochrane of Ontario, Canada
— Dr. Klaus Voll, F.E.S., Bonn
— Prof. Klaus Grina, F.E.S., Bonn
— Dr. Krim and Mr Hwang of South, Korea
— Dr. John Friesen, Vancouver, Canada
— A five-member delegation on population education from Afghanistan.
— A delegation on population education from South-East Asian Countries.

ASPBAE Conference in Sri Lanka

The Association was represented in the ASPBAE Region III Conference held in July 1983 at Morutuwa, near Colombo. Representatives from seven countries, Unesco and other regions of ASPBAE attended the Conference. Shri J. C. Saxena presented a paper on behalf of the Association. He presided over the Conference as well as the Executive Committee meeting of this Region in the absence of Dr. Ariya-Ratha, President of the ASPBAE.

Training Programme in Bonn, West Germany

Dr. (Smt.) Asha Dixit, Joint Secretary, IAEA participated in the training programme organised by the German Adult Education Association in Bonn, West Germany in Sept.-Oct., 1983.

Contact with International Agencies

The Association continued to maintain its close contacts with various international agencies working in the field of adult/labour education. The notable among them are Unesco, International Council for Adult Education, Toronto, International Federation of Workers' Educational Associations, London, Asian South Pacific Bureau of Adult Education, Regions I and II.

Finances

The financial position of the Association was more or less stable during the period under report. The income and expenditure were evenly balanced.

The major sources of income were grant from the Ministry of Education (Rs. 80,000/-), Rent (Rs. 2,75,000/-) sale of publications (Rs. 50,000-), Membership fee & subscription from Journals (Rs. 40,000/-).

The main expenditures were: establishment (Rs. 60,000/-), office expenses (Rs. 70,000/-), Hindi Journal (Rs. 40,000/-), Building Maintenance (Rs, 60,000/-), English Journal (Rs. 60,000/-), Newsletter (Rs. 20,000/-), Nucleus Cell (Rs. 55,000/-) Conference & Seminar (Rs. 25,000/-) publication of books (Rs. 20,000/-).

I am thankful to all the members of the Association for their sustained interest in its activities. I would also like to put on record my appreciation for the cooperation and guidance provided by the members of the Executive Committee in the effective functioning of the Association. ●●●

Presidential Address

M. Chandrashekar

Minister for Housing and Urban Development
Government of Karnataka

IT gives me great pleasure to be with you today at the presentation ceremony of Nehru Literacy Award. Instituted in 1966 for being given every year to an individual or institution for outstanding contribution to the cause of adult education and adult literacy, the award commemorates the distinguished services of the great adult educator of his time, Pandit Jawahar Lal Nehru. His inspiring speeches and stimulating addresses have no doubt brought enlightenment to the Indian people, awakened them from slumber and activised them for work and action. To him the task of building human material is the primary objective of every development scheme, "The house may be good," he said, "but it is the builder of the house that counts. It is to the builder that mind goes ; we want to make people of India all builders". He believed that adequate growth of agriculture and industry required right type of human beings and they could not be produced without proper background of mass education. According to him, "Reading and writing are just like a small door which only gives you entrance—puts you on the way to real education. Real education is quite different from learning these tools of education. Real education comes after, due importance should be given to outside school, that is, informal education. It has become quite clear that if you teach a boy upto 13 years in the school and think that will give all the things he needs, thinking is quite irrelevant. We have to do something for him after he finishes that education."

Over emphasis on literacy, without equal importance to the programme needed for sustaining and improving the literacy skills, sometimes becomes ridiculous. No one believes that literacy is the end. The importance of literacy lies in its being one of the effective means of education. But engaged in covering the target of making so many people literate during a specific period, we forget the literate and semi-literate people who need help and assistance in making use of literacy skills to improve the quality of their life. It is only when they lapse into illiteracy, that they come to our notice and are persuaded to join adult education centres and attend literacy classes. What we need is to strike a balance between our efforts to increase literacy percentage and our endeavours to raise the level of literacy which demands expansion of facilities for comprehensive adult education including post-literacy, continuing and further education.

I am happy to note that it has been the endeavour of the Indian Adult Education Association throughout its existence of nearly 45 years that adult education must not be equated with

literacy. It has always spread and disseminated the idea that literacy skills alone do not make a person educated and that illiterate persons can be educated without becoming literate. Literacy becomes valuable only when it is used by individuals as well as by communities for bringing social and economic changes, and for improving the quality of their individual and collective living. To achieve this goal, facilities have to be provided for a comprehensive programme of adult education including literacy, post-literacy, continuing and further education. This idea is also reflected in the selection of the two recipients of Nehru Literacy Award for the years 1982 and 1983. To the individulal recipient Mr. N. Bhadriah the award is being presented in recognition of his outstanding contribution in developing vidyapeeths for providing liberal education to young men and women from rural areas on the lines of Danish Folk High Schools. Vidyapeeths which are residential institutions for rural adult education and provide opportunities for thinking and working together, can create social awareness and cultural enlightenment among the young boys and girls and help them to become responsible citizens of a democratic society. This is indeed the purpose of all adult education programmes. I am very much impressed by the fact that there the folk education, unlike formal education is free from all standard setting criteria and the students are free to learn at their own speed and according to their capacity, staying in residential schools for a short duration. I read an article by Mr. Mohanty regarding the Danish Folk High Schools and their contribution to general education of the rural folk. The political and social conditions in Denmark at the time of Fr. Grundtvig nearly a century and half ago is similar to the present conditions in our country. The ignorant peasants are exploited by rich and educated few. The democratic and social changes took place in 1849 in Denmark and in our country in 1947.

Another recipient of the award is Bombay City Social Education Committee which besides conducting every year severel thousand literacy and post-literacy classes, organises craft classes and short courses in child-care, home-management, home nursing, nutrition and on similar subjects useful to women and girls. It also helps young men and young ladies to continue their education beyond 5th standard and to appear in the 10th class examination and join university courses. The Committee has a central literacy centre with a facility to provide circulating services to more than three hundred post-literacy centres. It also makes arrangements for film shows, trips and excursions, cultural programmes and educational exhibitions, and runs programmes for the education and training of workers. The Committee thus provides a comprehensive programme of adult education including literacy, post-literacy, continuing and further education.

Let me take this opportunity to offer my congratulations to Shri N. Bhadriah and the Bombay City Social Education Committee on their distinction of winning the prestigious Nehru Literacy Award. I hope that the commendable work done by them will be a source of inspiration for other workers and institutions engaged in adult literacy and adult education.

Let us all wish that individuals like Shri Bhadriah would grow into well organised institutions and organisations like Bombay City Social Education Committee would grow in strength to be a movement in the field of adult education in our country. ●●●

Nehru Literacy Award (1982) Citation

in honour of

SHRI N. BHADRIAH

THE Nehru Literacy Award has been instituted by the Indian Adult Education Association to recognise and honour the outstanding contributions whether of individuals or institutions, towards the removal of illiteracy and promotion and development of adult education.

The Award for the year 1982 is being presented to Shri N. Bhadriah for his distinguished, devoted and dedicated contribution to the cause of literacy and promotion of adult education in India.

Shri Bhadriah was born in a village in Karnataka in 1912. He grew with an awareness of the rural problems and became staunch believer that literacy was the best medium that could surmount them. He joined the adult education movement as a college student and continued literacy work in one way or the other all along.

He was Hony. General Secretary and President of the Karnataka State Adult Education Council for over a decade. Shri Bhadriah was instrumental in establishing Vidyapeeths under Karnataka Council for providing liberal education to young men and women from rural areas on the lines of Danish Folk High Schools.

Under his leadership the Karnataka Council undertook a big programme of follow-up and produced a number of books for the neo-literates. It has also established a network of libraries all over the State which are not only catering to the needs of new reading public but also providing facility for self education to others.

Shri Bhadriah's splendid work in rural education attracted the attention of international agencies. He was called to work as Ford Foundation Consultant in the International Commission on Rural Education in Arab Lands. He worked for UNESCO as Expert and Adviser in Indonesia, Kenya, Iran and other developing countries.

He is a prolific writer and has written a number of books for neo-literates.

In recognition of his valuable service to the great cause of adult education, the Indian Adult Education Association feels privileged to present him the Nehru Literacy Award for 1982.

Mysore
December 16, 1983

V.S. MATHUR
President

Acknowledgement of the Nehru Literacy Award (1982)

N. Bhadriah

I AM glad and grateful to the Indian Adult Education Association for recognising my sincere and honest service in the field of adult education. This honour goes, more than to me, to all those who have worked with me. It is not the person who receives the award who is important, but the cause for which the award is meant.

My service in the field began in the 1930's in the midst of the freedom struggle. With a band of volunteers, I started rural reconstruction work, on the personal advice of Gandhiji. A magazine *Grama Seva,* was also started in support of the activities. The work, however, stopped when I was arrested. I nevertheless continued my service in prison by organising adult literacy and education centres for the so called "criminals".

After my term in jail, I rejoined the Adult Education Council to continue my work, in whatever humble way I could. But it was again interrupted by my imprisonment. Despite a great attraction and pull towards politics, I took up adult education as my career, as I was already committed to it. I became a voluntary full-time worker in the Mysore State Adult Education Council.

I am grateful to the State Adult Education Council which gave me an opportunity to serve the people for so many years. I am also grateful to that great world organisation, UNESCO, which gave me the occasion to render service in various countries, and to the Ford Foundation of America, which provided the opportunity and experience of being a member of the International Commission on Rural Education in Arab Lands.

Mysore State Adult Education Council was established as a voluntary organisation in 1940. Its activities attracted voluntary service of persons from all walks of life to the field of adult literacy and adult education. It was conducting adult literacy centres throughout the State. But it was well aware that literacy alone is not adult education, nor can it solve the educational problems of the rural areas. Rather, literacy is a powerful medium to acquire knowledge for continued education and development.

To avoid the lapses in teaching only literacy, including the drop-out problem, it is necessary to develop motivation by inculcating interest among the participants so that they would develop their skill and thereby improve their socio-economic conditions.

In this regard, Gandhiji said in 1940;

"...The lapse is bound to occur after the short courses that are given. The lapse can only be prevented by correlating the teaching to the villager's daily

wants. The dry knowledge of the three R's is not even now, it can never be, a permanent part of the villagers' life. They must have knowledge given to them which they must use daily. It must not be thrust upon them. They should have the appetite for it. What they have today is something they neither want nor appreciate. Give the villagers village arithmetic, village geography, village history and the literacy knowledge that they must use daily, i.e., reading and writing letters, etc. They will treasure such knowledge and pass on to the other stages. They have no use for books which give them nothing of daily use." (Harijan, 22-6-1940)

After twenty-five years, in 1965 the World Conference of Education Ministers in Tehran, organised by UNESCO, came to a similar conclusion and developed the concept of functional literacy.

The Council, as far as possible, followed this line. Its activities were supported by supplementary and complementary programmes of folk arts, students' services, publication of popular literature for new literates, a weekly newspaper and a monthly magazine. The libraries and information centres provided follow-up services. The Council did a lot of research and experimented in various aspects of adult education.

Crowning all these activities, however, was the setting up of residential training centres called "Vidyapeeths" for rural youths by the Council. These were inspired by the Folk High School movement of Denmark, but were developed to suit local conditions.

The Vidyapeeth movement was developed in response to a need. While moving in the rural areas and on meeting the youths there one could see the ravages of unemployment and underemployment, the feeling of insecurity, depression, boredom, scepticism and distrust. The fast changing events and developments of science and technology were passing them by, presenting a situation which the youths in the rural areas could not cope with and could not adjust to. The energetic ones who had potential, drive and imagination could 'escape' to the towns to try their luck there, causing a great setback to the rural reconstruction work.

In this context the Radhakrishnan Report on University Education observed :

> "In the course of world history, seldom has the greatness of a nation long survived disintegration of its rural life. For untold ages man, by nature, has been a villager ; every study of the subject which has been made in Europe and in America has revealed that as a rule, city families survive only for a few generations. Cities grow and thrive only as they are constantly replenished by the cream of life and culture from the villages, returning almost nothing, as has been the case in India during the last few centuries, the current village resources of culture and energy become depleted, and the strength of the nation is reduced."

With the background of this experience, it was decided that the Adult Education Council must do something to create self-confidence in the minds of the youth, to develop their personality and show them a way to overcome their complexes. The aim was to inculcate in them courage to take up self-employment with the knowledge of some industry, besides developing the ability for creative leadership, with liberal education. With this objective a curriculum was prepared to help the rural

youth enrich their knowledge and improve their skills, and to uphold human dignity and value.

In addition, the Vidyapeeths became centres for conducting research, experiments and developing methods and materials for adult education and rural reconstruction. They also acted as demonstration centres, and trained the field workers of the Council with a view to increasing their efficiency.

The philosophy and purpose of the Vidyapeeth movement were appreciated by the Ford Foundation of America and the Mellemfolkeligt Samwirke of Denmark. Both the organisations also helped financially and technically.

Coming to the question of literacy and education in the country, the importance of education in general and adult education in particular in nation building and in the socio-economic development of the individual, the society and the nation has not been fully realised in any sphere in this country. Whatever may be the programme for development, it cannot be successful unless the masses take an active part in it with an understanding of their responsibility.

"Illiteracy is India's sin and shame; it should be wiped out," Gandhiji said half a century ago. Even now, after 36 years of our Independence, there is only 36 per cent literacy in the country. Strictly speaking, there may be only 20 per cent functional literacy, including the cities and towns. If you go to the villages, you would find only 10 or 12 per cent functional literates, including school children, except in Kerala. Among women, functional literacy may not be more than 5 per cent. At this rate, and with the present population explosion, it will perhaps take another hundred years to make the country literate.

Long ago, Gandhiji included adult education in the 19 points of his constructive programme. It is encouraging that our present Government has also included it in its 20-point programme. But its seriousness has not been feft either at the Centre, or in the States, except for some slogan-shouting on a few occasions.

Let us consider how the developed nations achieved success. The success of the Industrial Revolution in Britain and other countries in Europe was due, not to a handful of planners, engineers and administrators. It was mainly due to a large number of educated workers who could understand their job and were aware of their responsibility.

As all of us know, in the Second World War, Japan suffered enormous destruction. Even after her offer of surrender, her important cities and factories were bombed and destroyed. And now, within a short span of three decades, Japan has excelled even America in many respects. This marvellous achievement can be attributed to the fact that the country has virtually 100 per cent literacy, and education. Knowledge made the people aware of the problems of the country and with patriotism, and sincere and honest efforts they could overcome them.

In Indonesia, President Sukarno, in 1960, set 31st December, 1964, as the deadline for eradicating literacy completely from the country. And they could achieve 70 per cent literacy and education in four years.

Cuba closed her high schools and colleges for one year, and sent students and teachers to the villages to educate and make literate the masses.

Adult education again was the main concern of Russia immediately after the Revolution. The same thing happened

in China too.

In India, adult education movement initiated during the Janata Government rule is on even now but the enthusiasm has dampened. Unless voluntary effort is encouraged, workers are trained thoroughly and learners are motivated, any movement will fail as it has happened in the past.

Unless the Government, both at central and state levels, and all others concerned including the general public and workers are aware that adult education is fundamental in nation building, there is no salvation.

It may even be necessary to pass some kind of legislation to give impetus to the movement. Gandhiji said in 1939:

"I have myself hitherto sworn by simple adult franchise, as well for the illiterate as the literate. My observation of the working of the Congress constitution has altered my opinion. I have come round to the view that a literacy test is necessary for two reasons. The vote should be regarded as a privilege and therefore carry some qualification. The simplest qualification is a literacy test. If the ministry appointed under the literacy franchise is sincere and solicitous about the disqualified illiterates, the much desired literacy would come in no time..."

(*Harijan*, 14-1-1939)

In conclusion, I would like to point out that one important factor responsible for the failure of the literacy campaign is lack of motivation, not only among the participants but also the workers.

Adult education is not a mere leisure time activity. It is also for professional improvement and for learning a new profession, if one is unemployed or has time to spare due to mechanisation.

The Government of Karnatka has taken up a programme to see that at least one person per family in the rural areas has work for 100 days per year. Much of this work intitially will comprise manual labour—building roads, schools and public buildings, etc. Eventually, higher skills would be needed to become self-employed or to work in some organisation. Where will they learn the necessary skills, if not in some programme of adult education ?

There is a greater need to coordinate the work of adult education with that of other departments, such as, small scale industries, agriculture, health, and family welfare. If the concerned departments involve themselves in adult education programmes, it would be mutually beneficial.

To make the people see the benefit of becoming literate and educated, some tangible and perhaps drastic action will have to be taken, and an elaborate and practicable plan will have to be prepared. ●●●

Nehru Literacy Award (1983) Citation

in honour of

BOMBAY CITY SOCIAL EDUCATION COMMITTEE

THE Nehru Literacy Award has been instituted by the Indian Adult Education Association for outstanding contribution in the field of adult literacy and adult education. For 1983, the Award is being awarded to Bombay City Social Education Committee for its pioneering and distinguished work of over four decades in the promotion of literacy and adult education in greater Bombay.

The Committee has educated over 16 lakh adults in Bombay since its establishment in 1939. It organises about 1,000 adult education centres every year in which over 25,000 adults are made functionally literate.

Besides conducting literacy clases in five languages, i.e., Marathi, Hindi, Urdu, Telugu and Gujarati, the Committee has a comprehensive programme of post-literacy and continuing education. It has also a well developed system of circulating and area libraries to provide continuous supply of reading material to the neo-literates and the teachers.

The Committee has produced over 100 follow-up books on different subjects in five languages. It also publishes a monthly, *Saksharta Deep* in Marathi with a section in Hindi for the new reading public.

It was the first to establish a Shramik Vidyapeeth in Bombay in 1967 to meet the multi-faceted needs of workers in the organised and unorganised sectors. Over 350 vocational and general courses are organised in a year in which about 5,000 industrial workers participate.

The Committee in collaboration with Bombay Doordarshan had undertaken some innovative experiments in providing literacy education through the medium of television.

It is, therefore, fit and proper that Bombay City Social Education Committee should be honoured with the Nehru Literacy Award for the year 1983 for its outstanding and sustained contribution in the promotion of literacy and adult education in the country.

V.S. Mathur
President
Indian Adult Education
Association

Mysore
December 16, 1983

Acknowledgement of the Nehru Literacy Award (1983)

M. G. Mane

President
Bombay City Social Education Committee

THE Bombay City Social Education Committee is very much grateful to the Indian Adult Education Association, for having selected it for the 1983 Nehru Literacy Award in the field of adult education.

The history of Bombay City Social Education Committee is synonymous with the history of Adult Education in India. While adult Education work on voluntary basis in the city was started even before 1937, the Committee began functioning in the year 1939. Since then, our Committee has been gradually developing a systematic, meaningful and comprehensive programme of adult (social) education in Greater Bombay which now has enriched into a continuing education programme.

As the population of Bombay is increasing with every passing decade due to daily migrants from other parts of the country, the associated problems like those of housing, education, employment, health, water, space, traffic, security and crimes are also increasing and becoming more and more complicated. Our present total city population is estimated to be 8.2 million out of which 50 per cent are in slum areas, leading a miserable life. Our Committee has been working for these people who are deprived of basic human rights and culture.

The percentage of literacy in India (1981) is at present 36 and in Maharashtra 47. Compared to this the literacy percentage of Greater Bombay is estimated at 68. The absolute number of illiterates in all age groups, right from 0-4 is growing every decade and it is now 437.96 million for the whole of India, 33.3 million for Maharashtra, and 2.6 million for Greater Bombay. Considering the perennial problem of illiteracy of all the age groups in India, one is tempted to vote for maximum attention on elementary education for children and adult literacy on a war-footing. In a developing country like India where 64 per cent of the people cannot read and write even after 36 years of independence and where developmental schemes both in the field of agriculture and industry are in progress, we need to educate our masses for more production, more employment and eradication of poverty.

Even in a city like Bombay which is a premier city of India, rich in industry, technology and commerce, 50 per cent of the population lives in most deplorable conditions. Our Committee organises programmes for these underprivileged classes of society and tries to create awareness among them about their socio-economic conditions and prepares them to accept new changes that are taking place in their life style without destroying basic Indian culture and basic values of life.

We firmly believe that it is not possible for people to prosper unless they accept new technical knowledge, new methods of production and new

incentives to produce more goods.

It is, therefore, necessary to educate those who are educationally underprivileged, illiterate and economically poor and come from rural areas. They are very much in need of employment and basic needs of life. One of the factors for the failure of a large number of people to participate in Adult Education Programme is the problem of unemployment. We have therefore to prepare adult learners for employment. They require vocational education for their job advancement, work in factories, workshops, offices and on farms in rural areas. Social and economic policy determines the nature of the educational system which in turn effects social change. It is, therefore, necessary that our social and economic policy be directed towards achieving the goal of social and economic equality in which adult education has to play a significant role.

There is an urgent need to increase the participation of the educationally underprivileged and to give them means to take part in decision making and to define and solve their own educational problems. One requirement is legislation regulating the right to part-time release from work for education without loss of pay.

Our country is wedded to the democratic way of life. In our system we have given paramount importance to people in the governance of the country thus leaving the destiny of the nation in the hands of both educated and illiterate masses. We have taken pledge to bring equality—economic, social, political and cultural—to all the people irrespective of their caste, creed and religion, so that they may enjoy the fruits of democracy and lead a harmonious life in a free society. For achieving this objective, our Prime Minister declared a 20-Point programme of economic and social development, the 16th point of which relates to elementary and adult education. Uneducated people are generally misled by our political candidates or their agents, while it is not so easy to mislead an educated person. Hence, there should be an all round development of the people for real democracy. All our adults are voters irrespective of their education. It is very vital that people shape their own goals and their own needs. It is a recognised fact that the process of democratization can be furthered by the development of such skills as literacy, as it is a basic and the most important factor for further education.

Our Committee is in close touch with the changing and growing concept and content of adult education. In keeping with the reommendations made by the Unesco from time to time in the context of developing countries through international conferences and regional seminars, and as declared in the national adult education programme by the Government of India, the Committee has been changing its curriculum and content, and preparing text books and guide-books for the teachers to incorporate the changes in the adult education programme.

The Committee conducts adult literacy centres, with well-knit and systematic follow-up education programmes. With a view to preventing relapse into illiteracy it also encourages neo-literates to take up continuing education courses.

The literacy education programme is supported by well planned follow-up work, and training programmes offer courses in civics, history, geography, general science, health, hygiene and

general knowledge. This curricular programme is further supported by informal curricular activities. The Committee annually conducts 1,000 centres for literacy education, post-literacy education, craft training, home science education for women, continuing education centres like Matru Vikas Kendras, Mahila Vikas Shalas, Shramik Vidyapeeths (the Polyvalent adult education centres) for basic level industrial workers and for the unorganised sector. Nearly 30,000 to 40,000 men and women mostly belonging to the poor working classes of Greater Bombay, benefit from the Committee's adult education programme every year.

Keeping in view the various hazards that the weaker sections, slum dwellers and hutment dwellers are confronted with, owing to poverty, illiteracy and subnormal living conditions, our adult education programmes have been opening new vistas. The Bombay City Social Education Committee was the first institution in India to provide the benefits of appropriate technology to the weaker sections by establishing the Shramik Vidyapeeth—Polyvalent Centre. In short, the Bombay City Social Education Committee has constantly and ardently been striving to achieve the target of human resource development through its multifarious activities. The Nehru Literacy Award has been an appreciation of our efforts and of the efforts of all the selfless workers who have been toiling to acheive the goals of eradication of illiteracy, of providing appropriate technology and improving the quality of life of the poor, illiterate, downtrodden working class against all odds. The 11 Matru Vikas Kendras cater to the needs of the poor working class women and enable them to play effective roles in their family and community.

In brief, we are attempting to bring about a revolution among the downtrodden through our crash programmes, each-one-teach-one programme, continuing education, Matru Vikas Kendras, training programmes for teachers and the Shramik Vidyapeeth.

Periodic evaluation of the innovative projects undertaken by us has indicated that in spite of numerous impediments we have been successful to a great extent. The Award has definitely inspired us. However, we shall not rest on our laurels but work with dedication and march ahead with our plans even though our financial resources are highly inadequate. We propose to undertake comprehensive crash programmes of slum improvement on a large-scale on the pattern adopted in folk high schools and Community Education Centres. We intend to conduct comprehensive teachers' education courses leading to B. Ed., M. Ed. and Ph. D. with specialisation in adult education and non-formal education. Consequently, we would like to develop an adult education faculty and a full-fledged research institute. We also intend to start an open university providing a variety of short-term courses. But the fulfilment of all these wishes depends upon the availability of finances.

Besides the above mentioned programmes, we also organise several social and cultural programmes every year. Our Committee has the proud record of educating 16,59,475 adult men and women during the last 44 years. Our Committee is one among the three recognised by Unesco for its Associate projects in India. The pioneering work of the Committee found 'honourable mention' in the citation of the Uneseo's Mohammed Reza Pahelvi International Prize for the year 1969. This award is

a recognition of the selfless service rendered by all workers and members of the Committee, and the various social and educational institutions, schools colleges, and the student community of Greater Bombay, who have been helping the Committee in implementing its programme by collecting funds to meet its yearly financial deficit of over Rs. 4½ lakhs and have also been participating in various activities organised by the Committee since 1939. We also thank the Bombay Municipal Corporation, Government of Maharashtra and Central Government's Department of Education for their co-operation and help.

On this occasion, we also extend our heart felt thanks to the citizens of Bombay, the Press, the T. V., the A.I.R. and writers for giving wide publicity to our programme. We again, on behalf of our Committee thank the Indian Adult Education Association for their kindness in recognising the work of the Committee and awarding it the 1983 Nehru Literacy Award. ●●●

(*Contd. from page 10*)

What should be the orientation of our educational policy ? What should be its philosophy ? What institutional structures, organisation, methods and techniques in the field of education are basic to the development of qualities of personality and character of an individual and most conducive and vital for the successful functioning of democracy ?

The Folk High School movement of the Scandinavian countries has achieved impressive results for the education of the masses. The movement, it is said, 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 people of the earth." It has helped to establish a social order where few have too much and fewer too little. Speaking on the need for enlightenment, Grundtvig has warned us : "The sign of the times and events of the day show all too clearly that without such natural, gentle and salutory 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 render asunder all that is human." We can afford to ignore this warning at our own peril.

Only by developing educational institutions on the lines of Folk High Schools for promoting education of the masses as well as by encouraging and reviving our various indigenous forms of mass education will we be able to take the country out of the present morass. Only thus will we be able to advance towards our cherished goals and only thus will we achieve our destiny. ●●●

(*Contd. from page 16*)

employed by Indian agencies for Resident Adult Education should be undertaken. This study should specially look into the problems of finding suitable manpower to man these institutions. (4) On the basis of the recommendations made by both the seminar and the research study a training-cum-orientation programme should be organised for the teachers of the residential institutions for adult education.

It is hoped that this four-point programme would popularise the idea of providing people's education beyond basic literacy through residential institutions to be established for the purpose. ●●●

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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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OUR CONTRIBUTORS

Dr. N. Venkataiah is Reader, Department of Education, S. V. University, Tirupati : and **Mr. P. Adinarayana Reddy** is Project Officer, NAEP Unit, Department of Adult Education, S. V. University, Tirupati.

Dr. K. S. Pillai is Coordinator and Head, Centre for Adult Education and Extension, University of Kerala, Trivandrum.

Dr. (Mrs.) Jaya Gajanayake is Lecturer is Adult/Non-formal Education, Faculty of Education, University of Colombo, Sri Lanka.

Mr. R. S. Mathur is Joint Director, Directorate of Adult Education, New Delhi.

Mr. K. L. Zakir is Coordinator, Regional Resource Centre, Punjab University, Chandigarh.

Dr. (Mrs.) V. L. Chouhan is Assistant Professor in Psychology, University of Udaipur, and **Dr. G. C. Rai** is Professor of Psychology and Dean, Postgraduate Studies (Social Sciences), University of Udaipur.

Significance of Adult, Continuing Education and Extension Programme, in Universities

N. Venkataiah
and
P. Adinarayana Reddy

IT is heartening to note that the University Grants Commission (UGC) has recently issued revised guidelines on programmes of adult and continuing education and extension through universities and colleges, and has invited proposals accordingly. Cent per cent financial assistance of the UGC will be available for a period of five years for the proposals accepted by the Commission and this assistance will be outside the plan-allocation of the university. This is a commendable step on the part of the UGC and the universities should welcome this step whole heartedly with commitment and conviction in the extension work.

Adult, continuing and extension programmes have been in implementation since 1970 in some of the Indian universities. Those who are associated with such programmes in various universities or are otherwise acquainted with them have to modestly accept that these attempts have been sporadic. Besides the paucity of funds there are certain issues which are directly or indirectly responsible for the lethargic attitude of the universities in the implementation of adult, continuing education and extension programmes.

Certain adverse views which may be branded as 'orthodox' are prevailing in the universities about these programmes. According to one such orthodox view, the implementation of these programmes lowers the dignity of the universities and interferes with more important and legitimate work of advancing genuine scholarship and research. Some academicians are of the view that these programmes require universities to dissipate their energies on activities which do not really belong to them. Their concern is that the falling standards in teaching and research will deteriorate further if the universities accept the responsibility of extension programmes. These traditional academicians also suspect that if the universities get too much involved in community affairs, their ideal and pure academic atmosphere might be vitiated by the interference of community leaders. They also doubt the wisdom of using the time and resources of highly trained and skilled personnel of the university faculties for activities such as adult, continuing and extension programmes while other problems like improving the standards of teaching and research are awaiting their attention.

All these arguments do not carry any weight and do not have any place in the present set-up of the modern universities. These may be countered by the argument that no university can justify

Orthodox academicians believe that the more important and legitimate function of universities is advancing genuine scholarship and research, and that if they accept the responsibility of extension programmes or get too much involved in community affairs, their falling standards in teaching will deteriorate further and their academic atmosphere might get vitiated by the interference of community leaders. But, is a university justified in ignoring the demands of the community to which it owes its exisrence ? No, says the author. And now when the universities in advanced countries are increasingly realising the value of extension education, can the Indian universities continue with their elitist approach ? The article welcoming the revised guidelines of the University Grants Commission suggests adult, continuing and extension education programmes that the universities can take up to discharge their responsibility towards the community.

its existence if it ignores the demands of the community in which it is situated and to which it owes its existence. It is essential that every university which is a great seat of learning in the community shoulders the responsibility of using its talent freely for those members of the community who sincerely desire to derive benefits from the universities. Formal education which is regular and full time requires a prior general education on the part of students for admission. The work in adult, continuing and extension education programmes is part-time. Formal academic training is not a pre-requisite for participation in these programmes. Maturity of mind, and a better grip of reality by virtue of practical experience of the world compensate for the lack of a prior literary training. Gone are the days when universities were ivory towers. Today, in universities all over the world, besides teaching and research, a third dimension, namely, the function of extension has been accepted as legitimate. Now it is well recognised that it is only through the function of extension that the universities can discharge their obligation to the community.

Almost all universities in advanced countries have realised the value of extension education programme of one kind or another. Of late, Indian universities too have started accepting the obligation that they should share new knowledge and technology with the surrounding communities for mutual benefit. In keeping with this view, extension education programmes of different universities cater to the needs and problems of the community they serve.

The idea underlying all extension programmes is that education is a continuous process, that it is not to be equated with studying for a degree and does not cease with the award of the degree. Any extension education programme serves to impart vocational skills which may enable a person to improve his position in life, satisfy his desire for knowledge or make him culturally rich without his having been an alumnus of a university.

Acceptance of extension work as a third dimension of the universities is no doubt an ideal and welcome feature. But mere acceptance and implementation of extension programmes can not alleviate the appalling conditions of a community. Such programmes as are designed to meet the needs and solve the problems of the target group

should be planned pragmatically. Organisers' commitment and conviction towards social service, and optimistic and liberal outlook are pre-requisites for extension programmes. Step-motherly attitude or half-hearted attempt on the part of the planners of the extension programmes will kill the very purpose of these programmes.

It might be worthwhile to note some reasons for the failure of extension activities in the universities. A person without deep conviction and knowledge of the extension activities could have been kept in charge of the programme. Sometimes incompetent persons have to be promoted due to political pressure and being unable to perform well in their own area of specialisation they are assigned extension work ; whereas for extension programmes persons who are successful as academicians and command respect from other academicians and administrators should be preferred. The success of extension programmes depends on the organisational ability, dynamism, initiative, knowledge, creativity and perseverance of the person.

No staff person with both academic and administrative competence would be prepared to accept the challenging task of extension work unless the Extension Department is accorded the same status as that of teaching and research. Extension Department should not be looked upon as something peripheral and should be viewed as an integral part and function of the university.

Adult Education Programmes

In a democratic community adult education should be a normal part of the educational provisions offered by any university. When we say adult education in the context of university we mean all-round education for adults which would help in the development of personality, and wise and public spirited citizenry. University adult education programmes need not always stick to the 3 R's.

Adult education in our country, as in many other countries, is a voluntary movement with all the merits and demerits of voluntary effort. While lack of an organised system and continuity in the programme are the main defects, initiative, channelised energies and dedication to the cause are the merits of voluntary effort. However, considering the magnitude of the work voluntary effort alone can not be sufficient. The adult education programmes of universities should serve three main purposes. Firstly, these programmes should develop vocational skills and help in better professional adjustment. Secondly, they should respond to the personality needs of adults for communicating with other people who are interested in the same thing. Through wider knowledge adult education has to help in the development of personality or in acquiring hobbies and avocation. Lastly, adult education has to prepare adults for community action.

Besides these general purposes of adult education, our country is now committed to making National Adult Education Programme a success. This would require adequate support of the expertise. University programmes of adult education should be able to provide training to the key personnel and field functionaries and such technical help as is not available elsewhere. Action research needed in the area will also have to be carried out by the researchers in the universities.

The main objective of adult education programme in universities should be to educate and mobilise the masses and to involve them meaningfully in national

development. The programme should also strive to make all adults, particularly in the age group 21-35, functionally literate and lay greatest emphasis on the non-formal education of the youth. A massive programme of motivating and enthusing adults, training voluntary workers and institutions in the jurisdiction of the university will also have to be developed.

Continuing Education Programmes

Continuing education programmes have gained strength in Indian universities since the last decade. Summer institutes, summer schools, summer courses and refresher courses organised by various departments of the universities attract professionals to learn about new developments in their fields. Various seminars and workshops, organised by different departments of the universities provide forum to scholars and experts to exchange their views, discuss the problems in their fields, and to become aware of the new trends and developments in their chosen professions. Another important development under the continuing education programmes of the universities is the popularisation of correspondence courses. The scope of these programmes can be extended further for the benefit of the community.

The universities may organise general education courses in humanities, social sciences and sciences to enable an average citizen to keep his knowledge up-to-date, to understand public issues and the significance of the progress in the economic, social and scientific fields. Professional courses, courses in human relations, leadership and management skills, programmes for workers' education, training of personnel, programmes for the rural community, etc., are some other continuing education programmes on which universities may focus their attention.

Extension Programmes

The meaning of the term 'university extension' is to be understood in three ways :

— the extension of the university to the whole community;

— the extension of university education throughout the life span of an individual; and

— extension of what a university stands for to all the vital interests of life.

The role of university extension in a democratic community is of vital significance. But, as observed earlier, such efforts on the part of the universities in the name of extension lectures are sporadic and all the strata of the community are not able to get the benefit of such programmes. The universities need to expand different extension programmes to embrace as many categories of people as possible.

The extension programmes of the universities will fall into two broad categories :

Extension Services to Schools and Colleges : The extension programmes of the university should help the schools to improve the standard by in-service education of teachers, sharing facilities, providing of enrichment programme for students, and through discovery and cultivation of talent.

Extension Service to the Community : It should be the obligation of the teaching community to give extension lectures to interpret recent trends in their respective fields to the community, to create scientific awareness, to participate in adult and workers' education programmes, etc. Universities can also help in the preparation of developmental

projects for the community around them.

At present the extension activities are taken up now and then by individual departments and they are not able to do much because they can not devote their attention completely to this programme. In fact, the efforts of different departments even in the same university are not coordinated. In order to bring about a convergence of divergent efforts, to systematise and to organise their efforts, and to enhance the scope of the extension work of the universities, the UGC has come forward with its revised guidelines on adult, continuing education and extension programmes in universities and colleges.

As proposed by the UGC, the objectives of adult, continuing education and extension programmes are as follows :

- To enable the universities to establish the necessary linkage with the community by offering need based and relevant educational programmes;
- To provide opportunities for disseminating knowledge in all walks of life in different segments of population for their intellectual growth, and professional and technical competence;
- To cater to the felt needs of all people but specially to the needs of the less privileged and under privileged sections;
- To enrich higher education by integrating it with continuing and adult education programmes and extension work;
- To provide an opportunity to the faculty and the students to be exposed to field experiences—problems and realities; and
- To enable the faculty and students to participate in extension research and action research.

In order to facilitate comprehensiveness and integration, as mentioned in the circular of the UGC, "it is necessary to bring all aspects of continuing education, adult education and population education under a single umbrella, that is, Department/Centre of Adult and Continuing Education and Extension Work". The UGC has also stressed that "this Department should have the same status for the representation on academic bodies of the university, recognising its inter-disciplinary nature and functions". It is up to the university authorities to understand in the right perspective the importance of the proposed Department and to seek assistance for the establishment of such a Department by sending useful, meaningful and comprehensive proposals to the UGC.

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Adult Education in Kerala : Some Innovative Experiments

K. S. Pillai

With the highest literacy rate in the country, the State of Kerala is now gearing up to secure cent per cent literacy for all by 1990. A discussion of the innovative experiments undertaken in the State while pointing to the efforts made by the State to reach the enviable status that it enjoys today also assesses the feasibility of the ambitious target set by it.

KERALA, with an area of about 31,000 sq. kms. and a population of 25.4 million is one of the smallest States in India. Its density of population is 654 per sq. km. While its area is just 1.03 per cent of the country's total area its population amounts to 3.71 per cent of that of whole of India. As for literacy, Kerala stands first among the Indian States with a literacy rate of 70.42 per cent as against the national average of 36.17 per cent according to the 1981 census figures. Kerala is supposed to be far advanced than many other States with regard to education in general. It has its cultural heritage in Kathakali dance, music, art and painting. Hindus, Christians and Muslims live in harmony in the State. Kerala has the unique distinction of having voted communist party to power in 1960 and then dethroning it. Multi-party coalition governments have been successful in Kerala and at present (1983) there is a 10-Party-coalition as there are many State-level parties.

The Educational Scene

The age of admission to formal schooling is 5+. Before that children undergo nursery or pre-school education for 2 years. There is a 4-year lower primary and 3-year upper primary system. This is followed by a 3-year secondary school up to which education is free and compulsory. Still many don't join and there are many others who drop out of schools. There is a 2-year Pre-Degree, 3-year Degree and 2-year Master's degree course. Provision for Doctoral and Post-Doctoral Studies is also there. Professional courses include Engineering, Medicine, Law, Agriculture, Education, Ayurveda, Music and Fine Arts. Polytechnics and Technical Schools are also in vogue. There are separate Directorates for Public Instruction, Technical Education and Medical Education. Separate ministries are there for Education, Cultural Affairs, Sports, Community Development, Social Welfare, etc.

There are at present three Affiliating Universities, one Federal University and one Agricultural University in the State. There is a demand for a Sanskrit University as well. Education is planned at the State level with the concurrence of the Government of India. Students have been given representation in the senate and syndicate of the universities in Kerala. This experiment has been found fruitful not only in giving training to students in democracy, but also in helping them solve their problesm

through discussions and dialogue. N.C.C., NSS, etc., are some of the social service and national activities that the students can indulge in.

Library Movement in Kerala

Kerala has the unique distinction of having a well-knit system of rural libraries. Way back in 1945, even before independence, when there were only 47 rural libraries in the erstwhile small state of Travancore, a Library Association was formed with a view to strengthening the movement and making the people reading minded. By 1970, the number of libraries rose to 3,500. When the organisation celebrated its jubilee in 1970, it conducted reading and literacy surveys. The survey revealed that the reading habit among the educated is declining and that there are illiteracy pockets even in the capital city.

The Association (Kerala Grandhasala Sangham as it was called) decided to launch pilot projects in functional literacy. During the period 1971-76 this organisation launched adult education centres through the libraries with their own building, accommodation for the class, and other facilities. These experimental centres won the Association in 1976, honourable mention for the Krupskaya Award. There was an expert committee for the implementation of the functional literacy projects which after evaluating the impact of the programme resolved to strengthen the movement.

Thus the Association started publishing primers, guidebooks, workbooks charts, as well as a weekly for neo-literates called *Sakshara Keralam* (Literate Kerala). This was received well by the neo-literate and semi-literate masses.

The Library Association was mainly interested in providing opportunities to the public to assemble at a convenient common place, where they could read newspapers and periodicals. Books were also issued to members of the library at nominal monthly subscription. Arts, sports, children's, women's, and other sections were opened in many libraries. Now, more than half the libraries have building, furniture, books, radio, etc. of their own and are considered village centres. Functional literacy was only one of the activities of the Association and hence could not be concentrated upon. So the expert committee which was helping the Association established a Kerala State Literacy Council to concentrate on the eradication of illiteracy from Kerala. This had the support of the then State government with the chief minister accepting the chairmanship of the council. Somehow the council couldn't do much.

KANFED Comes into Existence

In 1977 when the day-to-day activities of the Library Association were taken over by the State Government due to difference of opinion among the elected members of the executive, the attention of the Association to literacy deteriorated to the extent that most of the libraries started working according to the Government pattern as book distribution agencies or reading centres. Then the members of the expert committee which was supporting the organisation and the founders of the Council resolved to register another organisation dedicated to non-formal education work in the State. With the experience of the five-year-plans and development schemes not delivering the desired outcomes, we decided to integrate non-formal education work with developmental activities and accepted the name "Kerala Association for Non-formal Education and Devlopment

(KANFED)". This was registered on 30th June, 1977.

The major objectives of KANFED include :

— organising adult education centres in illiteracy pockets for making people literate

— organising continuing education centres for providing non-formal, life-long education

— training of functionaries in adult, non-formal education at various levels

— producing materials for the instructors and learners

— carrying out evaluation, follow-up and research activities relating to the field

— providing a common forum for all those interested in adult education.

It has a three-member presidium, four-member secretariat and a 25-member executive besides a 100-member Council. Membership is opento institutions or individuals presently or formerly engaged in adult education work The State and Central Governments have recognized the Association and are giving token financial support for administrative purposes and SRC respectively.

In June 1976 when the author got an opportunity to visit German Adult Education Assocition—DVV (Deutscher Volkshochschul-Verband and have discussions on collaboration, the DVV expressed its willingness and desire to cooperate in adult education, work in Kerala especially in the field of training of personnel and production of teaching and learning materials. So immediately after the registration of KANFED, the issue was taken up and KANFED and DVV came to an understanding on the ways and means of collaboration which started in 1977 itself and is still continuing. It is hoped that it would continue for at least a few more years, if not indefinitely.

Some Salient Activities of KANFED

During the period 1977-1983, KANFED has done creditable work which has even attracted the attention of international experts, thinkers and practitioners.

In the field of preparation and production of teaching and learning materials, KANFED has done a lot. Since January 1978, it has been regularly publishing three periodicals :

— *KANFED News*—a weekly for neo-literates published on the 3rd, 10th, 17th and 24th of every month. This helps the neo-literates not to relapse into illiteracy. Printed in bold letters and using words both familiar and new ones, the weekly has become the pride of neo-literates. 20,000 copies are posted to neo-literates every week.

— *Nonformal Education*—a fortnightly for functionaries in functional literacy and non-formal education. This is published on the 1st and 15th of every month. In addition to clarifying issues confronting the functionaries it provides useful information from all over the world. 5,000 copies of this fortnightly are being regularly used.

— *Nattuvelicham*(Street light)—a monthly wall newspaper depicting current issues with a view to formulating public opinion against anti-social activities such as, corruption, destruction of public property, dowry and drinking habits. Copies of this newspaper are exhibited in public places, transport buses, etc., and are welcomed by all.

Another category of publications includes books for neo-literates. These are prepared in workshops. For this, first announcements are made about the proposed titles and scripts are invited. Then, after a preliminary scrutiny, authors are invited to workshops of 5 to 7 days' duration. The participants are grouped subject-wise or approachwise. Each group is provided with at least one resource person. Each author presents his script and others react to it. When all the presentations and discussions are over, time is given for rewriting. A second reading session is organized before the close of the workshop. The scripts thus prepared at the workshops are again subjected to scrutiny by experts in content areas and language. Illustrations are also prepared before the publication of the materials.

KANFED has published roughly 200 books of this type. These include books on agriculture, health, hygiene, industries, democracy, cooperation, banking, etc., in addition to biographies, sketches of countries and places, short informative stories, poems, etc. These are printed in bold type and keeping in mind the linguistic aspects and interests of the neo-literates. A set of these books (5 to 10) are presented to each person on his/her being declared a neo-literate. Some of these books have gone into second and third editions within a short span of six years.

Another category is of primers, guidebooks, workbooks, etc., for use in adult education centres. Under this, primers for different sections of the society and dealing with different aspects have been published. There are separate primers for agriculture, science, fishermen, harijans, slum dwellers, etc., as also for women, working class, etc.

Technical books on adult psychology, methods of teaching adults, communication techniques, community survey, etc., have also been published for the functionaries. Their number has gone beyond 25.

In addition to these, pamphlets on agriculture, health and hygiene, etc., have been produced and supplied to the needy people.

Training of Functionaries

This is another area where KANFED is concentrating. It has been organising three-day, five-day and seven-day training programmes for its workers, followed by monthly seminars. In these key personnel are given special training. So far, nearly 5,000 persons have, been equipped to organise and run adult education centres.

A correspondence course of 10 months' duration was organised for those workers who couldn't attend the training programmes. Diplomas and certificates were issued to successful candidates. Preparation of the second batch is now in progress.

Evaluative studies have been organised projectwise and areawise as also functionary and beneficiarywise. Reports are under print.

A film on KANFED's role in non-formal education in the State has also been produced. This being in black and white and of 15 minutes' duration, attempts are in progress to make another film in colour of a longer duration on KANFED activities.

A 'book on the wheels' scheme has been introduced to acquaint people with the books and also to sell them to the public on a no-profit-no-loss basis. The scheme is working well in the capital city of Trivandrum. Hence, attempts are being made to introduce the system in all the districts.

KANFED has started giving awards to social workers and centres being run effectively as also to learners who show considerable progress. This has increased the involvement of instructors and learners in their task.

In order to create awareness among the public, seminars, meetings, jathas, exhibitions, etc., are being organised in various parts of the State. Model and continuing education centres are also being run by KANFED through its dedicated workers.

People are coming forward to donate land and money so that KANFED centres could be established permanently as community centres catering to the needs of learners. Literacy is not the mere aim of KANFED. It aims at all-round development of the individual enabling him/her to lead a better life.

In recognition of the effective work done by KANFED, the Government of India has entrusted the State Resource Centre to it. The SRC has to train key functionaries, prepare prototype materials, monitor and evaluate the programme, carry out researches and arrange for follow-up-activities. As such, KANFED has the responsibility of helping and supporting all the governmental, semi-governmental and voluntary agencies in the State in the aforesaid activities. A supervisory committee has been appointed to direct the working of the SRCs.

Thus, KANFED has been using the DVV support earnestly and with utmost care. Project consultations and evaluations have shown that it is one of the best collaboration programmes of DVV.

The University Sector

In 1976 the author was selected by the Government of India for specialisation in non-formal education and sent to U.K. for higher studies. Immediately after his return, provision was made in the university department of education for specialisation at M.Ed. level in adult and non-formal education. Subsequently, doctoral programmes were also introduced. The first Ph.D. in non-formal education from the University of Kerala was awarded in 1981 and the subsequent ones in 1982 and 1983. At present five scholars are working in the area under the guidance of the author.

At the initiative of the University Grants Commission, in 1979 a workshop was organised for college principals and professors to work out a scheme for the involvement of students and teachers of higher education institutions in adult education. Consequently, in 1979, teachers and supervisors from selected colleges were trained for one and two weeks respectively. The University of Kerala decided to collaborate fully in the National Adult Education Programme with the result that a "Centre for Adult Education and Extension" (CAEE) was established in February 1980 and the author was deputed as its Head.

Ever since the inauguration of the CAEE by the President of India, it has been working earnestly. With the help of college students nearly 9,000 persons have been made literate in three years and 3,000 more are studying during 1983-84. Training programmes for teachers, supervisors and student instructors have been launched in many colleges.

The CAEE has produced a primer for use in adult education centres through a series of workshops and after field-testing. A handbook for the instructors on how to use effectively the primer has also been prepared. A workbook for

learners is being prepared. Guidelines for the preparation and evaluation of books for neo-literates have been evolved through a series of workshops, and books published by agencies like KANFED, Kerala Library Association, etc., have been evaluated. The Development Department of the State approached the CAEE for evaluating a set of science cream books for bulk purchase.

Workshops have also been organised for preparing teaching and learning materials, aids, etc., and for formulating folk art forms for use in the centres as motivational and awareness creating devices. An extension wing of the CAEE has been formed as Literacy Forum to study problems in the field of adult and non-formal education in a non partisan way with the support and co-operation of all agencies.

The Government of India in its new 20-point economic policy has resolved to fight illiteracy in the age group 15-35. With the firm determination for this, the students are being actively brought in. As such the University of Kerala has decided to involve all the colleges immediately in the programme thus organising at least 600 centres before the end of March 1984. In addition, an Adult Literacy Corps (ALC) is being organised under the "each one teach one scheme" for involving students of professional colleges and women's colleges also in the scheme.

Short-term courses on adult, non-formal, and continuing education have been organised for prospective teachers, teacher educators and student leaders with a view to involving them also in the programme. In collaboration with other agencies, the CAEE has been organising seminars and workshops on Educational Journalism, Continuing Education, etc.

A research scheme on the identification of motivational and facilitating factors as well as barriers in adult education with special reference to women and scheduled castes and tribes has been launched in the CAEE with the author of this article as the principal investigator.

A scheme for preparing a university level text book on non-formal education is also nearing completion. Steps have been taken to institute a Post Graduate Diploma course in Adult and Continuing Education in the CAEE by 1984-85. Extension lecture series is another feature of the CAEE.

There is complete understanding and cooperation between KANFED and SRC on the one hand, and the CAEE on the other which in turn unites almost all the agencies and functionaries in the State. Being the most literate state in India and having a good number of educated people and with often favourable conditions, Kerala has every chance of becoming the first State in India to secure cent percent literacy at least in the age group 15-35 by 1990. The target is 100 percent literacy for all by 1990. It may sound overambitious, but Kerala, through its concerted efforts can achieve it. Kerala is thus committed to set an example for the rest of India, so that the warning that India will be the only country with illiterates at the dawn of the 21st century, proves false. While the issue whether literacy is a prerequisite for development or not is debatable, the fact that for a proper understanding, better quality of life and prosperity, education (at least literacy) is a must as a causal factor if not the sole contributory factor cannot be denied. ●●●

People's Participation in Rural Development: The Rationale and Significance

Jaya Gajanayake

The detractors of people's participation in development argue that the rural masses being illiterate are unable to decide what is good for them and that people's participation creates unnecessary delays in development. Putting forward arguments to refute this misconception the author says that human and material resources can be put to more constructive use through popular participation. The necessery pre-condition for this, however, she feels, is education which would enable people to develop skills and capabilities to increase their control over decisions, resources and structures affecting their own and others' lives.

SINCE the last decade people's participation in rural development is emerging as one of the central themes of rural development. For successful rural development efforts, international development agencies, development scientists as well as practitioners in the field consider that participation is not merely desirable but necessary. Politicians of the Third World countries are coming to realize more and more that if people are to become the subject of both development goals and strategies, then the people's participation in the development process be considered as central to development.

What resources does a nation have in the first place to bring about development ? The answer is obvious, the energy of its people. Self reliance or reliance on the energy and resources of the people is the most crucial factor in development. The notion of self-reliance acknowledges the contributions which the impoverished masses have to offer towards the solution of their own problems and the need for people's participation in the decision making process. The vision behind the concept of participatory development attacks the mistaken assumption that underlies many top-down programmes, namely that villagers, being illiterate are unintelligent and thus unable to decide what is good for them.

Popular participation is regarded as a crucial factor in development for many reasons. Some of the reasons put forward by development theorists can be summarized as follows :

— The growing awareness among many developing nations that the resources needed to develop diverse and populous areas are so massive that a major proportion of them must be mobilized from within these areas, Governments are coming to realize that their greatest resource in development process are the people themselves. The tapping of this resource through its mobilization, organization, education and training, and concentrated application on local problems and needs is a great chal-

lenge that might only be met through predetermined schemes to foster mass participation on a grand rather that on a gradual scale.

— The growing realization by various government delivery systems (agents of development) e.g., agricultural extension, that the ready consumption of delivered services is dependent upon demand. In short, the rate of consumption of a delivered product or service is directly related to the receiver's perception of its suitability for his needs. This, then, would suggest a strong relationship between the popular use of government services and popular participation in the prior determination of what those services should consist of.

— Centralized patterns of development decision-making have generally been unable to accommodate local variations, or to obtain needed local resources. Highly centralized strategies result in minor mobilization of economic resources, little improvement in planning and management skills of local people, and little incorporation of indigenous experience and knowledge into development efforts. Popular participation can be conceived of as a means of coping with the problems of scale, resource scarcity, and the adaptation of development efforts to local conditions.

— Popular participation has come to be accepted as an important socio-psychological ingredient in individual and community development. The relationship between participation and ensuing positive self-concept, a sense of commitment and responsibility to others readily serves as a motivational basis for personal and community change. The importance of popular participation in catalyzing the foundation of development, e.g., a sense of identity and belonging must not be under-estimated.[1]

A recent report of the Club of Rome discussing the importance of participation declares :

> "On the one hand it is no longer feasible to hand down decisions or ready-made solutions from the above. On the other hand, there is a need for social interaction inherent in participation, both to reconcile differing anticipations as well as to develop the harmony or consensus essential to implementing a chosen course of action. There is a near-universal demand for increased participation at all levels. More people are aware of and are using, their capacity to obstruct rather than to support decisions, reached without their concurrence, regardless of the merits of such decisions."[2]

A 16-country study on local organizations for local development conducted in 1974 by the Cornell University reveals that a system of participatory local organizations can play a very important role in rural development effort at the local level. The study correctly points out that

> " local participation can bring useful, locally based information and local interests into the decision making process, and it can reveal and tap previously unrecognized managerial and leadership talents."[3]

The vital role of popular participation was also endorsed by a recent USAID study of 36 African and Latin American countries. It showed a 'clear connection between the success of projects and participation on the part of

small farmers in decision-making and in resource commitment to the project.[4] A joint UNICEF/WHO study in 1975 of alternative approaches to meeting basic health needs cited in a UNDP study (while discussing the significance of popular participation) "stresses the importance of the 'untapped resources' within communities in the form of facilities, manpower, logistic support and possibly funds."[5]

One of the more successful attempts to discuss rural development participation in a more comprehensive manner has been made by the Cornell University Rural Development Committee. Research into the controversial nature of this concept of participatory rural development which was undertaken by Cornell University Rural Development Committee funded and supported by USAID is a very careful documentation[6] done as a result of thorough scholarly work. While analyzing participation, the Rural Development Committee was of the opinion that it is more appropriate to think of participation in terms of 'what'? 'who'? and 'how'?' dimension. The report further elaborates that the way participation takes place, who participates and in what activities depend on the context of each individual country and situation. The complexities of the society and the environment in which participation takes place will determine the nature and the extent of participation. Therefore, in considering a participatory rural development process special attention needs to be given to

— the enviroment in which a rural development project or activity is to operate ;

— the nature of the project or activity itself.

According to a UNDP study, the degree of participation and involvement of the people will be determined by the style of development a country selects.[7] Mr S.S. Mushi, too, endorsing the idea points out that the degree of participation of the people will depend on the development model followed by the government of a particular country. He argues that there are two models of development followed in Third World countries : the 'technico-rational' model, and the 'politico-transformation' model. The main implicit assumptions of the 'technico-rational' model are :

— Government (central or local) will be responsible for most development projects and programmes with the people being called upon to make only minimal contributions

— There are enough experts to manage the development projects and programmes, and follow the complex procedures as they rush from one village to another.

— Information is readily available about the development situation in the village, and therefore 'feedback' is not a major constraint.

He elaborates that experts who plan and implement projects in such societies assume that peasant life is traditional and superstitious and they are not capable of contributing much to the success of a project. Experts also believe that participation of people creates unnecessary delays in development. It is clear that the 'technico-rational' model results in de-participation rather than participation.

The 'politico-transformation' model, on the other hand, 'while striving to achieve higher levels of production, has transformation of the economy and society as its central objective, and planning is done with this objective in mind. It places much emphasis on the

role of the broad masses as that of the experts in bringing about development, but it must be development with transformation, not simple statistical increase in production within the existing structure.[8] This model obviously provides for more popular participation. Most Third World countries follow the former model in preference to the latter.

It is believed that through popular participation human and material resources in the rural areas of the Third World countries can be put to more constructive use. To elicit popular participation a change of attitudes of the people and more importantly the empowerment of the people, should take place.

Education has a very crucial role to play in this empowerment process. Many development workers have overwhelmingly accepted the premise that though education cannot tackle the varied problems of rural areas by itself, it can act as one of the major factors in stimulating and sustaining the process of development by preparing the rural masses for participation. This problem of integrating education into the process of rural development is probably the most difficult in the development effort.[9] Many believe that there is no single formula for achieving rural development in all situations, nor there is a standard formula for the kinds of education needed to promote that development. Nevertheless, in all instances, education, broadly conceived, has an unprecedented opportunity to contribute to the generation of new skills and attitudes essential for preparing people for advancing rural development. Whatever the label a society uses in a particular context, whether it is adult education, non-formal education, people's education, social education, out-of-school education, continuing education, total education, life-long education, community education—its role should be to enable the people to develop skills and capabilities which increase their control over decisions, resources and structures affecting their own and others' lives.

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Utilisation of Feedback from Evaluation Studies of Adult Education Programme

R. S. Mathur

External evaluation of Adult Education Programme is important, among other things, to build up the Programme's credibility. But, evaluation per se is meaningless unless the results available from such studies are used to strengthen the programme. Listing the steps required to ensure proper utilisation of evaluation results, the author reviews the situation in the different States of the country and the role being played by the Directorate of Adult Education in this regard.

UNDER the Adult Education Programme, besides internal evaluation, external evaluation constitutes a significant supportive element. The decision to have external evaluation component built into the operational scheme was necessitated because of the following considerations :

— External evaluation should complement internal evaluation and the importance of both should be realised ;

— Institutions of higher education/social science research need to be involved in the adult education programme and the responsibility for external evaluation should be given only to those institutions which identify themselves with the programme. Selected institutions ought to be associated with programme review, training, planning, etc. In that sense they cease to be external ;

— A decision to lay emphasis on systematic evaluation, rather than on traditional, hierarchical supervision. This kind of evaluation could be entrusted only to an external agency ; and

— The need to build up adult education programme's credibility. In this, the reports of institution whose acceptability or credibility is unquestioned could contribute a great deal.

Accordingly, in consultation with the State Governments concerned, eight institutions have been identified for organising the evaluation effort in six States* (See page 18).

These agencies have been in receipt of financial grants from the Ministry of Education and Culture, Government of India, for establishing Evaluation Cells and the expenses incurred on the conduct of evaluation studies are reimbursed to them in full by the Ministry.

Expectations from Evaluation Agencies

These organisations/institutions were expected to undertake the following :

— a quick appraisal (also sometimes called data audit) of the field programmes of the various agencies ;

— formative evaluation of activities, such as, training, instructional materials and media support ;

— in-depth studies (or case studies) of selected programmes or programme aspects to aid diagnosis . and

— impact and assimilation studies.

Besides, it was expected that in consultation with the State Governments and the Central Directorate of Adult Education, these agencies would identify other areas for studies/evaluation.

An Overview of Agencies' Performance

Against the expected functions that these institutions had to perform in the field of evaluation, the achievements appear quite impressive with reference to appraisal studies. The institutions have brought out 40 reports. These studies provide valuable information and it can be said that the first cycle of exposure of these agencies to the field

*State	Institution
Bihar	1. A.N. Sinha Institute of Social Studies, Patna
	2. Xavier Labour Relations Institute, Jamshedpur
Gujarat	3. Sardar Patel Institute of Economic & Social Research, (SPIESR) Ahmedabad
	4. Centre of Advanced Study in Education, Baroda
Maharashtra	5. Tata Institute of Social Science, Bombay
Orissa	6. Xavier Labour Relations Institute, Jamshedpur
Rajasthan	7. Indian Institute of Management, (IIM) Ahmedabad
Tamil Nadu	8. Madras Institute of Development Studies, Madras

realities has been advantageous, both for themselves and the programme. Most of these institutions had organised such studies for the first time and till the time the first few studies were available, there was no previous experience to help them in the conduct of studies.

Considering the constraints of time and keeping in view the fact that it had been their first experience, the contribution appears very positive and helpful. They have brought to the fore the major strengths and weaknesses of the programme, some of which have implications for policy makers, planners, administrators and are of greatest use to those engaged in organising the programme at the grass-root level—the project functionaries

A Review of Methodological Issues

A comprehensive review of the work done by these institutions was first attempted at the end of 1981. Apart from taking stock of what was done till then, the review took into account the methodological issues involved in evaluation/appraisal work. The purpose of the review was to obtain further evidence on the working of the programme by using a more refined methodology so that the contribution of adult education in development and in social change could be known in more precise terms. It was noted that the studies available till then had enabled us to know the extent to which the priority groups got covered through the programme—what was thei r socio-economic background, what were their achievements in learning ; what were the learners' expectations at the time of joining the adult education centres, and the extent to which these could be fulfilled ; what was the average drop-out rate and the major factors associated with the droping out pheno-

menon. In addition, the studies tried to do "data audit" of the centres (functioning/closed/average attendance, etc.). In short, the studies helped in identifying major strengths and significant weaknesses and provided information relating to the status of the programme, based on *fact-finding-surveys*.

Methodological procedures adopted by some of these studies revealed certain commonalities and some inadequacies as well. It was realised that (i) the scope of studies had to be widened to cover every type of implementing agency, (ii) in addition to quantitative aspects which got adequate attention, qualitative dimensions had also to figure prominently, (iii) sampling procedures could be improved to take special notice of the size of the universe and its character, (iv) procedures for learner evaluation needed more systematisation in application, analysis, etc. Further, in the planning of evaluation effort, consultation with the State Government, the agencies concerned, the SRC, the Directorate of Adult Education was considered essential to ensure better results from evaluation effort.

Apart from suggesting the above modifications in quick appraisal studies (which formed the major thrust of evaluation agencies), it was noted that these organisations/institutions had to broaden their activities so as to fulfil the other functions expected of them. Each institution getting funds from the Ministry of Education has a speciality of its own which ought to get reflected in specific studies of operational problems and that the agencies had to take up for more details rather than those of survey research type.

Follow-up Action on the Studies

Soon after the first appraisal report was available, it was realized that unless the results available from such studies were used to strengthen the programme, the evaluation *per se* would not be very meaningful. It was also noted that if evaluation could not assist in enlightened decision making process, one might argue that "evaluation is one of the most widely discussed, but little used processes". To avoid such a situation, therefore, the following steps were considered essential to ensure proper utilization of evaluation results :

- preparation of summaries of the evaluation reports and listing of the main findings for discussion with programme managers, tecnnical resource agencies, evaluators, the evaluated bodies, etc., to get their reactions on the study/studies ;
- convening the meetings of all the concerned parties to (a) decide on the follow-up action needed on the findings and (b) to consider areas for further studies ;
- pursuing with the parties concerned on a regular basis if the action agreed upon was really being taken to consolidate the gains and eliminate the weaknesses observed by the evaluators ;
- developing a process of consultation between the State Government, Implementing agencies, State Resource Centre and the evaluation agency so that evaluation process itself got the needed support and encouragement ;
- dissemination of work done by evaluation agencies ; and
- sharing of the findings and follow-up action agreed to, with Project personnel and field functionaries with the help of translated briefs.

The process initiated on the above lines by the Directorate of Adult Education in 1979 has today become a regular feature of the evaluation efforts and the steps enumerated above are followed with complete understanding. The value of such exercises is so well-recognized that now the State Governments have also started taking a lead in the matter. It will be seen from the account that follows that the steps mentioned above are being followed to ensure fastest utilization of results :

— So far some 40 evaluation reports have been submitted by these eight institutions and summaries of all the studies received in the Directorate have been prepared, which inter-alia highlight the action points.

— The findings of all the studies, excepting those received recently, have been discussed for follow-up action. The studies on which follow-up action has yet to be decided, will be taken up for discussion at the earliest opportunity, in consultation with the State Government and the evaluation agency concerned. The last meeting to discuss the Third Evaluation Report of the AEP in Gujarat was held on August 12, 1983 at Ahmedabad. Like other meetings, this meeting, attended by State Government officials, representatives of Project agencies, State Resource Centre, SPIESR, Central Directorate of Adult Education of the Ministry of Education, decided on a plan of action to remedy the shortcomings identified in programme operation and strengthen the strong features.

— During May 1979 and April 1983, at the request of the Directorate of Adult Education (DAE), Ministry of Education and Culture, Government of India, 10 such rounds of meetings were organised at Ahmedabad, Bombay, Jaipur, Madras and Patna where important decisions were taken to ensure that the programme implementation process got strengthened and deficiencies noted were overcome. In these meetings, an attempt was also made to identify the level at which such action would be needed. The Directorate of Adult Education thereafter maintained close touch with the State Governments to ensure that the agreed action was taken by all concerned.

Feedback from Evaluation Studies and its Utilization

Regarding the follow-up action taken on the decisions of the meetings held, it has to be stated that the Central Directorate of Adult Education has been maintaining continuous and regular contact with the State Governments concerned. It has a system of getting from them reports regarding the steps taken by them on the decisions and has been giving to them necessary guidance, whenever required. Similarly, regarding the oft-mentioned suggestion that honorarium of instructors needed revision, the Ministry was requested by DAE to consider the question along with other aspects, such as, lack of amount for TA DA for supervisory visits, rise in the cost of kerosene oil and pleaded for consequent changes in the financial pattern.

According to the reports available, the States in turn have adopted a policy of briefing the agencies and staff concerned through communications in the form of circulars, letters or meetings, to ensure that the loopholes observed in the implementation of the programme are plugged and the implementation process gets strengthened. In Maharashtra, for example, the issues discussed in the follow-up meeting were again

taken up at the State level meeting. All concerned with action, were advised by the Director of Education (AE) to take every recommendation of the evaluation agency in all its seriousness. The representatives of TISS (the evaluation agency) were also invited in this meeting. Detailed directions after the meeting were issued by the Director of Education (AE) to all the implementing agencies, the SRC and State Institute of Adult Education, Maharashtra for cooperation and compliance. The compliance of these directions is reviewed by the State Directorate authorities on a quarterly basis and further guidance is given.

In Tamil Nadu, another practice has been in use. During the training programmes for Project Staff, important findings of appraisal studies are discussed and in consultation with them appropriate action is initiated. Similarly, for all technical matters, the State Resource Centre for Non-formal Education is approached and with its cooperation, the deficiencies in respect of training, curriculum and materials are tried to be removed. The management problems are discussed at State-level meetings of DAEOs, POs and Supervisors and suitable directions are given to improve supervision and ensure better linkages with development agencies.

Information available from the States of Bihar, Gujarat and Rajasthan also shows that necessary directions were issued for intensifying supervisory visits, ensuring adequate and timely supplies of teaching/learning materials, ensuring better maintenance of records at the centres, etc. There is now a better understanding and closer contact between the evaluation agencies, the State Government, SRC, etc. The Central DAE's help was for example made use of by IIM, Ahmedabad and Rajasthan Adult Education Department before planning the Third Appraisal Studies.

Some Continuing Constraints

However, the States and the project agencies realize that the following problems continue to persist despite the efforts made to improve the situation :

— lack of adequate understanding on the part of developmental agencies about the significance of adult education in promoting their own schemes and consequent apathy to lend support and cooperation to adult education programme, especially at the AEC level. The marginal cooperation available is through their involvement in training programmes by way of some lectures/talks, etc. This is definitely not enough. Inter departmental collaboration which is so crucial for the success of the programme is not available in the desired measure

— in spite of persistent efforts, the training of field functionaries still needs improvement in content, methodology, duration and approach

— efforts for creating an environment favourable to the programme are beset with deep financial constraints, besides the apathy of the media to take up promotional work. The situation has slightly improved with the inclusion of the AEP in 20-point programme, but greater support is desired

— problem of lack of adequate motivation among the learners persists. It is felt that in the absence of suitable linkages with developmental programmes, the components of awareness building and functional upgradation will remain weak. The programme, therefore, appears largely a 'literacy effort'

— intensification of supervision is being aimed, but paucity of financial provisions acts as a constraint

— with the present honorarium, suitable persons to work as instructors are not easily found.

Thus, the follow-up action at different levels has been initiated according to the directions given in the meetings held from time to time. It is, however, necessary to review the utilization of feedback periodically and apprise the evaluation agencies of such action.

Evaluation Arrangements in Other States

Apart from the States of Bihar, Gujarat, Maharashtra, Orissa, Rajasthan and Tamil Nadu which are already covered through evaluation by the external agencies, there are a few other States like Uttar Pradesh and West Bengal where the State Planning Institute and West Bengal State Resource Centre for Non-formal Education respectively have made studies on the functioning of the programme. It was also suggested some time back that the programme in Andhra Pradesh may be studied by the State Resource Centre (AP). In J & K, the State Planning Department, the State Resource Centre and the Government of India (Ministry of Education) studied the working of a few projects. The State Resource Centre in Delhi has been requested by the Delhi Administration to take up a study of the suitability of materials used in Adult Education Centres in Delhi. The Central Directorate of Adult Education is having a proposal for total programme evaluation of the programme implemented in Delhi. The situation in other States warrants that apart from monitoring, specific arrangements for evaluation be made. In finalising these details, State Governments, concurrence will be most essential. It would be appropriate for the Ministry/Directorate to get in touch with State Governments concerned and decide on an institution which can undertake specific studies.

The involvement of the Programme Evaluation Organisation of the Planning Commission or the Bureau of Planning/ Economics & Statistics or certain Agricultural Universities/Departments of Adult & Continuing Education could also be considered, in consultation with the State concerned. Even some of the SRCs can be encouraged to take up specific studies, where desired, in a fixed period of time.

One major consideration in deciding on the institution for evaluation should be that costs in evaluation are not prohibitive. ●●●

Environment Education: Need for Attitudinal Change

K. L. Zakir

The pollution of air, water and soil, says the author, is not so harmful for the existence of man as the pollution of his mind. The most pointed example of threat that mental pollution can pose is the dreadful proportions that the arms race has assumed today. The article appeals to writers, artists, educators, youths and politicians to help in developing a positive and more constructive attitude—a pre-requisite for preserving and creating a healthy environment.

BRUNO Bettelheim, a child psychoanalyst, when writing about the innerself observes :

"After Cinderella goes to the ball in her beautiful clothes and the prince falls in love with her, the story could end there. But it does not. She runs away. Three times as a matter of fact. The prince has to come and see her in her dejected state, in her dirty rags. Because, the story tells us it would not be a happy life, it would not be right, if the prince would select her only for her good looks and for her beautiful clothes and jewellery. Cinderella tells us by implication that you have to be chosen for the person you are, not outward appearance."

This is precisely the right perspective of mental environment. The culture of the mind. Structuring of the mental attitudes. Developing the entire personality. Creating a mental horizon. Arranging and rearranging the mental capabilities. Steering the thinking process in the right direction.

The pollution of air, water and soil is not so harmful for the existence of man as the pollution of his mind. Cutting of trees, and depriving them of their beautiful branches, perhaps is less dangerous than axing the human sentiments and feelings. A civilisation lives not on air, water and trees but on its culture and values. You deprive a nation of its cultural heritage and you kill it. No atom bomb would be required to destroy it.

Man himself is responsible for his own annihilation. Man is perhaps the only species who works for his own destruction. What for are these sophistitated war weapons, atom bombs and nuclear missiles ? The bombs dropped on Hiroshima and Nagasaki almost four decades ago, are still alive in human memory with all the horrible after-effects. But the mental process, the meticulous skill and designs which went into all the preparations made to destroy the two cities are more condemnable than the bombs. A polluted mind is more dangerous than the polluted atmosphere. Some time ago an interesting observation was made in the Editorial Column of the *Tribune* under the sub heading 'air pollution'. While talking about the responsibility of the Indian industrialists towards the community, and the earlier reference to Mr.

N.D. Tewari's instructions to the State Governments to insist upon compliance with rules for the prevention and control of air pollution before issuing industrial licences, the editorial commented :

"It is obvious that Indian industries have not learnt from the experience of the advanced countries. Successful control of air pollution needs efforts on several fronts. Do our industrialists have the will to install expensive pollution control systems ? The older units with less efficient processes and outdated equipment are not too keen to meet their statutory obligation. Their aim usually is to earn maximum profits without reducing risks to the health and well-being of the community. A recent study has shown that in Chembur, a suburb of Bombay, 41.5 per cent people suffer from difficulty in breathing, 26 per cent from cough and 22.4 per cent from constant sneezing—all because of air pollution by industries in the neighbourhood. In global terms the great unplanned experiment in climatic change that began with the Industrial Revolution has resulted in what is called the green house effect : atmospheric carbon-di-oxide lets the sun's heat get through to the earth but blocks its escape back into space. Scientists say that the consequences of the greenhouse effect will be fully felt 100 years from now."

Intellectuals, Writers and Artists

The scientists feel concerned about the consequences which would be felt after a century. But an ordinary citizen is more concerned about his own fate, the fate of his children and family, right at the present moment. How many amongst us are going to live for another full century to see and realize, and feel the agony of annihilation ? The war-children are citizens of no land. Have we not to do something to stop that mental holocaust ? Should we become silent spectators to the misery and torture being forced upon us by the venomous webs throttling the minds of those who are supposed to be the custodians of civilization ?

This is the most crucial moment when writers, poets and artists should come forward and use their creative talent to put a stop to the mental pollution prevailing all round. An atmosphere of love, tolerance, peace, co-existence must be created where the sun of human values shines brightly and does not allow the carbon-di-oxide of ill feelings and hatred to block its heat to escape back into the space.

Educators

While talking about the role of education, I am tempted to quote my esteemed teacher and mentor Khwaja Gulamul-Saiyidain—"The highest object of all educational effort is to bring fullness and richness into man's life, to explore his inner creative resources and to release them for constructive purposes, leading to individual as well as social good. This is not merely a matter of knowledge but of feelings, not of techniques but of attitudes, not of establishing a right relationship with the world of nature and the world of society, but of living at peace with oneself and with the deeper urges and aspirations of the human spirit. It implies not so much the capacity to achieve what we desire but the good sense and discrimination to know what are the right things to desire. It is more than efficiency in action; it is wisdom and decency and charity and compassion; it is the willingness to break the fetters of our petty ego and to expand it till it embraces the sufferings of the whole world; it is the capacity to feel the

sorrows of mankind passionately and poignantly. It is being sensitive to beauty—not only of form and figure but of infinite ways in which it manifests itself in the world of man and nature."

Youth

The most important and powerful section or the society which can assist in the process of mental fencing, is the youth. There are no barricades which the youth cannot break. No heights which the youth cannot reach. Youth is like a mighty river in flood. If channelised wisely, they may be a tremendous source of energy for the service of the nation. But if controlled universally like by piling up of loose sand bags on the shaky banks, everything, including the values, is in peril. The schools, colleges and universities are the laboratories where experiments can be carried under the guidance of experts with trust in human values, and where techniques for taming the forceful springs of energy can be discovered, This can be done through cultural orientation, rather a reorientation of the basic elements of the various religions, the beauties of the 845 languages spoken in the country besides the foreign languages, the fragrance of the various cultures and the undercufrent of unity in the multicoloured diversity of our great land. This deep consciousness or the greatness of our culture has to be created among the youth. But the entire process has to be quick, the structure strong and the formulations imaginative. Let us think fast, move fast and act fast.

Politicians

But there is another aspect to be considered. Is the youth free to act accordto his urges and the values he wants to nourish ? No, there is the politician with his eyes fixed on the highest pedestal of power. He must grab it. For him it is the end that matters and not the means. He has been exploiting the poor, the under-privileged, the down-trodden, the under-dog, to achieve his own ends. Now, he has another target before him—the youth; youth in educational institutions, youth without employment. This section has fallen a victim to the scheming politician. He exploits him and makes him a tool for the attainment of his goal. The youth, therefore, has to fight on two fronts. One, the disintegration of values, and the other, the power lust of the politicians. The fight is grim but the issues have to be settled. Attitudinal change is the only weapon which could be used efficiently and purposefully. That no pollution should enter the mental horizon is the need of the hour.

Social Evils

Mental pollution breeds social ills. Bride burning, child labour, rape, food adulteration are just a few examples. There has been a bitter comment by G. Ravindra Nair on the dowry system in one of the women's magazines.[1] "If women are firewood, our social customs light the fire and law fans the flames..."[1]

In a study of Sivakasi, a small municipal town in the Ramanatha Puram District of Tamil Nadu, published in *Economic and Political Weekly*", Smitu Kothari observes :

"45,000 children work in the match and fire-works industries in and around Sivakasi. It is the largest single concentration of child labour in the world. The ages of the children range from 3 1/2 years to 15 years and they work as long as 12 hours a day in degrading and hazardous working conditions"[2].

The recent judgement delivered by Justice M.P. Thakkar and Justice

(*Contd. on page 32*)

Attitude of Tribal and Non-Tribal Farmers towards Adult Literacy and Improved Agricultural Practices : A Study

V. L. Chouhan
and
G. C. Rai

BHILS are the largest tribe in Rajasthan. Their main occupation is agriculture though they also take up other jobs to supplement their earnings. They are mostly small and marginal farmers, and their main crop is maize. Very few of them make use of modern agricultural technology. After the Green Revolution, with the efforts of agricultural scientists and extension workers, they have adopted some of the agricultural innovations. As a result, their knowledge with regard to new maize technology has increased, but it is still not up to date.

With the introduction of the National Adult Education Programme (N.A.E.P.), the illiterate farmers (including tribal farmers) are joining the literacy centres in villages in large numbers. Concomitantly, their attitude towards adult literacy as well as improved agricultural practices has changed. Although, sufficient studies have not been conducted in this direction, a few studies reported in the literature are being reviewed briefly for clarifying the underlying issues and problems.

Review of Literature

In order to study the attitude of tribal and other farmers towards literacy programme, Venkataiah (1979) developed a scale to measure their attitude towards adult literacy. This scale can profitably be used with the tribal farmers to investigate into their attitude towards literacy.

Some other studies have been conducted on the relationship between literacy and adoption level of farmers. Kishor and Rai (1974) and Shankar (1979) reported positive relationship between literacy and adoption level of farmers. Rao (1979) and Muthayya (1979) have also found significant relationship between farmers' literacy level and the extent of their participation in high yielding varieties programme.

A few researches have also been conducted on the attitude of farmers towards improved agricultural practices. Singh and Singh (1970) reported that farmers have positive attitude towards high yielding variety wheat programme. Somasundaram (1978) found that the attitude of small farmers towards high yielding variety of paddy had significant correlation with the extent of its adoption. Jaiswal (1965) and Gadewar, Kavia and Prasad (1982) reported that the farmers' knowledge of agricultural technology was positively related with their adoption of agricultural practices. Jha and Singh (1973) and Venkataiah (1979) developed a scale to measure the attitude of farmers towards improved agricultural practices. In Rajasthan, there has been only partial adoption of new agricultural practices among Bhils (Tribe, 1966). The attitude of tribal

The authors recently conducted a study to find out the attitude of farmers towards literacy as also towards improved agricultural practices in the villages of Udaipur district of Rajasthan. It was revealed that non-tribal and small farmers and those who adopted new agricultural technology had a more favourable attitude towards literacy and improved agricultural practices as compared to non-tribal and marginal farmers and those who did not adopt new agricultural technology. More importantly, however, a high, significant and positive correlation was observed between the farmers' attitudes towards literacy and improved agricultural practices—a pre-condition for the prosperity of the rural life.

people towards improved agricultural practices still remains to be studied.

Objectives of the Study

On the basis of the above review of the literature, the following objectives were set up for the present study :

- To study the attitude of farmers towards adult literacy as influenced by three fractors, namely, tribe, adoption and size of land holding.
- To study the attitude of farmers towards improved agricultural practices as affected by three factors—tribe, adoption and size of land holding.
- To find out the correlation between the respondents' attitude towards adult literacy and their attitude towards improved agricultural practices.

Methods and Procedure

Design of the study

It was an ex-post-facto three-dimensional design of study including two conditions of tribe (tribals and non-tribals) ; two variations of adoption (adopters and non-adopters of new maize technology) ; and two sizes of land holding (small and marginal farmers) with 25 subjects in each of the eight groups as illustrated in Table 1.

Thus, the independent variables of the study were tribe, adoption of new maize technology and the size of land holding, and the dependent variables of the study were attitude towards adult literacy and attitude towards improved agricultural practices.

Sample

A sample of 200 male farmers was drawn by purposive random sampling

TABLE 1

Design of the Study

	Tribal Farmers (T)		*Non-tribal farmers (NT)*		*N*
	Adopter (A)	*Non-adopter (NA)*	*Adopter (A)*	*Non-adopter (NA)*	
Small farmer* (SF)	Gr. I T/A/SF (N=25)	Gr. II T/NA/SF (N=25)	Gr. III NT/A/SF (N=25)	Gr. IV NT/NA/SF (N=25)	100
Marginal Farmer* (MF)	Gr. V T/A/MF (N=25)	Gr. VI T/NA/MF (N=25)	Gr. VII NT/A/MF (N=25)	Gr. VIII NT/NA/SF (N=25)	100
N=	50	50	50	50	Total N=200

TABLE 2
Mean and S.D. Based on Attitude Towards Adult Literacy Score

Group	*I*	*II*	*III*	*IV*	*V*	*VI*	*VII*	*VIII*
Group Description	T/A/ SF	T/NA/ SF	NT/A/ SF	NT/NA/ SF	T/A/ MF	T/NA/ MF	NT/A/ MF	NT/NA/ MF
Mean	46.32	55.68	72.84	63.00	46 88	63 92	74.72	53.88
S.D.	18.92	18.48	11.72	14.39	19.50	14.12	18.13	18.39

TABLE 3
Three way Analysis of Variance of Attiude towards Adult Literacy Scores

Source of variance	*Sum of squares*	*Degree of freedom*	*Mean sum of squares*	*F Ratio*
Main Effects				
Tribe	8333.41	1	8333.41	82.23.
Adoption	57.25	1	57.25	3.26
Farm size	7.61	1	7.61	0.07
I—Order Interaction				
Tribe × Adoption	10181.61	1.	10181.61	100.47*
Adoption × Farm size	34.44	1	34.44	0.33
Tribe × Farm size	804.00	1	804.00	7.93*
II—Order Interaction				
T × A × F	1090.45	1	1090.45	10.76
Sub-total	2050.80			
Error (within set)	19458.40	192	101.34	
TOTAL :	39967.20	199		

*Significant at .01 level.

TABLE 4
Mean and S.D. Based on Scores on Attitude towards Improved Agricultural Practices

Groups	*I*	*II*	*III*	*IV*	*V*	*VI*	*VII*	*VIII*
Group Description	T/A/ SF	T/NA/ SF	NT/A/ SF	NT/NA/ SF	T/A/ MF	T/NA/ MF	NT/A/ MF	NT/NA/ MF
Mean	63.92	58.36	83.04	61.76	67.04	58 88	63.04	63.40
S.D.	18.67	17.55	12.10	13.51	13.07	13.33	17.04	13.09

TABLE 5
Three-Way Analysis of Variance Based on Attitudes towards Agricultural Practices

Source of variance	*Sum of squares*	*Degree of freedom*	*Mean sum of squares*	*F ratio*
Main effect				
Tribe	322.58	1	322.58	1.46
Adoption	3595.52	1	3595.52	16.33*
Farm size	2086.58	1	2086.58	9.47*
I—Order Interaction				
Tribe × Adoption	1.62	1	1.62	00
Adoption × Farm size	1764.18	1	1764.18	8.01*
Tribe × Farm size	42.32	1	42.32	0.19
II—Order Interaction				
T × A × F	1675.34	1	1675.34	7.60*
Sub-total	8288.12			
Errors (within set)	42270.96	192	220.16	
TOTAL :	50559.08	199		

*Significant at .01 level.

method from the villages of Udaipur district of Rajasthan, namely, Girwa, Zhadola and Kherwada in such a way as to include 25 farmers from each of the eight Groups as specified in Table 1 (design of the study).

Tests and Tools

The following tests and tools were used in the present study :

— Venkataiah's scale for studying attitude of farmers towards adult literacy consisting of 20 items, (10 positive and 10 negative) on 5 point scale, that is, Strongly Agree, Agree, Undecided, Disagree and Strongly Disagree.

— Venkataiah's scale for studying the attitude of farmers towards improved agricultural practices— consisting of 20 items (10 positive and 10 negative) on 5 point scale, that is, Strongly Agree, Agree, Undecided, Disagree and Strongly Disagree.

Procedure

Firstly, the attitude scale, namely, attitude towards improved agricultural practices was administered. Then after giving a rest of 5 minutes, the second attitude scale, namely, attitude towards adult literacy was administered. While administering the attitude scales, a subject was clearly told in the local dialect about the meaning of each item and the five response categories, that is, Strongly Agree, Agree, Undecided, Disagree and Strongly Disagree.

The scoring of each of the items of the two scales was done as per the prescribed scoring system, that is 5, 4, 3, 2 and 1 for the response categories of the positive items, and 1, 2, 3, 4 and 5 for the negative items.

Results and Discussion

The scores obtained by the farmers on attitude scale (towards adult literacy) and attitude scale (towards improved agricultural practices) were analysed.

Attitude towards Adult Literacy

The attitude scores (towards adult literacy) of the subjects of the different groups were analysed to find out the mean and standard deviation as shown in Table 2.

A three-way analysis of variance was done to find out whether there were significant differences between these mean values. The results obtained are given in Table 3.

F-ratios in Table 3 show that Tribe was the only significant main effect. This may be explained by referring to the respective mean attitude score of tribal and non-tribal farmers as given in Table 2, from which it is evident that the attitude of non-tribal farmers towards adult literacy was significantly more favourable than that of tribal farmers. This finding of the present study does not agree with the finding of Rao who on the basis of his study conducted in 1979 concluded that the adopters of high yielding variety programme showed significantly more positive attitude towards literacy programme than the non-adopters.

The first order interaction was observed to be significant from the results stated in Table 3 except between adoption and size of land holding.* The second order interaction was found to be significant. This meant that the three independent variables, namely, Tribe, Adoption and Farm size interacted significantly with each other to bring varia-

*The size of land holding of small farmers was between 1 and 2 hectares, and for marginal farmers upto 1 hectare only (as recognized by Small Farmers Development Agency).

tion on the dependent variable, namely, attitude scores of the subjects.

Attitude Towards Improved Agricultural Practices

From the attitude scores of the subjects of the eight different groups, mean and standard deviation values were found out as in Table 4.

The trends of differences between the attitude scores of adopters and non-adopters, tribals and non-tribals, and small and marginal farmers, as evinced by the mean values given in Table 4, were further analysed by three-way analysis of variance. The F-ratios so obtained are given in Table 5.

As regards main effects based on the attitude scores measuring attitude of subjects towards improved agricultural practices, it may be seen from Table 5 that Adoption and Farm size were significant factors. These results may be interpreted with reference to the mean values stated in Table 4. From Table 4 it may be observed that the attitude of adopters towards improved agricultural practices was significantly more favourable than the non-adopters ; the attitudes of small farmers was significantly more favourable than the marginal farmers. The study conducted by Sharma and Nair (1974) also showed that the adopters of high yialding varieties of wheat had more favourable attitude than the non-adopters. However, the finding of the present study differed from Singh's (1977) finding that the attitude of tribals towards fertilizers was neutral.

The first order interaction was found to be significant between Adoption and Farm size implying that these two variables' interaction was also found to be significant which showed that the three variables, namely, Tribe, Adoption and size of land holding interacted significantly among themselves in affecting the attitude of the farmers towards improved agricultural practices.

Intercorrelation between the two Attitudes

Further analysis was done to find out the coefficient of correlation values between respondents' attitude towards adult literacy and their attitude towards improved agricultural practices. The results revealed that there was signiicant, positive and high coefficient of correlation between the attitude towards adult literacy and attitude towards improved agricultural practices in each of the six categories of farmers, namely tribal farmers, non-tribal farmers, adopters, non-adopters, small farmers and marginal farmers. The findings of the present study with regard to positive correlation between the said two attitudes of farmers are in agreement with the findings of Singh (1962), Sharma (1962), Majumdar and Majumdar (1967), Somasundaram and Singh (1978) and Shanker (1979).

Conclusions and Suggestions

On the basis of the foregoing discussion, the following conclusions may be drawn from the present study :

- The attitude towards adult literacy was significantly more favourable among non-tribals than tribals ; significantly more favourable among adopters of new maize technology than non-adopters ; and significantly more favourable among small farmers than marginal farmers.
- The attitude towards improved agricultural practices was significantly more favourable among non-tribals than tribals ; significantly more favourable among adopters of new maize technology than non-adopters and significantly more favourable among small farmers than marginal farmers.

— The correlation between the attitude towards adult literacy and attitude towards improved agricultural practices was high, significant and positive in each of the six categories of farmers—tribals, non-triabls, adopters, non-adopters, small farmers and marginal farmers.

On the basis of the aforesaid conclusions, it may be suggested that the adult educators and extension workers should attempt to change the attitude of tribals, non-adopters and marginal farmers, so that it may be more favourable towards adult literacy programme as well as towards improved agricultural practices. Thus, the participation of these categories of farmers will be better in the functional literacy programme arranged for them and they will also participate more actively in the new maize technology.

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Environment Education : Need for Attitudinal Change

(Contd. from page 25)

A.P. Sen of the Supreme Court goes to prove that rape is as threatening a problem in our present-day society as it was in the less civilised societies of the past. Then there was the scandal of mixing of beef-tallow with the *vanaspati ghee*. Can't we give a serious thought to the all round pollution which is threatening the very existence of the human values? We must rise to the occasion before it is too late.

Mass media

Mass media play a very important role in developing social and political environment. The medium of films has a great potential which could be constructively utilized. Instead of producing formula films if we could make films on sensitive themes depicting the mental pollution in its varied forms it would certainly help. Film directors in foreign countries are experimenting with new and sensitive themes. Why not here? The Press forms the public opinion, and it is the public opinion that will ultimately determine the basic issues involved in creating a congenial mental environment for the peace loving people of not only our country but people all over the world.

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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.

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Indian Journal of ADULT EDUCATION

Vol. 45 No. 4 April 1984

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—Ramlal Parikh

☐ Eleven Issues in Literacy for the 1990s
—Arthur Gillette and John Ryan

☐ Training in Workers' Education
—B. Niranjan Reddy

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OUR CONTRIBUTORS

Prof. Ramlal Parikh is Vice Chancellor, Gujarat Vidyapith, Amdavad

Mr. Arthur Gillette and **Mr. John Ryan** are Programme Specialists, Literacy, Adult Education and Rural Development Division, Unesco, Paris

Dr. B. Niranjan Reddy is Lecturer, Department of Adult and Continuing Education, S. V. University, Tirupati.

Dr. Tarlok Singh is Project Officer, Centre for Adult and Continuing Education, Punjabi University, Patiala.

Dr. Ansuya T. Sheth is Project Officer, Department of Adult Education, Extension and Continuing Education, South Gujarat University, Surat.

Dr. Ranjit Singh is Professor of Extension Education (Training) and **Miss Saini** a graduate student, Punjab Agricultural University, Ludhiana.

Innovations as Panaceas

The pursuit of innovations is part of larger pursuit of excellence among the development people. This is in fact necessary both for reasons of a basic kind and for the sake of tactics. Often the two co-exist. The latter, frequently is one of the operational arms of the former.

The pursuit of innovation and its practice, although imperative, tends to be a tricky business and often more challenging and illusive than one thinks or anticipates. Truly speaking, its path is not covered with a bed of roses !

In an article entitled 'Eleven Issues in Literacy for the 1990s', by Arthur Gillette and John Ryan, appearing elsewhere in this issue, the idea of innovation and its place in adult education inter alia is discussed in a perceptive, practical and discriminating framework. The analysis of the idea is brief and pointed in a historical and recapulative mood. It is worth probing into the process of the identification, practice and promotion of innovations including the psychology of expectations and outcome. First of all, there is the endemic urge of the development man to look and search for the new and the different, updating oneself is a strong and inner prompting. With the innovations appearing on the development scene one after the other, the urge is both real and urgent to be involved in them. It is the "in thing", to use a juvenile but apt expression, to be part of an innovative effort, and be sometimes instrumental in its initiation. While there is no doubt that involvement in innovation is well meaning and earnest, a good many times, it is of a fashionable kind—a surface relationship lacking in both purpose and depth.

The more disturbing aspect of innovations is, as the authors of the article put it, "unfortunately successive innovative doctrines have often been perceived, if not always presented as panaceas". We have ascribed to innovations value and importance far beyond which is maximally possible in the conditions that obtain in developing countries. Innovations are neither ends in themselves nor are they solutions to problems. They are basically means for achievement of development goals. This is lost sight of. Hence the problems with innovations.

In the last few decades, we had a series of innovations one after the other in quick succession, a few almost together. Fundamental education, out-of-school education, non-formal education, functional literacy, animation rurale, basic needs in education and others have appeared on the scene. There is a broad conceptual acquaintance with these and some actual on the ground experience. These have, however, not been sufficiently internalized and applied to produce desired results. And yet these remain very much in fashion in varying degrees of interest and involvement.

The pursuit of innovation tends to push out inner dynamism—potential and actual—in the organisation itself. The preoccupation of an innovation as an idea is often visualized as something coming from outside. The struggle is for making it relevant to the situation. While this is alright and imperative, this is often done at the cost of what is possible in and through the strength of the organisation itself. This often proves counter-productive.

As the authors rightly say the challenge is to create and sustain a "climate of innovation" where both internal strengths and input coming from outside as innovations are fused and integrated. And let us warn ourselves that innovations are not panaceas !

Renewing the Adult Education Movement

Ramlal Parikh

With the inclusion of adult education in the Prime Minister's 20-point programme the adult education programme in the country has received a renewed thrust. The author suggests measures to further strengthen the programme. These include formulation of a national board of adult education; widening of supervisor's role from mere supervision to promotion of learning process outside the literacy class ; converting literacy centres into ongoing community education centres ; simultaneous beginning of literacy and post literacy classes; and increasing involvement of voluntary agencies with high level discussions for outlining their role.

THE Government of India have renewed the efforts to combat illiteracy under the new 20-point programme. At this juncture the following operational measures need to be considered seriously and urgently to ensure the credibility and stability of this vital programme of national development :

— Consequent to the life-long character of education and crucial role that adult education has to play in sustaining a life-long learning process, it is time to consider setting up of a National Autonomous Board on Adult Education to secure an enduring place for adult education programme in national affairs.

— The instructors of adult literacy classes should be appointed for at least three to five years. Instead of part-time instructors, appointment of whole-time instructors should be made. They should run, as community educators, at least three classes a day and to keep in close touch with the community assigned to them, on a whole-time basis.

— Supervisors should be designated as organisers or promoters to avoid the traditional inspectorial approach. Supervisors' main job should not only be to oversee the work of the instructors but also to promote learning process outside the literacy class, thus creating an environmental support for the programme, as well as to motivate those members of the community who have not joined literacy classes.

— At least one out of every 10 literacy centres should be converted into ongoing community

education centres with a provision of annual grant-in-aid so that non-literates have permanent access to the learning centre. Grant-in-aid pattern similar to grant-in-aid to schools may be evolved, with maximum in-built flexibility. This should ultimately develop like a folk school type 'Lokshikshan Kendra'.

— Post literacy and literacy centres should be started simultaneously and not consecutively.

— Every effort should be made to increase the role of voluntary agencies in this programme and except where voluntary agencies are not available, priority should be given to voluntary agencies for running this programme with specific community areas assigned to each agency in such a way that effective co-ordination at the grass-roots level is secured. To this end, voluntary agencies should

(a) take greater initiative in fostering programme on a long-term basis, with considerable local support;

(b) adopt specific, compact and contiguous territorial areas to ensure that every single adult illiterate or non-literate is covered through the adult literacy centres in the area. A comprehensive perspective plan for five years should be drawn for the compact territory adopted by them;

(c) make special efforts to raise the quality of instruction so that the learners acquire the latest knowledge in the most simplified manner;

(d) adopt unsophisticated, simple and verbal methods of communication and instruction in the learning process;

(e) establish exacting and high moral standards of spending public funds;

(f) give highest priority to the weaker sections and women in the appointment of instructors and supervisors;

(g) establish a local consortium of voluntary agencies in the adopted area in order to ensure greater co-ordination at the operational level;

(h) contribute at least five per cent of the programme cost as a proof of people's participation; and

(i) prepare and publish studies of successful cases as also of lessons drawn from the drawbacks of literacy programmes at the grass-root level and disseminate this information extensively.

The Planning Commission should hold business like consultations on the role of voluntary agencies in all walks of life which are interested and involved in this work, to create better mutual understanding between planners, Government authorities and voluntary agencies in the context of preparation of the Seventh Plan, as well as long-term plan upto 2000 A.D.

If past experience is any guide, it should be clear to everyone that this programme and movement can succeed only through an all pervading spirit of equal partnership and mutual co-operation between Governments and voluntary agencies without any tendency of patronization on either side. This implies an atmosphere of mutual trust between the Government administration and voluntary agencies, both acting on behalf of the people. ●●●

Eleven Issues in Literacy for the 1990s

Arthur Gillette and John Ryan

By the most recent estimate there are 824 million illiterates of 15 years of age and above in the world, over 800 million of whom live in the developing countries.

In this paper, the authors present an overview of the current world literacy situation and review 11 major issues in literacy for the 1990s. "Why literacy ? What literacy ? After literacy, what ?" : these are the first three questions raised. The authors then discuss the choice of national language, primary school and adult education, the price of innovation, the possible dangers involved in setting target dates, integration with other development projects and the advantage of an autonomous literacy structure, information, international resources for literacy, and finally, the question of literacy for women. The paper concludes with a discussion of the role of donors, and the implications of the issues discussed.

HOW MANY ? WHO ? WHERE ?

Definitions of literacy

The basic statistics on illiteracy are well known, and certainly provide abundant reason to reflect upon the inequalities of our world. By the most recent estimate there are 824 million illiterates of 15 years of age and above, over 800 million of whom live in the developing nations While carefully compiled and calculated, these estimates have to be taken with a certain caution. First, while literacy is measured as a dichotomous variable, it is in fact a continuous one. It may not be possible to be a little bit pregnant, but it is certainly possible to be a little bit literate. Hence, the statistics depend upon where you draw the dividing line. Unesco has its own definition : a person is literate "who can with understanding both read and write a short simple statement on his everyday life". Recognizing that this included some who were not sufficiently literate to cope with the complexities of an industrial society, a committee of experts developed a second definition for functional literacy : to be functionally literate, an individual must be able to "engage in all those activities in which literacy is required for effective functioning of his group and community and also to enable him to continue to use reading, writing

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* Excerpted from Arthur Gillette and John Ryan, 'An overview of the world literacy situation : the situation, some major issues and a word to donors', paper presented at the International Seminar "Cooperating for literacy", organized by the German Foundation for International Development and the International Council for Adult Education, Berlin (West), 16-20 October, 1983.

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and calculation for his own and the country's development". As will be observed, the second definition is a relative measure. The criterion is the capacity to cope with the challenges and exigencies posed by the nature of the society in which one resides. Hence, even the concepts of literacy are slippery.

The operational definitions of these concepts—or others defined by countries themselves—are inherently more difficult. Often, literacy statistics are derived from census data on the educational profile of a society. Less frequently, they are based upon the respondent's self-assessment in response to a question such as "Are you able to read ?". Far less frequently, they are based upon performance indicators : "What does this say ?". Systematic efforts are being made by UNESCO to improve the coverage and comparability of national literacy statistics, but this is no modest task.

Do available statistics tend to overestimate or under-estimate the number of illiterates ? There are certainly good reasons to suspect it is the latter. Schooling may produce literacy, but experience shows that such attainments are highly perishable, if there are no regular opportunities to read and write. Hence, while there may be some who progress from illiteracy or semi-literacy as a result of informal learning opportunities in society, there are many more who relapse from literacy into illiteracy. In making self-assessments of literacy, the individual is probably inclined to give himself the benefit of the doubt. He may equate literacy with recognition of the Coca-Cola sign in neon and not with comprehension of a message. Lastly, statistics may involve a certain amount of political counting. One of the achievements of the post-war period has been the emergence of national literacy statistics as a measure of national progress. Only hard work will of course change the literacy situation, but the statistics are mere numbers on paper or in a computer. It is noted that those who come to power in revolutions often count illiterates differently from their predecessors. But whether there are 824 million or 1000 million illiterates, there are clearly too many of them.

Perceptions of illiteracy

What does illiteracy mean to the illiterate ? We will return to this matter later as it is perhaps the key question to ask, but let us note here that the map of illiteracy closely coincides with the maps of poverty, malnutrition, ill-health, infant mortality, etc. Hence, in the typical case, the illiterate is not only unable to read and write but he—or more usually she—is poor, hungry, vulnerable to illness, and uncertain that even his or her present miserable circumstances will not decline to the point where life itself becomes the issue. In these circumstances, does his or her literacy really matter ? Would he or she even list illiteracy among life's major problems ? While man does not live by bread alone, we can assume that the hunger of the body will normally take precedence over the hunger of the mind, particularly if the intellectual diet available to the new literate is as poor as is normally the case.

Hence, the best argument for doing something about illiteracy is not that it is part of the immense problem of inequality in our world, but that literacy can be part of the answer to remedying it. To what extent is this the case ? Obviously, it is not possible to provide a general answer. It will depend primarily upon the social context but also upon the type and objectives of the literacy provided.

There is a great deal of discussion of the "literacy technology" which has been developed in the Experimental

World Literacy Programme (EWLP) and in various national literacy campaigns, and we would not wish to minimize the importance of this. Certainly, we know far more today than we did two decades ago about the organization of literacy activities. But the most fundamental requirement is still the desire of the participant to learn and, second only to that, the will of the instructor to teach. Where the motivations are present, even inefficient methodologies may succeed Impressively. Where they are absent, the literacy course is at best a charade and, at worst, another instance of coercion : the participant's attendance being an exaction and service to the authorities and not a positive educational act.

This motivation, in turn, will be largely determined by the participant's or potential participant's perception of the uses and utility of literacy and the "doors" which he or she expects it will open in the struggle of life. If the choice is between being a literate subsistence farmer—scratching out a precarious survival from the landlord's soil—and an illiterate subsistence farmer facing the same fate, one should not expect the motivation for literacy to be very strong. Nor should one expect the rhetoric of certain government-paid orators proclaiming that "times have changed" or the millenium arrived to move the masses greatly. They have heard it all before, many times. The orator mounts his jeep and disappears in a cloud of dust and life goes on as before. The authentic messages of changing times come through the market place and through tangible development projects. Actions speak more loudly than words.

Unfortunately, literacy courses have often been offered as the consolation prizes in the development sweepstakes. When governments have not had the money to provide roads, water, electricity or food, they have offered literacy courses instead. But this is no more than a futile effort to make bread without flour. Without the motivation of the learners, nothing is going to happen. The effects of the campaign will disappear as rapidly as the posters announcing its launching will fade under the tropical sun. A key issue is not "literacy: yes or no ?" but "literacy for what ?". And unless you have an answer, you would be well advised to leave literacy alone.

Literacy for whom ?

In later parts of this paper we will deal separately with two interrelated themes : education of adults (particularly women) and schooling for children. The key issue here is to identify the unit of action to which the literacy strategy is to be directed : is it, for example, to be the individual in isolation, the individual in the context of the family, the individual in the context of the community or the individual in the context of the nation ? Our contention is that too often the focus has been on the first, the isolated individual, and that results have suffered as a consequence.

In most societies the family—usually the extended family—would be a more suitable unit for action. This is one of the assumptions in UNESCO's global strategy which emphasizes a coordinated approach aimed at combining literacy activities for out-of-school youth and adults with primary schooling for children. Within this context, the mother-child nexus deserves special attention. Not only is illiteracy higher among women than among men, but the role of the mother is crucial in the up-bringing and education of the child. But the father—particularly in the patriarchal family—also needs to be included.

Without his understanding and approval little progress will be made. And the father is probably best influenced in the context of the community against whose judgements his behaviour will be measured. Lastly, the developing community does not itself exist in isolation, but in interaction with a national community which is the source of new concepts, new values and new standards.

The planning of literacy programmes must thus be conceived in an expanded sense of space and also of time. If the usual logic—and indeed the very labels—suggest that literacy is first and post-literacy an afterthought, the reality is that the motivation and justification for the former is the latter. It is the literate society which gives purpose and meaning to literacy. Hence, it is not necessarily less logical to start with post-literacy and work "backwards" towards literacy. Although the evidence is not clear cut, it would appear that this is exactly what happened in many European countries.

What is certain is that mass illiteracy generates its own justification and logic. Nobody can read, hence communication is by oral rather than by written means. That being so, the illiterate is in no way marginal—he is on centre stage—and consequently has no reason to learn to read. The problem is how to break this self-perpetuating and vicious cycle. We would argue that a first step lies in valorizing the act of reading. Once the utility of reading is demonstrated, the nature of the problem is fundamentally changed, even if the problem itself remains. This is the first step in generating a beneficent cycle in which the controlling logic is : "I must read, therefore I must learn to read". We shall have more to say about this subsequently.

Eleven major issues

Having summarized the present situation of illiteracy in the world, we now turn to some major issues facing both governments and other national forces in countries where illiteracy is a problem, and also facing those responsible for international cooperation in the field of education and literacy. The choice of issues, and their designation as "major", is made with admitted subjectivity but does arise from our research and experience. Their presentation below does not correspond to any intentional order of logic or priority—and "some" means that there are, assuredly and unfortunately, many, many others.

1. Why literacy ?

The answer is not always obvious. In industrialized countries, the 2.5% or more adult illiterates are clearly marginalized (though perhaps not as "culturally deprived" as sometimes thought) since a modicum of literacy is the norm. But what of a country with the following traits : 95% adult illiteracy, less than half of the relevant cohort enters the first year of primary schooling ; one in 10 of those entrants reaches the sixth year of primary education, only 12% of the population speaks the language of school and adult literacy instruction ; there are no libraries, a single bookshop and but one newspaper (four pages, published thrice weekly) ; the volume of wealth produced and traded in the monetary economy is far outstripped by that of the subsistence and barter sector ; only 10% of the economically active population is engaged in "modern" salaried employment requiring literacy.

What use is literacy here ? Is it obscurantism that makes parents take their children out of school at sowing

and harvest season – and then withdraw them altogether (the average annual GDP is about US $200 per capita)? Is the low motivation for literacy classes among adults mere muleheadedness and/or ignorance? Who is marginal in this society?

Ethics (and the Universal Declaration of Human Rights) suggest that universal literacy must be the long-term goal. But common sense reveals that a highly illiterate society is not necessarily "ill" or struck by a "plague" or "culturally underdeveloped", as observers and experts sometimes say; it can, in fact, more or less get by without mass literacy. Which is not to argue for mass illiteracy.

What implications does this perception have for those concerned in literacy work?

2. What literecy?

Can you fill out your income tax return without having to re-read (and possibly re-re-read) whole sections of the instructions? Do you understand the central features of your country's economic policies, and of their interrelations with—and effects on—the economies of other regions of the world? Do you grasp the values (and dangers) of the ingredients of food and medicine stipulated on their containers? Are you able to operate portable video equipment? Can you decipher the insurance provisions spelled out on the counterfoil of an air ticket? And—the clincher—do you have the skills required to retrieve unaided from a computer simple information of use in your everyday professional and personal life?

Assume you live in virtually any urban centre in the world today and work, say, as a secondary school teacher. If you answer "no" to more than two of these six questions, can you be considered effectively literate?

Both authors fail on question one and six, and are unsure whether anyone qualifies on question two. (At the outset of the Bauhaus movement some 60 years ago, artist Moholy-Nagy argued that the literates of the future—us—would be those who know how to use a camera.)

3. After literacy, what?

A modicum of forward planning before the first step, or at very least the realization of the need to ensure that the second step is of the right length and in the proper direction, is needed if we are to move from A to B. It is our impression that in case after case, whether micro-projects or mass campaigns, serious literacy planning does not extend beyond the 3 Rs phase.

As the evaluators of the Experimental World Literacy Programme pointed out almost a decade ago. "The very term 'follow-up' seems to have lulled several projects into assuming that (Post-literacy reading) materials were of secondary or auxiliary importance only."[1]

True enough, post-literacy can be synonymous with even more headaches than the "mere" teaching of reading, writing, and arithmetic. But that is precisely because post-literacy implies a much more complex, deeper-going and longer-lasting transformation of society than the ephemeral few months of initial teaching required. Books and periodicals must be produced, often in previously non-literate languages, which must in turn be codified and transcribed; libraries and other distribution networks must be mounted and staffed; and follow-up courses—without which the basic tools are quickly forgotten – must be organized and made lively and relavant enough to attract and hold the attention of the

often tired, ill-fed adults who in addition to continuing their education have to keep scratching a living out of impoverished land or ungenerous cities. Depending on the situation, post-literacy is a quantum jump toward—or the very creation of—a literate society. As such, it cannot be relegated to a sleepy back office with minimal budget and a skeleton staff.

Even with a high priority, post-literacy can prove an uphill battle. Tanzania, for one, has an excellent record in psychological mobilization, literature production and distribution, library organization, and continuing courses. A recent review of one of its major post-literacy efforts, the Folk Development Colleges[2], outlines a good effort gone right—and still only scratching the surface. For the 1,403,985 Tanzanians passing the 1975 adult literacy test, the 52 Folk Development Colleges could only offer about 3,400 places.

4. *Language and the invention family*

While one can do literacy work in many ways, one cannot do it without a medium, a language. With the end of the colonial era, the developing world began a passage similar in some ways to that which Europe experienced at the end of the Middle Ages. The old languages no longer sufficed as media of communication. The social, economic and political roles once played by the few had to be made open to the many, and while enormous efforts were made to make the former language of the few the current language of the many, these seemed doomed to failure. Yet there were then and are now no easy or logical alternatives to these old languages. In the European case, local languages filled the gap while national languages slowly emerged. Usually, usage and not government policies made the choice. Not all of the solutions which emerged were happy ones, and in certain cases time has hardened rather than overcome language conflicts.

Literacy in the mother tongue is a rallying cry and idea which is as appealing as it can be impractical. Papua New Guinea—a country of three million people speaking more than 600 different languages—is an extreme but illustrative example of the problem. To seek to teach all citizens in their mother tongues would turn that island into a giant construction site for a new Tower of Babel. Even Tanzania, which increasingly we think of as Swahili-speaking, had 126 tribal languages at independence. Circumstances and foresight on the part of its leaders permitted it to choose one language among them as a national language. Nor should it be assumed that everyone wishes to become literate in his or her mother tongue. Indeed, Tanzanians expressed impatience at the efforts of some literacy programmes in the early years to teach literacy in tribal languages as a bridge to literacy in Swahili. They wanted to get immediately to Swahili. This did not indicate a disrespect for their mother tongue but a recognition that its role was oral communication. One speaks to one's neighbour; one does not need to write him a letter. Who can doubt that Tanzania is better prepared for the future with one national language than with 126 of them? It is axiomatic that there is no choice without cost, but nation-building, while respectful of the past, must be oriented to the future. If the proposition of Toffler in *Future Shock* that developments which took centuries in the past are now being compressed into decades is true, as experience suggests it is, the leaders

of the developing world are going to have to fashion appropriate language policies, or they will be overtaken by events.

In many parts of the developing world, a resolution of the language issue is a prerequisite for the success of literacy endeavours. Our proposition in this paper is that the success of literacy depends largely upon the success of post-literacy action. The demand for reading and not the supply of instruction must lead. Where there is a need and desire to read, a multitude of instructional means and materials will be conjured up to satisfy the need. But post-literacy, in turn, depends upon the emergence of languages of a sufficient scale to create the need for communication and to permit the economic production of the required reading materials. There may be certain exceptions to the above propositions and we do not wish to be dogmatic, but there is a vast cemetery filled with literacy projects which began on the assumption that if people were afforded an opportunity to read they would seize it and subsequently find ways of putting their new skills to work. Some no doubt have done so, but how many among us learned to puzzle out the secret code of airline schedules before, rather than after, we began to travel ? Need is the mother of invention, not its son.

5. Primary school and adult literacy

Many specialists hold that massive illiteracy will only be wiped out by priority extension of Universal Primary Education (UPE). This was a main prognosis of the First African Regional Conference of Ministers of Education, held at Addis Ababa in 1961. Twenty-two years of experience have proved them neither right nor wrong. But there are others who believe that a massive literacy campaign among adults (many of whom are parents) quickens the pulse of educational expansion and thereby hastens the day when PE becomes UPE. Retrospectively, this seems to have been the Cuban approach.

UNESCO has now adopted a medium approach. In a doctrinal innovation, the Fourth Extraordinary Session of its General Conference (1982) opted for a dual strategy, combining formal and non-formal education : the extension and renovation of primary education coupled with renewed efforts for out-of-school literacy work among youth and adults.

Some advantages of this new approach are clear. For one, it holds out the prospect of avoiding wasteful duplication thanks, for example, to joint use of the same educational facilities, training of multipurpose educational staff, economies of scale in the procurement of paper and other educational implements, fuller and thus more rational use of vehicles and other infrastructures. The advantage of harnessing in-school and out-of school action led the Arab States, at their 1976 Baghdad Conference on Literacy Strategy, to adopt an "Arab Global Strategy" that advocates the simultaneous introduction of compulsory primary schooling and its coordination with literacy training.

The fact that this strategy has not had remarkably widespread success in the countries concerned may be attributed to non-educational factors. It is in any event not conclusive proof, as a specialist mischievously suggested to us, that the dual approach is like trying to advance by placing cart and horse side by side.

So, the conceptual and operational

implications of the dual strategy still need considerable exploration. Policy makers, programme designers and instructional staff in the formal stream still harbour misgivings about the ideas and activities of those beyond the school walls, in the non-formal area ; and vice versa. How is it possible to yoke formal and non-formal efforts for literacy without losing their respective advantages ? Manzoor Ahmed has begun to explore some possible answers[3].

6. The price of innovation

Fundamental education, *animation rurale*, out-of-school education, functional literacy, selective work-oriented functional literacy, non-formal education, basic needs in education, the dual strategy....Since World War II and the subsequent creation of world educational structures and programmes, some dozen successive waves of major international innovation have inundated education and educators.

Each wave has been generated by a strongly felt need for new and different ways of approaching educational problems. But, perhaps inevitably, a certain confusion has accompanied this succession of innovations.

Unfortunately, the successive innovative doctrines have often been perceived—if not always presented—as panaceas. But the bigger they come the harder they topple. Limited success, or downright failure (not always the "fault" of a given innovation itself), dents hope, discourages, and may stimulate little more than the frenzied search for another new panacea. Is it a coincidence that, since the inconclusive termination of the Experimental World Literacy Programme that ended a decade ago, UNDP has offered but slim financing to literacy work.

Then there is the problem of lag. Innovations designed and "marketed" internationally can come to be adopted by a country years after they have been discarded at the world level. Witness the developing country that recently set up a national programme of work-oriented functional literacy—a doctrine no longer enjoying most-favoured-innovation status internationally.

Are nations made literate by literacy programmes and campaigns, or for that matter by schooling and more schooling? Is the experience of Europe—where cultural forces and the transformation of an agrarian society into an industrial one generated the motives and the means for literacy—of relevance to the developing world today ?

Put in another way, we are asking whether literacy is the cause or the consequence of what we now refer to as development. This is a dangerous contention. It could be interpreted as a counsel of indifference and a consolation for the idle. We intend it as a way of suggesting that literacy work should not be understood in too literal a sense. Policies and actions which give economic incentives to the poor are creating the desire and need for literacy. The literate society—like everything else worth achieving—will come only with effort. But these efforts need not be single-mindedly directed at teaching reading and writing.

"New" methods, "new" techniques and "new" approaches are among the few resources in abundant supply in literacy work. They arrive every day in our mail. Some are ingenious ; many are crazy.

It is not our intention to minimize the importance of innovation, but we consider that the grand conception, the revolutionary approach and the "new"

methods are less needed than the thousand and one small suggestions as to how to run a programme better. The innovator should not be the savant in the distant ivory tower. Every literacy worker, from the humblest to the mightiest, should be an innovator. A climate of innovation and receptivity to new ideas imbues a literacy programme with a spirit of adventure and exploration which brings out the best in people. It is always easier to commit yourself to an enterprise which you have had a part in conceiving—no matter how small—than to one where you act merely as an agent for others. We believe in our own ideas and we do what is necessary to make them work.

Naturally, programme administrators must be selective about the ideas they accept for large-scale testing and ultimate implementation, but they must find ways of discarding inappropriate innovations without discouraging their inventors. So encourage innovation, but think of it as a spirit of mind and way of working, and not as the contraption in the cellar that when perfected by the master-builder will resolve all problems —if it can be gotten out the cellar door.

7. Target : 2000 or not 2000 ?

A similar issue concerns the deadline some specialists (and perhaps more politicians) are considering setting for the final eradication of illiteracy.

It is tempting—for reasons of psychological (and, hopefully, financial) mobilization—to fix that date for the end of the second millenium. Setting a target, and generating mass adhesion to that target, can be a long step towards meeting it, as Cuba's Literacy Campaign forcefully demonstrated. But there are dangers in target-setting too.

(a) One danger is that your target will be misconstrued, intentionally or not. For example, the first sentence of the Introduction to UNDP.UNESCO's evaluation of the Experimental World Literacy Programme states : "A fully literate world : such was not the immediate aim—still less the main result—of the Experimental World Literacy Programme."

However, the headline and first sentence of an article on the EWLP evaluation which appeared in a newspaper with an international audience announced : "13-Year Old Program to End World Illiteracy Fails" : "An ambitious Unesco project to eradicate illiteracy, begun a decade ago, has been a dismal failure, according to the organization's own report."

b) Danger number two is that the target will not elicit the indispensable mass adhesion, even if it is properly understood, and that, for this or other reasons, it simply will not be met. In such cases a miss is worse than a mile : disappointed customers will not soon again come to your store.

But how can we achieve the psychological (and financial) mobilization needed without such target-setting ?

8. Integration and autonomy

One lesson that does seem to have been learned from recent decades of educational experimentation and innovation is the need to integrate literacy work with other development-related efforts. Illiteracy is coextensive with underdevelopment ; literacy must be integrated with vocational training and/or general education and or political action and/or productive self-reliance work projects, etc. But how should that integration be achieved in institutional terms ? Organizational logic suggests a flexible, decentralized approach, with literacy components inserted into a wide

range of development programmes and structures. These would all be harmonized (as far as possible) by a central organ, the primary function of which would be coordination.

Although logical from the institutional point of view, this integrated approach has one defect : it does not work, or at least there is little evidence of it having worked. Decentralization appears to entail a watering down, a lessening of intensity and priority ; too much flexibility can denote a lack of backbone.

H.S. Bhola's analysis of eight major literacy undertakings in Asia, Africa and Latin America brings him squarely down on the side of a centralized, politically powerful and autonomous structure for institutionalizing literacy policy initiatives : a "Supreme National Council for the Eradication of Illiteracy". "It should indeed be a supreme body, bringing together the top leadership of the land from all the various sectors of the society, and outside of the government. Such a Supreme Council should not be an advisory body that merely makes recommendations to the government. It should be able to lay down policy goals and targets for the government and for semi-government mass organizations with the expectation of their resolutions being fully implemented whatever the difficulties involved."

There is, of course, a price to pay for powerful autonomy. In the case of mass campaigns, at least, success seems to require an at least temporary disruption of the normal functioning of society, a single-minded mobilization under the leadership of the supreme autonomous body for a more or less limited span of time. Schools and enterprises close so that teachers, pupils, workers and employees can teach ; transport and communication media are diverted to the campaign ; brigades of literacy workers are temporarily uprooted and moved *en masse* from city to countryside.

So the apparently technical question of selecting an adequate structural solution to the problems posed by a mass literacy campaign is related, in reality, to a much deeper issue : the rending of a country's social fabric. The campaign may (must ?) be short in duration.

But it is not a mere pause in a linear journey of national development. Rather, it can be a traumatic yet seminal collective experience leading to a sharp reorientation of individual and national values and aspirations.

Is this what makes certain governments hesitate to open what they view—even if they don't admit it—as the Pandora's Box of mass education ?

9. Information : too much or too little ?

Access to the right information at the right time can contribute mightily to the success of literacy work. UNESCO, for one, has made noteworthy efforts, particularly through its regional networking programmes on educational innovation, to systemize and hasten the collection and dissemination of useful information, *inter alia* on literacy.

Yet the situation remains far from satisfactory. On the one hand, UNESCO National Commissions and other central offices in charge of international educational cooperation in many countries active in literacy are inundated with reports, journals, bulletins, books and other periodical or occasional vehicles of information.

On the other hand, in the offices and outposts of those actually responsible for designing, implementing, evaluating and redesigning literacy action

or cooperating with it (e.g., national NGOs), there is often a situation of unsatiated need for information, and frustrated will and ability to digest information and convert it into intelligently directed energy. This situation is particularly notable in the least developed countries, but it tends to exist everywhere to some extent.

What can be done to increase information-hungry countries' capacity to seek, find, distribute and use information to improve literacy work ?

10. International resources for literacy

A few countries, particularly among the least developed, find themselves in the unenviable situation of being unable for reasons of administrative fragility—to absorb all the international assistance at their disposal for literacy (and other) activities.

Perhaps still less enviable is the plight of countries that could make good use of more, much more cooperation than that currently available for literacy work, without becoming totally dependent, conceptually or materially, on outside help. We are, of course, talking about the vast majority of developing nations.

Bilateral and multilateral aid available for literacy work, both public and through private, e.g., foundation channels, seems to be stagnating, not to say shrinking. There is a major need—and this must not remain a pious wish—to redouble efforts to increase these traditional forms of aid to literacy, while improving their modalities of granting and use.

At the same time, however, a number of less orthodox initiatives have come to the fore, under which otherwise untapped resources in cash and, increasingly, in kind are collected and transferred for educational and literacy ventures.

A few examples :

a) The Norwegian Secondary School Pupils' Association raised about US $ 18,000 for a literacy campaign in Zambia. The money was raised not as a charity action but through what the English call the "bob-a-job" system, under which thousands of pupils got a day off from school on condition that they did some useful job and remitted their day's earnings to the project. (A similar effort took place in Denmark).

b) In Britain, the Tools for Self Reliance drive collects and refurbishes old but serviceable tools, while doing public information work on themes such as under development and its causes, problems of high technology and intermediate technology, waste in industrialized countries, etc. The tools are then packed off to non-profit Third World ventures including education and training programmes. (Similar schemes exist in Australia, New Zealand, Holland and France.)

c) The Olstykke municipality in the suburbs of Copenhagen is converting school document reproduction to all-photo-copy. Instead of junking the many manual mimeo machines now in service, it is working through the Danish Volunteer Programme to refurbish them and supply them—with spare parts, paper, ink and training in their use and upkeep—to educational projects in a number of African countries.

d) The Canadian Organization for Development through Education has come to an agreement in principle with paper industry owners to donate—on a short-term basis and in selected cases at least—one dollar's worth of paper for every dollar's worth purchased by literacy programmes in developing countries or by international agencies cooperating with such programmes.

Each of these initiatives has several or all of the following common features: they are ingenious ways of recycling or mobilizing in other ways First World resources that would not otherwise become available to developing countries' educational and literacy work; they involve volunteer participation in the sending countries; they focus on concrete projects on which they make a tangible impact; they provide an ideal framework for obtaining feedback suitable for public information and education programmes in the sending countries on development issues; they do not force high technology on the recipient countries; and they require little or no hard currency outlay from sending or receiving countries.

What can be done to make such ventures better known, to help them grow and to stimulate the creation of similar ventures in other countries?

11. Literacy for women

In relative terms, the situation of female illiteracy is improving more slowly than that of male illiteracy. In 1960, 58% of adult illiterates were women; in 1970, the figure was 60%, and in 1980 60%. In absolute terms, women's situation is worsening more rapidly than men's. In 1970, there were eight million more male illiterates than in 1960; but the figure for women was 40 million more. Between 1970 and 1980 the discrepancy grew in still more accented terms, the respective figures being 15 million for men but 48 million for women.

So literacy for women has naturally become a high priority in many countries and international organizations concerned with literacy. But on the question of what literacy for women, there is no apparent consensus.

Four general approaches emerge from an empirical comparison of how the 11 Experimental World Literacy Programme countries dealt, a decade ago, with female participation.

1) In many cases, literacy was functionalized in economic terms (industrial, agricultural, craft orientation), resulting in the virtual exclusion of female participation.

2) In other cases, side by side with economically functionalized literacy for men, special courses were opened for women—"feminized" in the sense that they focused on home economics, and overall almost as many women as men—if not more—were enrolled.

3) Under a third approach, both women and men had access to economically functionalized literacy—but in single-sex centres, and with women accounting for less than 20% enrolment.

4) Finally, women and men were offered economically functionalized literacy on an equal footing in joint courses, and in this case female participation far outstripped that of males. (There is no record of any home economics course being offered to men).

This evidence leads us to suggest *two provisional hypotheses* to both of which the last case is an exception:

* The first is that the more literacy is economically functionalized, the more women tend to be excluded from it—despite the fact that, in agriculture, crafts and some commerce, women often play as productive a role as or a more productive role than men;
* the second hypothesis is that the more literacy is open to women, the more it will be "feminized", i.e., focused on home economics and allied skills.

We conclude with four questions :

— to what extent are these four types still characteristic of literacy work today, with the fourth—undifferentiated literacy for women and men in joint classes—still the exception ?

— to what extent do the above hypotheses correctly interpret these types, if they are still largely valid ?

— is it reasonable to expect a single educational intervention—e.g., adult literacy work—to go against the grain of predominant customs and traditions in a given society ?

— and, if such an expectation is unreasonable, what if anything can be done, through literacy, to hasten the emancipation of women ?

The role of donors

A central contention of this paper is that the progress of literacy depends upon more than the scale and success of literacy work. Individuals have found a wide variety of ways of learning to read and write when they have perceived that the changes in society made it useful and beneficial for them to do so. Hence, the foreign donor can "do literacy" in a variety of ways : not only by directly aiding literacy projects, but also by promoting the general development of a country which, if successful, will serve to induce literacy by providing a need and motivation for it.

Not all development projects are necessarily equal in this regard. The most effective projects are those which provide the most direct incentives to illiterates. Agricultural price support programmes, for example, have the potential of providing thousands or millions of small farmers with significant economic incentives, if the system of land tenure is such that the benefits of increased productivity accrue to the farmer and not to the landlord.

The initial reaction to such incentives will not be to seek literacy. The farmer will seek to do more of what he is already doing or endeavour to do the same thing better. But at some point the need for new technology arises, and with it the need for new skills to manage that technology. The use of fertilizer, for example, directly increases the technicity of agriculture and demands new approaches and skills. Indirectly, it also complicates the input-output relationship which determines the profitability of operations. Ultimately, it creates an incentive for literacy and numeracy to cope with these new opportunities and responsibilities. One should not, however, exaggerate the immediacy of these relationships. The illiterate farmer can make very significant changes in his methods and procedures without literacy. But these changes are going to make the farmer aware that literacy and numeracy are handy skills and, if he does not acquire them himself, he is going to want to see that his children, or at least his sons, do so.

Involving women in education

As the education of girls and women is a special problem in many developing societies, we have stressed above the need for actions directed to their service. In this area—as in all others—the projects which are most likely to be successful are those which respond to existing needs and demands. In countries where the demand for education for children is high, it may be a useful strategy to relate education for mothers to this need. The UPEL programme (Universal Primary Education and

Literacy) established within the framework of the UNICEF/UNESCO Cooperative Programme will be working precisely in this area. Its purpose will be to encourage mothers to enrol and maintain their children in school. Initially, the programme will be experimental. The appropriate content and approach will probably have to vary from society to society. In one case literacy training for mothers may be an important element in a programme. In other cases, the emphasis will have to be placed upon pre-literacy activities. The mother will have to be oriented to the culture of the school and trained in ways of encouraging and assisting her children. Initially, this will not mean teaching the children at home – which the mother is probably not able to do but ensuring that they attend school regularly and have time and a place to study at home. Ultimately, however, mothers are going to want to be more directly involved, and this will require that they themselves become literate.

Indirect actions

There are also many special areas which, while they do not deal with literacy training or education directly, have an important impact upon them. Establishment of paper production, printing and publishing industries is an obvious and excellent example. The developing world suffers from a severe and growing shortage of cultural paper. Without paper there will be few available teaching materials, and without reading material what is the purpose of literacy ? The Overseas Book Centre of Canada, with the support of CIDA, has selected the provision of books, educational materials and paper as its special field of interest and competence.

The centre is also studying the technology for producing paper from agricultural waste and other stocks available in abundance in the Third World. The need, however, exceeds what any single donor can manage. UNESCO has conducted a study of paper production in developing countries with well developed indigenous paper industries. This would appear to be a promising area for "horizontal cooperation" among developing countries.

One should not, of course, preclude the possibility of directly assisting literacy activities in developing countries, although these should be oriented in appropriate ways. This will normally mean providing strategic inputs not available in the country concerned. The German Foundation for International Development has, for example, emphasized assistance in staff training, and has made a very much appreciated contribution in this area.

Areas of donors' interventions

Perhaps more important than identifying what actions a donor could take is the matter of stressing what action donors – or other outsiders—should avoid. The content and organization of literacy activities are, we feel, matters best left to the competence and discretion of national authorities. Many of the issues involved are profoundly contentious, and it would be quite inappropriate were foreigners to rush in where the nationals fear to tread. The choice of language is an unavoidable issue in designing a literacy programme, and in many countries it touches the deepest of human emotions.

One issue which is often overlooked in the debate on international assistance in development is that of the identity of the aided project. Is it the project to which the cheque is sent, or the project or programmes which benefit from the

"displacement effect" which frees money from the aided project to be used for literacy or other purposes? If the latter is the case, the most appropriate strategy might be for foreign assistance to concentrate upon capital-intensive projects—as in fact is usually the case—and to encourage national authorities to concentrate their resources on those development activities which only those involved in the political culture have the right and responsibility to handle. Those matters concerned with the process of action—as opposed to the tools and structures of education—are largely in this latter category.

One danger in this approach is that the foreign donor not only commits his own funds to a particular project, but also obliges the recipient to make a matching contribution. In this way, the donor decides not only the use of his own money, but also that of the aided country. It might be farsighted for donors to ask themselves whether it is more important to have those whom it is intended to assist sharing the burdens and destiny of a particular project, or to have them looking after the parts of "store" that they alone can manage.

Disseminating knowledge on literacy

The importance of continued enquiry about fundamental literacy-related questions should not be underestimated. We do not know enough about many such questions, and contrary to the public assertions of some governmental and non-governmental donors, it would not be more practical to abandon "theory" for "practice". But:

a) how can duplication of research subjects and areas be avoided?

b) how can joint priorities for research be defined more clearly?

The exchange (horizontal and vertical) of literacy-related information, whether it be the results of research or news about ongoing projects, requires increased attention. How can existing networks (IERS, NEIDA, APEID, CARNEID, etc.) be enabled to get the right information to the right people at the right time? Are new networks (or sub-networks) necessary?

What strategic moves can be made to ensure a better balance in policy and planning between literacy work *per se* and post-literacy? What technical steps can be taken—and by whom—to follow up on policy/planning adjustments with successful programming?

Can better dissemination of knowledge on literacy help to counteract the current trend to decrease international cash resources for literacy work? If so, what practical steps can be taken to increase such resources? How can the provision of various goods and services be systemized and enhanced?

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Training in Workers' Education

B. Niranjan Reddy

Education, it is generally accepted, is wider in scope than training and is concerned more with the all round development of an individual. With the Indian workforce consisting largely of men and women from backward regions of the country, the general education of workers becomes not only indispensable but also needs to be begun at the very beginning. However, training, required to develop new manipulative skills, technical knowledge and problem solving ability among workers, the author feels, should form an integral and important part of the workers' education programme as it is in workers' own interest.

TRAINING is the organized procedure by which people acquire knowledge and/or learn skills for a definite purpose. The objective of training is to bring about a change in the behaviour of those trained. In the industrial context it means that the trainees shall acquire new manipulative skills, technical knowledge and problem solving ability. It is expected that the trainees will apply their newly acquired knowledge and skills on the job in such a way as to facilitate the achievement of organizational goals.

There is a distinction between education and training. Education is broader in scope. Its purpose is to develop the individual. But commonly, it is taken to be synonymous with the formal education offered in a school, college or university. Training, on the other hand, is vocationally oriented and occurs in a work organization. It usually has a more immediate utilization purpose than education. In practice, training and education frequently occur at the same time. That is to say, the distinction is not always necessary or appropriate. Some formal vocational school programmes are quite immediately practical and job oriented whereas some executive development programmes in industry covering fundamental principles and philosophy are broader in scope and should certainly be designated as education.

Training in workers' education is fully educational in character and intent. It is education for all—rich and poor, old and young, men as well as women. Since to a great extent it is concerned with helping and educating adults to solve their immediate problems in labour and allied fields, it has also been termed as polyvalent education. Polyvalent education, in short, is designed to cater to the educational and training needs of all classes of workers and community members comprising various age-groups, categories and types of labourers, industrial workers, personnel and others. Thus, training in workers' education is a process of "learning while earning" and the basic approach is to make the workers learn through work-experiences. However, in order to make training a formal and relatively permanent feature

all possible means and methods—audio-visual aids, communication devices, techniques of motivation, mass-media like T.V. and radio, exhibitions, demonstrations, and even indirect induction methods like use of political leaders, neighbours, parents and local institutions are being used.

Operation of an organization, be it large or small, requires staffing with competent personnel. But our public education system is not designed to teach specific job skills. A large number of young people enter the labour force every year in India. Majority of them are not trained to perform jobs in work organizations and need to be trained by their employers. Even those who have studied in a technical or professional field of work at college require some initial training in the form of orientation to the policies, practices, and ways of the employing organization. Moreover, since the production technology is developing at a rapid pace, there is also a need for continual retraining of experienced workers to perform new and changed jobs.

Fifty years ago new workers were expected to pick up necessary job skills and knowledge from their experienced fellow employees. The new comers were typically called learners or helpers. Although it cannot be denied that this method of learning worked, it certainly did not work well. It was quite haphazard and caused the learning process to be very slow. Many incorrect procedures were often acquired. Very often, old-timers to make their position secure would deliberately not impart full information or technique to the new men, confining their activities to menial jobs.

Tangible Benefits of Training

Training is a vital and necessary activity in all organizations. It plays a major role in determining the effectiveness and efficiency of the establishment. The following are some of the major contributions that training can make :

—*Reduced learning time to reach acceptable performance.* By having qualified instructors and carefully controlled learning situations, management in countless cases has been able to shorten the duration of learning periods and increase the productivity of new employees.

—*Improved performance on present job.* Training is requirred not only for new employees but for experienced people as well. It can help employees increase their level of performance.

—*Attitude formation.* A common objective of company training programmes is to mould the employees' attitude in support of the company's activities and to secure better co-operation and greater loyalty.

—*Helpful in solving operational problems.* Training of both supervisory and hourly paid employees can help reduce turnover, absenteeism, accident, and grievance rates. For example, inept supervision is often a cause of employee dissatisfaction and grievances. Supervisory training in such areas as labour relations, leadership, human relations, and administration may improve supervisor-subordinate relationships. Other operational problems that training can help solve are low morale, poor customer service, excesive waste and scrap loss, and poor work methods.

Fills manpower needs. A few cases can be cited to show how training can help in solving manpower problems. One manufacturing company was constantly in need of skilled machinists and toolmakers. Hence, it started its own apprentice training programme and realised that it was the best way to solve the problem.

A number of small manufacturers in a city were continually faced with the problem of hiring adequate number of skilled sewing-machine operators. Whereas a large company in the same city was seldom short of labour because it was operating a complete training school for sewing-machine operators. The company used to recruit unskilled labour and train them to become experienced stitchers.

Benefits employees themselves. As employees acquire new knowledge and job skills they increase their market value and earning power. The possession of useful skills also enhances their value to their employer, thereby increasing their job security. Training may also qualify them for promotion to more responsible jobs.

Organization for Training

In small companies training is, to a great extent, of on-the-job variety, and is conducted by line supervision. If personnel departments exist in these companies, the planning and coordination of training activities is typically one of the many responsibilities of the personnel manager. It is rare to find specialization carried to the point of having a separate training section within the personnel department of the company. On the other hand, a vast majority of larger companies have a separate training section within the personnel or industrial relations department. Organizationally, the training and management development functions may be combined within one section.

The training activity is a staff function. It covers the areas of policy formulation, advice, service, and control for organisation-wide training activities. More specifically, the training director and his assistants in Workers' Education must commonly perform the following functions : 1) determination of training needs ; 2) development of overall plans, objectives, and assignment of responsibilities ; 3) development of training programmes in consultation with line executives ; 4) collection and preparaparation of training materials, outlines, curricula, textbooks, and audio-visual aids ; 5) instruction of certain courses (often orientation and supervisory development courses) and selection of qualified instructors for others; 6) training of certain operating personnel who are designated as instructors to develop teaching skills ; 7) administration and coordination of all training programmes; and 8) evaluation of the effectiveness of the training effort.

Thus, training should form an important and integral part of a worker's education programme in order to make it more meaningful, purposeful and successful. ●●●

Humanising Literacy Campaign

Tarlok Singh

Lack of motivation on the part of the learner is often attributed to factors related to his own personality or the home. The rigid school environment with various discincentives often goes unaccounted for. Making an appeal to democratise the school system by creating a new environment of cooperative efforts and to help adult learners to overcome the psychological hangover of the childhood experience, the author reports the results of a study conducted with this objective in view.

EVEN after 35 years of independence, there are more than 64 per cent illiterates in our country. A fairly large number among these is of those who entered school but dropped out without becoming literate. A number of studies have been conducted to probe into the dropping-out phenomenon. While the factors responsible for the learners' dropping out, as revealed in these studies, are varied, there seem to be certain commonalities among them. Some common factors as tested by Griare (1981), Kaur (1980), Nanda (1973) and Singh are :

1. Lack of interest
2. Sickness
3. Poverty
4. Ignorance of parents
5. School environment
6. Fear of teacher
7. Fear of failure in the examination
8. Distance of the school
9. Timings of the school
10. Outdated and irrelevant learning material and teaching methodology

The factors listed above may be divided into three categories, namely, those related to the individual himself, those orginating at home, and those concerned with the school. For instance, the factors listed at 1 and 2 above are related to the individual, those at 3 and 4 are concerned with home and the remaining ones are related to school. The general tendency is to hold either the individual or the home environment responsible for dropping out, and the rigid school environment remains unaccounted for. In fact, no efforts are made to assess and counteract its negative aspects.

The Approach

Often programmes are launched to motivate individual learners and to educate parents about the benefits of

literacy while the school environment remains untouched. Teachers' working conditions are directly related to pupils' class-room behaviour. The close relationship between the teacher and the taught eventually influences the teaching-learning process, as the pupils' behaviour problems directly become the teachers' work problems and vice versa, resulting in inadequate and disrupted learning opportunities with lack of motivation to work and learn.

Close and hostile school environment, fear of teacher, fear of failure in the examination, the distance and timings of the school are all school related factors. Outdated learning material and fixed teaching methodology are other factors which dissuade the learner from participating in school related activities. The motivation problem has so far received inadequate attention. In fact, deliberate attempts are made to shift the attention away from school. The root cause of unsuccessful teaching efforts is said to be the individual and his home environment. Arm-chair researchers have yet not addressed themselves to the educational methodology originating from the school environment.

To ensure the learner's participation in the learning-teaching process, the *school system* often exhorts the individual and his family ; and uses threats of negative sanctions. The second category of sanctions is harsher than the first one. More humane methods to motivate learner and his parents are available, but are knowingly avoided or not explored at all. Two possible and comparatively more humane and inexpensive procedures to motivate the learner and his parents could be—

— radical changes in the form and/or contents of teaching materials ; and

— consultation of the school with the learner and his family to discuss the possible reasons for non-participation, and solution thereof.

In many cases the prescribed teaching format and course contents are so rigid that they alienate the learner. However, a flexible approach to the problem can provide mutually agreeable new alternatives—convenient teaching venue and timings, and need based course contents. Attempts should be made to change the attitude of the school as a 'dispenser' and the learner and parents as the 'receiver'. A new environment of cooperative efforts to democratize the school system should be created. Personal rapport with the learner and his family can help a teacher to understand better the learner's individual and family problems and remove the unfavourable elements from the school environment. Thus, a simple, personal and humane touch of the teacher can help in removing psychological blocks and in involving personally the learner and his family in the learning-teaching process.

Outreach Programme

The feasibility of such a humane approach was tested. A survey of the educational needs of Class 'C' employees—*malis, beldars, sewadars, safai-sewadars* and *chowkidars*—of the Punjabi University, Patiala revealed that 90 per cent of the illiterate employees did not like to attend literacy classes due to inconvenient timings and distance of the centres They were encouraged to suggest new timings and alternate locations for the centres. As for the timings, the employees were sharply divided into three groups. All the three groups reported that their domestic schedule after work was too busy and they did not have any time

for literacy classes. One group suggested that literacy classes be held during the lunch-break. Another group wanted to meet before the break. Another suggestion was that classes should be held during office time. With regard to this suggestion, some of the workers' view was that their superiors would not allow them any time off. As for the venue it was suggested that the class should be held at the place of work, which in one case meant meeting in the garden-nurseries ; in another it was the University Cycle Tracks ; and the third group preferred to go to the regular class-rooms of the University.

To incorporate all suggestions, an all-embracing proposal was developed. The University authorities allowed 45-minutes off daily to workers willing to attend literacy classes with the express understanding that the learners too would devote 45 minutes of their own time. The grouping of learners was based on their perception of social distances. At two venues—open garden-nurseries and the regular class-rooms of the University—the duration of each class was 1½ hours, starting 45 minutes before the end of the break. Another class was organized in the University Cycles Tracks for a period of just 15 minutes while learners were still having their lunches. Involvement of learners in the selection of venues and timings of classes helped in creating an informal and relaxed environment. Reading material for the first two classes consisted of the conventional Gurmukhi Primers. For the third class no specific Primer was used.

Techniques Employed

For the first two groups traditional methodology of teaching Gurmukhi script (alphabets) was employed. A typical learner, in this case, took about 21 working hours to master alphabets. For the third group, letters, unlike the traditional method, were introduced by the Synthetic Method (Similar Method)—in this a learner is exposed to letters with *similar forms*. Surprisingly, in this case, a learner took 10 working hours to master the same Gurmkhi alphabets.

Once the alphabets were mastered by the learner, the rest of the course-work became easier. The learners were then encouraged to get involved in generating learning/teaching material to suit their individual needs. Literacy classes on the whole were conducted from October 16, 1980 to February 27, 1981. It came to 99 working hours for the classes run in the open garden-nurseries and regular class-rooms. But for those meeting in the Cycle Tracks the total time spent was about 25 working hours only. Teacher, one of the important components of the literacy programme has been ignored so far. But in this programme care was taken to involve highly motivated student-teacher-volunteers.

In March, 1981 all learners were examined by the Social Education Department, Punjab Government. Of the 100 adults who took test 99 were declared successful and granted literacy certificate of the Punjab Government, having equivalence to class IV of the formal education.

For retaining literacy in neo-literates, 500 popular titles were purchased as follow-up material and housed in the University library.

Finally, one may say that there is a need to understand the psychology of adults, and that efforts should be made to relieve them of the psychological hangover of their childhood experience when the negative influence of the school environment forced them to drop

(Contd. on page 34)

Systems Approach to Community Development : An Empirical Analysis

Ansuya T. Sheth

The author in the course of her Ph. D on 'Non-formal Education and Community : A Systems Analysis' undertook a two-year project in a village of the Surat District of Gujarat. Touching the practical aspects of the natives' life, the project offered education on small but significant day-to-day matters. As a result, the living conditions of the target group changed perceptibly. The real importance of the project, however, was brought out by the fact that it gave an insight into the problems faced in initiating a social change, particularly in a remote area.

COMMUNITY development is a process of bringing change in the prevalent system. The authentic approach to community development would be one which proposes to bring about change by educating the masses. Human beings are subjected to psychological and sociological pressures in their day-to-day life. The combination of various pressures—environmental and those of individuals and groups—contributes heavily to the resistance which prevents change in a system. Social change refers to the change in the masses and is dependent on the thinking faculty of individuals which determines their attitudes and values. It also refers to the qualitative and quantitative aspects of development.

The author in the course of her Ph.D. on "Non-formal Education and Community : A Systems Analysis" worked among the tribal community of Bhintkhurd village in the Uchchhal block of Surat district in Gujarat during 1979-81. The present article is based on her experiences there.

Frequent visits to the village was used as entry strategy by the investigator to the village. The investigator contacted persons in the village, discussed her project with them and expressed the need for their cooperation. She also established various groups and conducted group meetings in order to stimulate villagers' minds and to generate their own ideas about what they would like to do in order to improve their living conditions. It was for the first time that the villagers had come across an opportunity to discuss their problems with someone from the university. Ample opportunity was provided to them to express themselves and to identify the work they wanted to do in the project. In the beginning, the villagers listened to the investigator instead of expressing themselves. But in her absence they gathered together and discussed the project about which they had come to know through the investigator and the key persons in the village. Slowly, the villagers overcame their hesitation and started expressing their ideas and feelings as "nothing can be done here", "you will visit us for a short duration like others, we know that nothing is going to happen afterwards", etc. As a result of continuous and

patient efforts of the investigator and thought provoking discussions they came out with their problems. Some of these were—"children are not able to attend the school", "they have no means for earning their livelihood", "educated boys don't get jobs", "our village needs *pucca* road", "we need *balwadi* for our children", "we want to reduce our family size", "our farms are far from our houses", "our agriculture yield is very poor because we have been given deforested land which is not very fertile", "we depend upon rainfall only for farming, there are no irrigation means", "there is no electricity", "the Government neglects us", "we do not get even two square meals a day", "educated boys like to marry educated girls", "there are no medical facilities in the village", etc. These observations were made during a door-to-door survey programme. It was also observed that the villagers provided false data about their religion. Majority of them were Christians while they gave their religion as Hinduism.

In order to assess their educational needs and their attitude towards school, the author had a long discussion with the local teachers. The teachers complained about children dropping out from school and a large number not enrolling at all. It was also felt that the existing formal education had become irrelevant for the majority and that there was a need for non-formal education relevant to their needs.

The Profile of Tribals

The inhabitants of Bhintkhurd are largely divided into Gamit and Vasva castes. They have a distinct culture of their own with practices like marriage by elopement in which the bride's father is paid a sum of Rs. 2,000 to 3,000 or even more; celebration of son's birth with food and drink party; and feasting and drinking after 12 days of the death of an elderly person. On such occasions they butcher their goats and poultry birds for meat. Majority of them are otherwise very poor, so much so that during rainy season which is a lean season for them they do not have food grains to eat and live on the roots of a wild plant. In other seasons, jawar, meat, tuver, etc., are their staple food. Smoking and drinking are very common among male adults. Their disputes are settled by Karbhari who is greatly respected by the community. In other social matters, besides Karbhari, there are people like the sarpanch and talati who have a say.

The author touched some of these aspects of the tribals' day-to-day life under her project. She explained to them how it was un-economical to kill poultry birds for meat. She advised them to allow the eggs to hatch so that they would have more birds and to sell the unhatched ones in the market for extra income.

The investigator observed that the tribals were not in the habit of storing grass, hay and green fodder for the animals. Hence, she stressed the need for storage. It was also discovered that they were illegally cutting wood from forests on the plea that it was their birth right. The author explained to them the value of forests and how they should help in protecting them.

On the hygiene front, the author observed that due to the fear of theft the tribals avoided ventilators and windows in their houses. She made them realise the importance of windows for getting fresh air so essential for keeping the body healthy. The author also provided support to the family planning campaign being run by the publicity

unit of Jilla Panchayat by explaining to them the family planning leaflets and elaborating on the relationship between income and family size. She also gave them modern techniques of interview, expression, behaviour, etc., required for competing with others.

Impact of the Project

Initially, the tribals resisted the project and regarded the investigator and her co-workers with distrust. But gradually, with time they overcame their feeling of distrust and became active participants in the programme by volunteering themselves for data collection, planning and designing of the programme and pooling of resources. The investigator's frequent meetings with the tribals brought momentum to the process of community development. By developing a rapport with the tribals, the author was able to stimulate their thinking and change their life pattern.

As a result, mothers became more conscious about giving nutritious food to their children, and 19 house owners sought grant from taluka panchayat for constructing latrines, bath-rooms, windows and ventilators in the house. One boy who had not even completed school developed enough confidence to be selected as *vanarakshak* by the forest department. A good number of villagers received loan from taluka panchayat BLP fund and tribal subplan project fund to purchase buffaloes. All this could be achieved because the entire strategy was based on the presumption that "if any activity has to take place it should be at the village level and the villagers should be involved from the beginning if their active participation is to be secured." Thus the villagers were involved in data collection, door-to-door contact programme, and planning and implementation of systems approach model of non-formal education for community development. In all 50 volunteers, six teachers, four village level workers and seven subject experts were involved in the project. These volunteers were trained in planning skill for which they were given an orientation course of two days' duration. Group work and demonstrations were used as major techniques of training. This was for the first time that the villagers had had an experience of planning. So, when the policies of adult and non-formal education were discussed the group members ardently supported the involvement of all the people of the village.

Due to the planning exercise the group members were able to know about the various agencies which could be approached for seeking help for the programme. They also came to know about the various schemes of the Government like the scheme of free distribution of books and slates to school going children, distribution of food grains to the knotwalia children, distribution of 'Nasta' from CARE to school going children, pregnant and nursing mothers, and children below 5 years, Integrated Rural Development scheme, S.F.D.A. scheme, B.L.P. scheme, tribal sub plan scheme, abhinave gram nirman scheme, antyodaya scheme and TRYSEM. Once the group members became aware of the schemes they were asked to plan the budget for non-formal education by pooling resources available under these schemes. Gujarat Vidyapeeth, State Institute of Education, Sumul Dairy, Government Medical College, Primary Health Centre at Karod, Inland Fishery Development Department, Safaividyala, Nesuseva Samaj, Ukai Nevnirman Samiti, etc., were the institutions identified for help.

Our experience in the past has been that in spite of the huge extension edu-

cation system and a number of extension officers and development officers at taluka level the Government schemes do not percolate to the villagers. So, in order to propagate the present project, effective campaign strategies, such as, use of posters, door-to-door contact, group meetings, mohalla meetings, gram sabhas and request to the enlightened villagers to explain and disseminate information about the project, were made use of and found effective. The target groups were identified according to their interests. In all, eleven groups were identified. Such classification helped the planners to decide group objectives, appoint staff faculty, select material, organise resources and develop group education and individual education plan.

It was difficult to find highly educated persons to conduct non-formal education programme at Bhintkhurd. So the staff was selected from among the existing manpower. The author along with the sarpanch and local leaders met the taluka development officer, officers at taluka panchayat office, taluka president and others in order to secure their services for the programme. The selected volunteers were trained through pre-service and in-service programme for acquiring the skill of using audio-visual aids and classroom teaching techniques, such as, role play, socio drama, story telling, drawing simple sketches, group dynamics, identification of felt needs of the villagers and evaluation techniques. This exercise helped in achieving the aims of community development. In short, the education programme enabled the members of the community to organise themselves in planning and action. They were enabled to define their common and individual needs and problems. They were able to make group as well as individual plans to meet their needs and solve their problems. They were able to execute these plans with maximum reliance upon community resources and supplement these resources wherever necessary with the services and material from Government and non-Government agencies outside the community.

The concept of evaluation was changed among the teachers. It was observed that the community based non-formal education programme needed to be evaluated by formative and summative kind of evaluation. The comparison of needs expressed by the villagers, teachers and the community members before and after the implementation of non-formal education programme pointed to the success of the present non-formal education programme in satisfying the needs of the villagers.

Finally, it can be concluded that every community has a potential to develop but the actual development depends on proper timing, opportunity and education. Changed attitudes of the community members, change in their behaviour and a move from the low level to high level of morality with consequent higher values could be regarded as the indicators of development. ●●●

Socio-personal Correlates and Gain in the Knowledge of Correspondence Course Trainees

Ranjit Singh and R. K. Saini

Though accepted to be of vital importance, women's education in India, especially in the rural areas, has been neglected. A one-year correspondence course in 'Home Management and Family Life' for farm women was started by the Punjab Agricultural University about a decade ago. Presented here is the report of a study conducted to find out the level of knowledge of the trainees after the completion of the course and the correlation between various socio-personal traits of the trainees and their level of knowledge.

OUR farm women require a special type of training which would prepare them for carrying out the responsibilities in and outside the home. The main objective of this training should be to help the farm women gain scientific knowledge and skills regarding the various aspects of family life, so that they can play an effective role in improving the family life and may also contribute substantially in farm decisions. Several training programmes have been introduced all over the country to impart training and education to our farm women.

Correspondence teaching can play a vital role, both in imparting and helping women retain information on home development for a long period. Keeping this in view Punjab Agricultural University, Ludhiana, started a one-year correspondence course in 'Home Management and Family Life' for farm women in September 1973. The course got a very encouraging response from the farm women of the Punjab State. To make this training programme more effective a study to assess the knowledge gained by the trainees after the completion of the course was conducted. The specific objectives of the study were :

- To find out the level of knowledge of the trainees after the completion of the course.
- To find out the correlation between the various socio-personal traits of the trainees and their level of knowledge.

Methodology

The study was conducted in the whole of Punjab State as admission to the course was open to all the literate farm women of the State. The farm women who were enrolled under this course during the years 1978-79 and 1979-80 constituted the total population. Fifty per cent of the population of each year was included in the sample through simple random sampling technique. As response was not obtained from 22 per cent of the respondents, and three questionnaires were incomplete, the findings of this study were based on the response of 104 respondents.

Selection of Variables Knowledge level of the trainees was considered as a dependent variable and seven personal characteristics were considered as independent variables. The independent variables were : age, education, major, family occupation, size of family, size of holding, social participation and extension contacts.

Development of Instrument of Measurement As the respondents were spread throughout the State, data was collected by mailing the questionnaire to them. Part 'A' of the questionnaire was related to the socio-personal characteristics of the respondents. Only those traits were selected for this investigation which could have some effect on the knowledge gain. Part 'B' of the questionnaire consisted of the knowledge test. A knowledge test was formulated for measuring the knowledge gained by the respondents after the completion of the course. While designing the test Bloom's texonomy of educational objectives was also kept in view.

There were twelve lessons for this course. Five questions were selected out of the questions given at the end of each lesson. It was kept in mind that the questions were simple and clear and the items were scorable. Further modifications were made after discussing these questions (items) with the concerned staff members. These questions were administered to the 50 non-sampled farm women trainees of the correspondence course enrolled during the year 1977-78.

Item analysis technique was applied for the selection of the items to be included in the final test. The items for the final test were retained on the basis of the Item Difficulty Index and Item Discrimination Index as suggested by Jha and Singh (1970). Only those items were included in the final knowledge test which had P (Item-difficulty index) values between 21-75 and E 1/3 (Item-discrimination index) > 0.20. The final test consisted of 30 questions. The score obtained by an individual in this knowledge test was referred to as her knowledge level.

Reliability and Validity of the Test Reliability of the test was worked out with the help of 'test-retest' method. The knowledge scores were obtained for each of the respondent (in all 50) at a fortnight's interval. The value of co-efficient of correlation between the two sets came to .81 which was quite high and indicated that the test was stable or dependable as a measuring instrument. The responses were categorised into three categories as shown in Table-1 with the help of cum $\sqrt{F^3}$ method as described by Singh & Sukhatma (1969).

Validity The biserial correlation (rpb) was considered as a measure of validity of the test items (Jha and Singh, 1970). The items with significant rpb proved the validity of the test items.

The knowledge test was translated into Punjabi. The minimum and maximum possible scores on the knowledge test were 0 and 40. However, in this study the obtained scores ranged between 12 and 39.

Percentages and co-efficient of correlation were used to analyse and report the data.

Results and Discussions

a. Socio-Personal Characteristics

It was observed that majority of the respondents (73.08 per cent) were from young age group. This was in line with the findings of Mishra (1971), Erdos (1975), Dhillon (1978) and Saini (1979), where the majority of the corres-

pondence students belonged to young age category, 43.27 per cent of the respondents in this study were educated from middle to high/higher secondary level. These results were supported by Dhillon (1978) and Saini (1979), where most of the correspondence trainees were also educated from middle to high/higher secondary level of education. Major family occupation of the majority was farming and they were cultivating more than five acres of land They (57.69%) had medium sized families. Very few of the respondents (about 21%) had any type of social participation and about 62% had some extension contacts.

b. Knowledge Level

As already indicated, respondents were divided into low, medium and high knowledge level categories. The data reported in Table 1 reveal that about one fourth (25.96%) of the respondents were placed in low knowledge level category. It further indicates that half of the trainees (50 per cent) fell in the medium category of knowledge level and about one fourth (24.04 per cent) were placed in high knowledge level category.

Table-1
Distribution of the respondents in relation to their knowledge level

N=104

S. No.	Knowledge Category	Range of scores	Distribution No	Distribution %
1.	Low	12.00-25.07	27	25.96
2.	Medium	25.07-32.40	52	50.00
3.	High	32.40-39.0	25	24.04
	Total		104	100.00

It is apparent from the results that majority of the farm women trainees fell into medium and high category of knowledge level. This revealed that majority of the respondents understood the content of the lessons and had acquired a good deal of knowledge after completing the course:

These results were also supported by Saini (1979) where he found that majority of the correspondence trainees had medium and high comprehension level.

The results of the present study seem to support the educationists' general view that trainees can acquire enough knowledge through correspondence course.

c. Association of Various Socio-Personal Characteristics with the Knowledge Level The coefficient of correlation (r) between the seven selected traits of farm women correspondence trainees and their knowledge score is reported in Table 2.

Figures in Table 2 indicate that the education of the farm trainees of the correspondence course was found to be positively and significantly correlated with their knowledge score at 0.05 level. Family occupation, size of the family and extension contacts were found to have positive and highly significant relation (0.01 Level) with the knowledge score. Age of the respondents, size of the holding and social participation did not show any significant relationship with the knowledge score of the trainees.

It is evident from Table 2 that education and gain in knowledge had positive and significant relationship. In other words, the higher the level of education, the greater was the gain in knowledge. Hence it can be inferred that formal education of the farm women trainees in general is important for gain in knowledge.

Family occupation and knowledge level were found to be positively and significantly correlated (0.01 level).

TABLE 2

Coefficient of correlation (r) between selected socio-personal characteristics of the respondents and their knowledge score

S. No.	Socio-personal characteristics	'r' Value
1.	Age	0.035
2.	Education	0.214*
3.	Family occupation	0.70**
4.	Size of family	0.88**
5.	Size of holding	0.05
6.	Social participation	0.04
7.	Extension contacts	0.35**

** Significant at 0.01 level
* Significant at 0.05 level

This relationship might be due to the fact that half of the lessons have a direct bearing on farming and the respondents belonging to farm families have acquired more knowledge as compared to other respondents.

The size of the family was also found to be highly and positively significant at 0.01 level. It can be concluded that belonging to a large family did not seem to hinder gain in knowledge, rather it contributed towards gain in knowledge. It may be due to the fact that the respondents in larger families have less responsibilities to carry out and get more time to read the lessons. They may be having greater opportunity to share their knowlege in the family.

The size of the holding and social participation of the respondents did not show any significant relationships. It can be inferred from these results that the size of the holding and social participation do not contribute towards gain in knowledge.

Extension contacts were found to be positively and significantly correlated with the knowledge score. The more the extension contacts, the more will be the knowledge gained by the respondents.

Hence, education through correspondence is effective even for transferring knowledge to farm ladies. The programme, however, was found to be more popular with comparatively young ladies who had had seven to eight years' schooling.

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out of the school. A centrally-oriented programme is likely to relieve them of the bad memories of their early childhood. Adults resist unsolicited changes in their set life-style. Hence, to introduce any change their consent should be sought first and they themselves should be involved in the process. As the learners have a busy schedule after work the programme timings should be set according to their convenience. A courteous, encouraging personal human touch rather than threats and exhortations can motivate learners.

To make the learners feel comfortable it is important that persons with the least social distance are grouped together. The motivation of teachers engaged for teaching is equally important. Out of the 100 persons made literate under the project reported above, one had passed the Punjabi Praveshika examination (equivalent to class 10 of formal education) and is now preparing for the high school examination. However, the success of such a programme cannot be judged by the number of learners appearing for higher examinations. In the final analysis it is the motivation of the learners which will determine the success or otherwise of a literacy programme.

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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.

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

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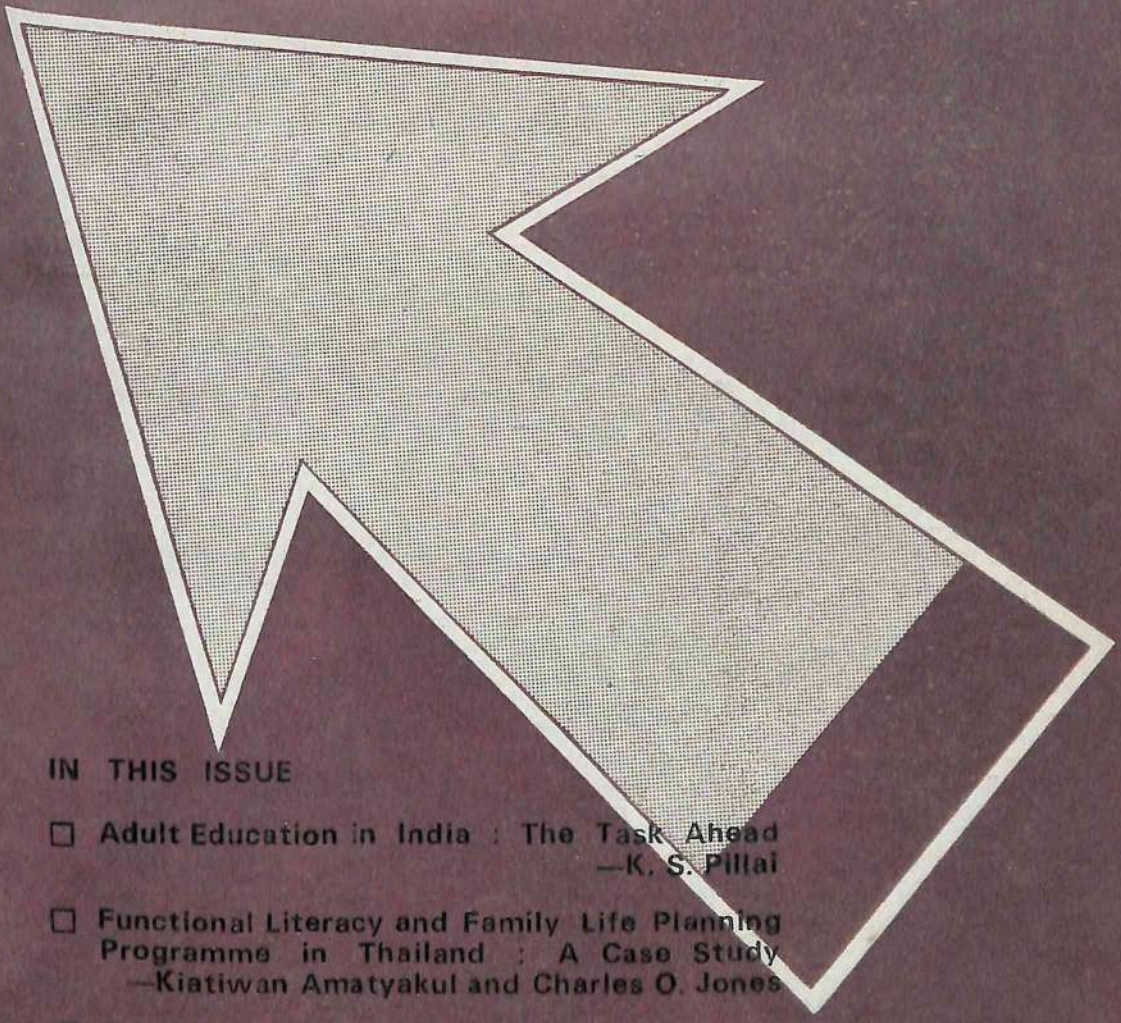

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Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

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OUR CONTRIBUTORS

Dr. K. S. Pillai is Head, Centre for Adult Education and Extension, Kerala University, Trivandrum.

Mr. Kiatiwan Amatyakul is Member of the Faculty, Chulalongkorn University, Bangkok, Thailand; and **Mr. Charles O. Jones** is Associate Professor, Adult Education, Florida State University, Tallahassee, Florida.

Dr. G. Rangaswami is Former Adviser, Agriculture, Planning Commission, Government of India, New Delhi.

Dr. B. S. Vasudeva Rao is Post-Doctoral Scholar, Department of Adult and Continuing Education, Andhra University, Waltair.

Mr. G. Srinivasacharyulu is with the Centre of Advanced Study in Education, Faculty of Education and Psychology, M. S. University of Baroda.

Mr. N. C. Dhoundiyal and **Ms. V. Dhoundiyal** are with the Faculty of Education, Kumaon University Campus, Almora, U.P.

National Autonomous Board of Adult Education

Professor Ramlal Parikh in the April issue of this Journal in his article, 'Renewing the Adult Education Movement', has made a number of very valuable and relevant suggestions for strengthening the adult education movement, as part of the 20-point programme. His suggestion for setting up a National autonomous Board of Adult Education merits serious consideration, at any rate, serious debate, particularly among the adult educators and the policy makers of this country. He argues that since education itself has a life long character and adult education has to sustain it with a life long learning process, a special body would help to secure for adult education programmes an enduring place in the country's national affairs. The suggestion and the unspelt assumptions behind it need to be questioned and seriously debated.

An autonomous board would no doubt lend to the adult education effort an air of authority and legitimation that would be welcome, given our present developmental and political culture. Whether it would be able to perform the task of "ensuring an enduring place" in the development of the country is doubtful. This again would depend upon the exact nature and purpose for which it is set up along with the support system it would enjoy. An autonomous board, let us note, would not be very autonomous, it would be, as we all know on the basis of the experience in this country an extension of the concerned ministry. It would also virtually mean getting enmeshed with the government programme. While there may be assured funds (however delayed) and some predictability about policy matters, the first casualities may be creativity and innovation at operational level, which are of such vital importance. This is likely to be so because the role of an autonomous board at the apex at best would be regulative in a conformist mould and not promotive of local initiative. Its outreach would be inevitably poor and inadequte specially for creative stimulation. Another important question would be : how will an autonomous board affect the voluntary organisations? While they would be obviously brought into some meaningful relationship with the Board, will it ensure autonomy for planning and organisation. This would not be possible if the Board is visualised and operationalised as an extraneous imposition but is conceptualized as a response to a deeply felt need of the national effort especially of the voluntary organisations.

The adequacy and the relevance of the Board should be viewed against the disturbing reality of illiteracy (not only in the limited usual sense but over all educational inadeduacy for developmental change) on a massive scale. Would an autonomous board be the answer ? At best it may consolidate and provide a more facilitative mechanism for a style and a structure a system of an on-going mechanical kind. In such an ethos, adult education as a movement such as we have is not likely to thrive. So it is time we debated seriously the need or otherwise of an autonomous Board including of what kind and for what purpose.

Adult Education in India: The Task Ahead

K.S. Pillai

Possessing more than 50 per cent of the world's illiterate population, India, it is being predicted, would be the only country with illiterates in the year 2000 AD. The Indian Adult Education Association, realising the increasing responsibility it will have to share in the coming years drew up a plan of organising conferences in all the four regions—east, west, north and south—of the country to take stock of the situation region-wise. The present paper, presented at the Madras Regional Conference, reviewing the situation in Southern States discusses the lacunae of the adult education programme in the country and the problems faced by the implementing agencies, particularly voluntary organisations along with the remedial measures needed to improve the situation.

OUT of the total population in India (1981 Census—excluding data from Assam), 63.87% are illiterate (53.38% male and 75.27% female). The total number of illiterates in the age group 15-35 has been estimated at 115.7 million.

Considering the national percentage of literacy (36.17%), 243 districts in India have been identified as having literacy percentage below the national average. Among the Southern States Kerala has the unique distinction of not having even a single district below the national average(total number of districts being 13). The Union Territories of Lakshadweep and Pondicherry also have kept their literacy percentage above the national average.

However, 20 of the 23 districts in Andhra Pradesh, 8 of the 19 districts in Karnataka and 2 of the 16 districts in Tamil Nadu have a literacy percentage below the national average. Of the Southern States, Andhra Pradesh is the worst off with only 18.8% literacy in Adilabad and 19.54% in Mahboobnagar. In Karnataka, Raichur has the lowest percentage of 24.92 whereas Dharamapura in Tamil Nadu has 28.62% (lowest in the State).

As per the 1981 Census the literacy rates of India's Southern States and Union Territories are : Andhra Pradesh—29.9%, Karnataka—38.4%, Kerala—69.2%, Tamil Nadu—45.8%, Lakshdweep 54.7%, and Pondicherry—54.2%.

According to the Government of India's figures, the involvement of voluntary agencies under the scheme of financial assistance during 1983-84 was as follows :

Paper presented at the Southern Regional Conference on Adult Education organised by Indian Adult Education Association in Collaboration with Tamil Nadu Board of Rural Development in Madras on March 24 and 25, 1984.

	Agencies	Centres	Persons
Andhra Pradesh	8	890	26,700
Karnataka	12	435	13,050
Tamil Nadu	29	1,730	51,900

In Kerala no voluntary agency is receiving financial support for running centres. But voluntary agencies like KANFED (Kerala Association for Non-formal Education & Development), QSS (Quilon Social Service Society) and TWA (Trichur Welfare Association) are in the field, running their own centres (approx. 500, 60 and 30 respectively).

The other agencies in Kerala include the Development Department which organizes RFLP Programmes (1,500 centres in 5 districts) and Education Department (550 centres through District Adult Education Officers). Some adult education centres are also being run by Nehru Yuvak Kendras and under the ICDS programme. Universities are also in the field.

In reponse to the point 16 of the new 20-point programme (through the University Grants Commission) the University of Kerala commissioned 600 centres during January-February, 1984. Sanction for 780 centres for 1984-85 has also been received from the UGC. The Centre of Adult Education & Extension of the University established in February, 1980 is playing a leading role in the State, especially in involving students in the eradication of illiteracy and providing continuing education programme.

With all these, Kerala has yet to go a lot further to achieve the goal of cent per cent literacy at least in the age group 15-35. It, nonetheless, has all the chances of becoming the first State in India to achieve this target. But it is doubtful whether the conditions prevailing at present are conducive to this or not.

Though there are different agencies, it is the voluntary agencies that suffer the most. The financial support made available and the allotment for specific items are not sufficient. This is true of Government and semi-Government agencies as well. But when voluntary agencies like KANFED in Kerala come forward to organise centres even without financial assistance from the Government, the condition becomes worse, as the other sectors have public support while the voluntary agency does not have it. The public thinks that the voluntary agency is misuing the money for other purposes not realising that whatever it is doing is out of sincerity and its involvement with the cause.

The nominal allowance given to the instructor (Rs. 50 p. m) is not at all sufficient. It should be increased to Rs. 150 p.m. It is consoling that the Government of India has recently increased the honorarium to Rs. 100/- p. m. There should also be a supervisor for every 10 centres and he should be given Rs 300/-p.m. At present there is one supervisor for every 30 centres. The allowance of Rs. 500+60 has to be increased to Rs. 600+Rs. 200 if we expect good work from them. There should be a project officer for every 100 to 150 centres. A sum of Rs. 1200+300 should be earmarked for every project officer. Inadequate honorarium, lack of conveyance and absence of proper incentives are among the major problems that confront the agencies.

Another problem is that of provision for teaching-learning materials. Fixed at Rs. 7.50 per learner years back, it is still the same. It is being considered to raise it to Rs. 13.50 per learner. This should be at least doubled if not made Rs. 20 per learner. Reference material per central should be to the tune of at least

Rs 100/-. In addition, cost of equipment, such as, light, board, and box, has to be increased considerably. This may be made Rs. 300/- per centre. The lack of adequate financial support for these items and the untimely release of funds is a serious hindrance.

Inappropriate, inopportune and insufficient training given to instructors and supervisors is another lacuna. Measures are being taken to overcome this. The earlier, the better. Supply of materials on time is another necessary pre-condition for success. This too is a serious problem now. It may be due to the delay in sanctioning of projects and release of funds.

Selection of personnel is yet another problem. There is a need to identify dedicated workers. In many cases, the workers do not stick to the project even for a term. This again affects the success of the programme.

Unnecessary rivalry among the field agencies, Government's interference and non-cooperation with the voluntary agencies are other problems requiring drastic steps. The big brother mentality of some agencies poses serious problems. The non commitment of certain Governments and political parties also hinder much of the progress of the project.

There is not much cooperation and coordination between official and non-official agencies. Both are critical of each other. Each tries to find loopholes in the other. Besides, there is also a lot of wirepulling. Lack of proper understanding, coordination and cooperation result in the wastage of money and time.

Even among the different departments that implement literacy programmes of one kind or the other, there is unhealthy rivalry and jealousy.

In kerala where Rural Functional Literacy Project (RFLP) is organised by the Development Department and other programmes of adult education (under the National Adult Education Programme) by the Education Department, there is a lot of misunderstanding, non-cooperation and lack of coordination.

In order to ensure an effective adult education movement, there should be political will and commitment on the part of the ruling parties and opposition camps alike, not to speak of the personnel involved. Necessary cooperation and coordination have to be ensured. The State Boards of Adult Education are expected to perform this function, but the experience so far is that they too have failed. They were either defunct and sleeping or inefficient.

A statutory body with due representation to political ideologies and 'experts/practitioners' alike is one way out to tackle this problem. With a firm determination, this agency should identify illiteracy pockets, agencies that can effectively implement the programmes there and the strategies of implementation which should be diverse and locally oriented. Money should not be a problem for the agencies which come forward boldly to take up the responsibility. Incentive awards should be instituted in sufficient numbers so that real workers derive recognition and support. Some kind of incentives to learners should also be there.

Post literacy and follow-up programmes are also needed for preventing relapse into illiteracy. This should be made the responsibility of the agency which implements literacy programme in any area. Sporadic and haphazard attempts should be viewed contemptously. Vigilance squads

should be commissioned to check the functioning of the agencies and their programmes. Each agency should be asked to publish the details of their project so that ample chances are there for every tax payer to review and evaluate the scheme of work. Public awareness on the need and importance of their programmes has also to be generated. Even among the elite there are people who look down upon adult education and think of it as the responsibility of the lower cadres. Such attitudes have to be thoroughly changed through appropriate measures.

State level conventions of various agencies to review the programme at its various phases will be an 'eye opener' to many who really want to improve upon the programme. Visits to neighbouring States, successful project areas, problem centres, etc, are worth trying. Exchange visits of teams of adult educators in India and between different nations may also be tried. Media support and adequate publicity are other possible measures.

The Indian Adult Education Association as an apex body should impress upon the Government of India the need and importance of involving more and more voluntary agencies along with the students and teachers of higher education institutions. Consequent upon the Interim Evaluation Committee report of Dr. Kothari, voluntary agencies are not getting their legitimate share of projects. In India we have to educate crores of illiterate people. To secure cent per cent literacy at the earliest, we should not only rope in all possible agencies but also see to it that the programmes are launched effectively. India is said to possess more than 50 per cent of the illiterate population of the world. It has been cautioned that unless drastic measures are taken, in 2000 AD India will be the only country having illiterates. Will it not be a shame for all of us? Will it not be a shame to IAEA which came into being even before independence?

The IAEA should urge the Government of India to declare a relentless war against illiteracy. It is not enough if we educate the people in the age group 15-35. We have to extend it further. Let us fix a target date—let it be 2000 A.D—the year fixed by Unesco for giving education to all. Can't we secure 100 per cent literacy by 1990 in South India? (May be with the exception of Andhra Pradesh where the problem is very acute.). Can't the IAEA bringall semi Government and voluntary agencies in the field into its fold during 1984 itself? Frequent meetings of adult educators and agencies in the region are needed. In fact these should be arranged in different States and places (if possible in project areas for first hand experience). The fact finding role of IAEA has to be augmented as also its disseminating and store-house role. Concerted effort is needed on all these fronts. We have a long way to go. Let us not rest till our goal is achieved●●●

Functional Literacy and Family Life Planning Programme in Thailand : A Case Study

Kiatiwan Amatyakul
and
Charles O. Jones

Transplantation of an idea, experience or practice successful in one region into another region even of the same country, not to speak of across the international boundaries, is something that experts and professionals have advised against quite often. Repeating the same warning, the authors report the effectiveness of Thailand's Functional Literacy and Family Life Planning Project in one of the Thai villages. Though carried out in a place geographically far off and in a milieu quite different from ours, the study brings out some basic similarities between the Thai and Indian situations like poverty and children dropping out of school to help their parents in work. However, the project's most significant bearing in the Indian content lies in its oriental philosophy and the objectives with which it was taken up.

THE present article deals with the effectiveness of Thailand's Functional Literacy and Family Life Planning (FLFLP) project in the village of Nonglungka, and is the outcome of several months' direct observation of the programne in action there. Although the findings here may reflect the effectiveness level of the programme nationally, it is not intended that the specific results of this inquiry, centred on a single village, should be generalized indiscriminately to other villages participating in the FLFLP project.

The village selected for this investigation was located in rural, north-eastern Thailand. Its population consisted of approximately 400 people in 85 family units. Most of the data were collected through participant observation and interviews. The interviews provided opportunties for checking the perceptions of the villagers against those of the investigator. The research was intended to inquire into the content of life in a selected village and to assess the villagers' attitudes and opinions about the adult education programne (FLFLP) designed to serve them.

Historical Background

In 1937, a census taken in Thailand indicated that 70% of the population—10 years of age and older—was illiterate. This condition was aggravated by the fact that 75% to 90% of the Thai population lived in rural areas. To raise the level of literacy in 1940, the government established a Division of Adult Education within the Ministry of Education. Also, the government enacted a compulsory school attendance law for children under 16 years of age. For a brief period during and subsequent to World War II, the law was repealed and literacy education got de-emphasized. The programme experienced slow recovery after World War II, and in 1968, the first experimental literacy programne was started in Lampang. The second census, conducted in 1969, indicated that at least one-third of the population over the age of 15 was illiterate. In the summer of 1970, the Thai Functional Literacy Programne was initiated and a national policy on family planning was formulated. The incorporation of family planning into the literacy programne provided the basis for the Functional Literacy and Family Life Planning (FLFLP) project. In 1973, the Thai government again created an Adult Education Division within the Ministry of Education. The services of this new unit were meant for those above the age of 15 and out of the formal school system. The Division of Adult Education accepted an offer in 1974 from the World Bank to finance a five-year project for the improvement of existing programmes. Subsequent to its acceptance of financial assistance, the Division of Adult Education made a decision to develop a decentralized infrastructure designed to support locally relevant adult education activities. Incorporated in the project were 24 provincial Lifelong Education Centres (LEC's) to plan and execute activities at the provincial level; four Regional Research and Developmental Centres (RC's) in the north, northeast, central and southern regions to assist in curriculum development, research, training and evaluation; and 8,400 Village Reading Centres (VRC's) to promote literacy, primarily through the use of newspapers and village educational activities.

Philosophical Basis for FLFLP

The underlying philosophy for the FLFLP project was derived from the concept *Khit-Pen,* as introduced by Dr. Kowit Vorapatana in 1974. This concept has been translated by some as "critical thinking" and by others as "problem solving." It has also been referred to as the "vehicle of harmony." In Thai, *Khit* means to think and *pen* indicates skill in the action being undertaken. The words appeared to represent the underlying philosophical direction formally adopted by the Thai Adult Education Division in the late seventies. It was rooted in the Buddhist belief that happiness is achieved by the alleviation of suffering. The alleviation of suffering is, in turn, achieved by facing one's circumstances rather than avoiding them. Remediations necessitate changes in the surroundings or in man or in both. Since the end to be achieved is harmony between people and their environment, educational activities should be planned to improve the problem-solving ability of adults. And, in this connection, the tasks of adult educators are: (1) to instill in students confidence in their own ability to make decisions, (2) to provide knowledge upon which decisions are to be made, and (3) to develop those skills and

methods without which implementation of the decisions would be impossible.

Functional Literacy Curriculum

The purposes of the FLFLP were to instruct villagers in literacy skills and in the critical thinking process. Included in the programme were provisions for stimulating among villagers a greater awareness of 1) opportunities for personal growth, and 2) the responsibilities of citizenship. The stated objectives of FLFLP were as follows:

- To provide basic scientific information relevant to the problems and needs of learners;
- To enable learners to understand themselves and to encourage them to assess their values, their needs, their problems, their strengths, and their limitations;
- To encourage learners to be more knowledgeable about the society in which they live;
- To equip learners with communication skills;
- To develop a process of critical thinking and problem solving so that learners will be able to: (a) accept changes in their lives, (b) search for causes of problems, (c) gather information to solve these problems; and
- To prepare learners to seek out and utilize the services of extension workers whose objectives are to help them improve the quality of their lives.

The content areas receiving major attention were those related to occupation, health, economics and civic responsibilities. The content was treated in the context of family life planning and functional literacy. The teachers of adults were usually those who taught children during the day. Others were recruited annually by the government from outside the ranks of the regular day-school teachers, trained and sent into the villages to live from two to six months. The teachers were expected to involve the villagers in group discussions of their problems. They were to assist the villagers in identifying causes and consequences of their problems and to work on guidelines for solving them. They were to facilitate the acquisition of the knowledge and/or skills needed for the resolution of problematic situations. In this process, they were to assist the learners in acquiring basic literacy skills.

Participation

In its publication *Non-Formal Education Statistics, 1978,* The Adult Education Division of the Ministry of Education reported that there were 4,010,505 illiterate adults (15 years old and older) in Thailand in 1970 and that 59,305 were provided literacy education from 1971 to 1978. In Nonglungka, the village under study, from among 400 villagers, 40 to 80 participated over the length of FLFLP programme. In order to assess the participation and achievement levels of these adults, a brief survey of the living conditions in the village was made.

In general, the huts in the village of Nonglungka were in considerable disrepair—often consisting of only one room with no tables or chairs. The villagers seldom had adequate clothes to keep them warm during winter. Few persons had shoes. Generally, food was not sufficient to permit more than one meal each day. Lacking knowledge of family

planning, many villagers had more children than they could feed and clothe on an income of approximately $2 (U.S.) or 46 Baht per day. If a villager owned farm animals and poultry, they were kept in the hut in which the family lived. Sanitation facilities were virtually non-existent. There was neither a health centre nor electricity.

The usual education pattern in this village was for the child to leave school after the fourth grade to help the parents in the fields. The results of these four years of schooling were considered to be generally unsatisfactory because the level of literacy achieved by the child persisted only briefly. There was little opportunity for maintaining one's basic reading skills, as reading materials were simply non-existent.

The FLFLP was designed, in part, to remedy the failures of the primary school; however, it had many of the same deficiencies. The achievement level secured by its students approximated that attained by students in the primary school. Many adult constituents of the programme had not attended any school previously and others had attended for varying lengths of time. The level of participation in the educational activities initiated by the programme was relatively low—reflecting, at least indirectly and in part, the inadequacy of the funding available for the implementation of the project.

Those adults in Nonglungka who did not participate in FLFLP were asked to give their reasons for non-attendance. These were in many respects similar to those generally given for non-participation in basic education programmes by adults in the U.S.A. and elsewhere. They can be summarized as follows:

- They saw no relationship between the education offered and their physical labour;
- They were too exhausted after a full day's work;
- They were unable to leave home because no one was there to take care of their belongings;
- They were "too old" to learn;
- Their learning was impeded by poor eyesight and insufficient energy;
- The distances were too great for travel in the evenings;
- It was too dangerous to be out at night; and
- They did not know what they were going to do with the knowledge acquired.

Inquiry revealed that the principal reason for the villagers' non-participation in FLFLP was that they were unable to perceive a meaningful relationship between the education offered and the improvement of their living conditions. In addition, there were concerns expressed about safety, conservation of energy and time, and the physical handicaps brought on by aging. There was a lack of time or resources to apply the skills learned, and customs, traditions and habits were occasionally incompatible with the intent of the instruction. Moreover, there was a wide diversity of backgrounds and ages among villagers attending the FLFLP programme. Some also expressed concern with regard to the teachers' preparation for the tasks assigned. Not surprisingly, the teachers occasionally encountered some resistance in their efforts towards improving the living conditions in the village. Because of customs, traditions and habits, villagers often pretended to accept many of the lessons taught. Although encouraged to do otherwise, they tended to follow traditional patterns of behaviour. They continued to

eat raw meat, to take drugs, and to house farm animals and poultry under the same roof. There was some reluctance with regard to using footwear. They persisted in the practice of calling upon the spirits of the dead to heal the sick. Even if the villagers were inclined to accept and act upon what they were taught there appeared to be a shortage of resources for accomplishing all the changes recommended. The teachers themselves often lacked in-depth knowledge of health care, nutrition, and agriculture—the principal concerns of the village population. Resource personnel in each of these three areas of concern were available in the region to provide consultative and teaching services but were not always utilized systematically.

In many ways, the conditions affecting FLFLP were the same as those affecting the primary school. The social and economic forces influencing education at the primary level were also being felt in the educational programme for adults. An adult programme designed, in part, to remedy the deficiencies of the primary school was handicapped by many of the same difficulties as confronting public schools.

The *Khit-pen* aspect or the development of the critical thinking process, achieved limited acceptance. A considerable portion of the difficulty involving the use of the concept was that very few at the administrative or teaching level seemed to have had an understanding of what the concept was about or how to implement and evaluate it. It was a very complex process, and its achievement was made more difficult because the villagers traditionally had allowed others to make decisions for them. People living in absolute poverty have little background in the use of concepts such as loyalty, patriotism and community, reflection upon which provides little practical relief from the harsh realities of village life. Moreover, when practical problems were being discussed by teachers and students, less than optimal enthusiasm could be generated because the resources ultimately to be required for their solution were invariably in short supply. Apparently, the approach to the teaching of certain subjects was occasionally inept. Often the exercises employed in adult groups were inconsequential and removed from the villagers' experiences. For example, learning the use of decimals and fractions was not considered to be a high priority concern of the Nonglungka villagers.

In view of the observed deficiences of the FLFLP, it was appropriate to inquire why certain Nonglungka villagers nevertheless actively participated in the programme. Some of the reasons given were :

- To secure and maintain contacts with persons outside the village;
- To purchase or sell something;
- To read and write letters;
- To read newspapers;
- To determine one's directions when one gets outside the village and into nearby towns;
- To read labels;
- To teach one's own children;
- To use fertilizers;
- To improve rice farming methods;
- To calculate prices and weights; and
- To make oneself more employable.

One of the outcomes of the class meetings was the opportunity for the villagers to socialize. Because children attended evening sessions with adults, these class meetings developed into

social occasions for entire families. Even though adults and children attended the adults' classes together, they did not study together. However, there was a wide range of age levels among the adult members of the classes. They varied in age from 15 to 60. According to Thai culture and tradition, the young must respect the old; therefore, the younger adult learners were somewhat reluctant to express their ideas or objections in the class. Also, the older participants were hesitant to make statements for the fear of being wrong. Consequently, the learning process for both young and old was inhibited to some extent.

Although the programme was designed to have the villagers identify their problems and develop solutions, in reality, it was the teachers who identified the problems to be discussed, and with the assistance of the villagers, attempted to develop the solutions to be applied. In general, the villagers had marginal experience in examining their environment in a systematic way, and this teaching procedure was not very instrumental in increasing their competence for doing so. Too often, the classroom discussion initiated by the teacher was an end in itself. Little by way of follow-up to the classroom discussion occurred.

Another difficulty in implementing *Khit-pen* existed as a consequence of the traditional roles of the teacher and student in the Thai society. It was expected by both the teacher and the student that the student would defer to the wishes of the teacher. Generally, the teachers were quite conservative. This was particularly true of teachers who were experienced in the teaching of children in the day programmes. In Nonglungka, the FLFLP Programme was conducted by eight fresh graduates of the two-year teacher-training programme of Nakornrajasima Teachers College. These teachers were successful in securing and maintaining considerable rapport with their adult students. However, as reported by Bernard and Armstrong, one evaluation completed in Thailand indicated that villagers with some exposure to *Khit-pen* did no better in problem-solving and adjusting to their environment than those villagers without it.

At the national level, the FLFLP programme operated under a large number of significant handicaps. The target group of the programme was exceedingly large and dispersed throughout Thailand. There were extremely diverse learning needs and a decided lack of resources for implementing the programme. Neither those in charge nor the public fully comprehended an educational programme designed to help people improve directly the quality of their lives. Traditionally, the goal of Thai educational institutions has been to educate students to pass examinations and receive certificates. Because the general directions for FLFLP emanated from the Ministry of Education, some difficulties were experienced in adjusting the programme to local needs. The rationale of the Ministry of Education for its relatively inflexible approach was that this was to maintain "quality".

Conclusion

The conclusion drawn from interviews was that one of the objectives of FLFLP programme seemed to have been for the most part realized in Nonglungka. This particular objective was concerned principally with the improvement of literacy skills. Many partici-

(*Contd. on page 16*)

Adult Education : A Viewpoint

G. Rangaswami

A literacy programme, says the author, can be deemed to be successful if it develops among learners socio-psychological motivation for learning all through their life. Terming human resource development as the prime responsibility of adult education, he goes on to say that efforts in this direction should aim at developing scientific outlook and an awareness of the rights and responsibilities; sensitising an individual to ethical, social and cultural values of life; imparting knowledge, skills and attitudes that would help a learner to earn a better living; and preparing him for assuming a better role as a responsible citizen of the nation.

UNIVERSAL education is one of the Directive Principles of the Constitution of India. In a vast country like ours, under the democratic system it is not easy to achieve cent per cent literacy. Despite the network of about 6.5 lakh schools and 30 lakh teachers, we have so far achieved only about 30 per cent literacy. However, this represents about threefold increase in literacy since Independence.

Education is essential for human resource development. It is a life long learning process. Human resource development has a fourfold perspective, viz., (i) to develop scientific outlook and an awareness of the rights and responsibilities, (ii) to sensitise an individual to ethical, social and cultural values of life, (iii) to impart knowledge, skills and attitudes which enable him to earn a better living, and (iv) to prepare him for a better role as a responsible citizen of the nation. Realising its importance, the Governments at the State and Centre have emphasised the need for education as part of the Minimum Needs Programme and Prime Minister's 20-Point Programme.

Education starts much earlier than in the primary school. It is expected to continue for atleast a decade in most cases and in some cases for two decades and more. Through formal education one learns the art and science of life. But this benefit is given only to a selected few and the more fortunate ones. It is not universal. Often, the average figures mislead us. The illiteracy in rural areas is double that of in urban areas. The number of girls who do not go to school is double that of those who attend. Scheduled caste student enrolment is less than 50 per cent and scheduled tribe students are fewer in schools. Of the students enrolled in the first standard almost 62 per cent drop out before they reach the fifth standard.

Keynote address delivered at the Southern Regional Conference on Adult Education organised by Indian Adult Education Association in Collaboration with Tamil Nadu Buard of Rural Development in Madras on March 24 & 25, 1984

Looking at the quality of education, especially in rural areas, the question that comes to mind is—is this education? One teacher teaches five classes, all in one room, and each class may have about 50 students. The essential requirements of education are : *'willing students'*, *devoted teacher'* and *'conducive environment'*. These are completely vitiated in most schools. Another aspect of the present educational system is the wide variation in the educational programmes of different States. While the percentage literacy is about 85 in Kerala State, it is less than 20 in Madhya Pradesh, Rajasthan and Bihar. There are also States where the school enrolment has touched almost cent per cent mark. Within each State also, there is a wide variation; Kanyakumari district in Tamil Nadu has a literacy percentage of about 80, whereas Dharmapuri district has a literacy percentage of about 20. Thus, the average figures are misleading.

One has to look at the adult education programme in the context of formal and general education programmes as obtaining in rural areas and as different from urban areas. The present status in a given State or district will have a bearing on adult literacy even after several decades. Because of the present poor quality of education, the so called literates would also lapse back into illiteracy. A State which is lagging behind in educational programmes should have a stronger adult education programme than the others, so that the problem of adult illiteracy does not become a persistent one.

The importance of adult education programme for national progress cannot be over-emphasised. It is required to pull out the downtrodden people from the rut, to make them better citizens, to help them earn a better living and also to help them contribute to the nation-building task. In a democratic nation, in electing their representatives who would govern them, every adult has not only a role to play but also a responsibility to shoulder. Education is an essential thing for an adult to become aware of these rights and responsibilities. Such an important programme is being handled through temporary means by the State and the Central Governments.

Annually we spend about Rs. 3,000 crores on education. This money is spent on committed expenses to run schools, colleges, universities and other educational institutions, and nothing is made available for adult education. Under the national developmental programmes certain funds are given to the States by the Centre on *ad hoc* basis. Only a small fraction of this amount is available for the adult education programme. During the Sixth Five Year Plan period we were to spend a total of Rs. 2,500 crores on education, mostly on formal developmental education programmes, this was over and above the committed expenditure of Rs. 3,000 crores spent annually. Of the Rs. 2,510 crores, only about Rs. 120 crores, that is, less than 5% of the total, was available for the adult education programme. This represents an annual expenditure of about Rs. 24 crores to educate 40 crore illiterate people. The entire adult education programme thus gets a stepmotherly treatment. No wonder, there are several problems in the way of successful implementation of even the *ad hoc* programme on hand.

Who are the teachers? Who are the students enrolled in adult education schools? What are they taught? Where are they taught? When are they taught? These are some important questions to be pondered over. A few general observations can be made—

the students are not motivated; the teachers are disinterested; the environment is unsatisfactory. We are spending money on this programme, but how many are becoming really literate with socio-psychological motivation for learning all through their life, together with functional upgradation by obtaining better technical skills. While we will be marginally improving the statistical figures on literacy in India through the adult education programme on hand, we will hardly be touching the core of the problem.

Adults may broadly be classified into three different age groups, viz, 15 to 35, 35 to 60, and above 60 years. Adult education has different meaning for each of these three categories. Also, adult education for women is different from that of men. Adult education for tribals will have to be different from those of the others. Each category of these people seeks different gains from the adult education programme. Are we aware of the requirements of different categories of people and are we doing enough to meet the challenging situation ?

The problems of adult education, as mentioned earlier, are many and complex. The main ones are :

— There is no real motivation to learn in most adults. Also, there is no sustained interest in the individual to continue to learn. There are several demotivating forces surrounding him, which make him withdraw from the school. This is particularly true in the case of older persons. Unemployment among the educated makes the adults feel that education has no social value. A hungry man wants to be fed first before he can think of anything else in life. The poor and sick among the illiterate have no inclination to learn any thing through adult education.

— The teacher or instructor works on a part-time/temporary basis and we cannot expect him to be devoted to and completely involved in the teaching programme. Also, he is not able to adapt to the challenging situations obtaining in different locations. Training of instructors to carry out such exacting jobs is a must, but this is not done for want of competent trainers or funds or other facilities.

— The environment in which classes are conducted is very poor and often undesirable. Even those who are inclined to learn, as also those who come forward to teach are driven away after the first visit to the place where the classes are conducted. Teaching aids and materials are either not provided, or when provided they are grossly inadequate to meet the needs of the learners.

— There is not much awakening among the masses about the ill-effects of illiteracy. This is mainly because of the basic fact that majority of the people in a village are illiterate, without any idea about the benefits of education. Those who are literate in the same village are also not placed well enough in life for the other adults to be motivated. Besides, not getting an opportunity to make use of literacy skills, the few literates that there are also lapse back into illiteracy with the passage of time.

— Once an adult becomes literate under the adult education programme, he is expected to enter into *'life-long education'*. However, there are no follow-up programmes to continue to make him learn. There are no libraries or other educational materials for him to pursue the interest after becoming literate. As a result, his interest in education wanes away.

We want adults to contribute to the development of the nation in many ways. For making any meaningful contribution, the adults should be educated. Only through basic education an adult will be able to receive and utilize information. Education is the medium through which various development plans are conveyed to the people. For example, the transfer of agricultural technology or development plans would be less effective in the case of illiterate farmers as compared to the educated lot. Same is the case with respect to information on health, sanitation, family planning, nutrition, etc. Adult education is therefore of vital importance for the development of a nation. It is unfortunate that such an important programme is carried out on *ad hoc* basis with the help of temporary staff working on make-shift arrangements. ●●●

(Contd. from page 12)

pants, though seeming to accept new knowledge, were either unable or unwilling to apply it in their daily lives. The reasons given by the villagers led the researchers to conclude that there existed less than a complete appreciation of what education could do for them; an unwillingness to freely change age-old customs, traditions and habits; lack of time or resources to apply the knowledge or skill learned in the solution of problems occurring in their daily lives; some evidence of the teachers' lack of knowledge in areas of critical concern to the villagers; the diversity of educational background of the learners in the programme; the primitive conditions under which the villagers lived and under which the classes were held. Also, it appeared that the FLFLP programme could be improved by relating more closely its educational activities to the reality of the lives of its intended clientele. In all probability, attention should be given to strengthening the programme by reconceptualizing it in accordance with:

— The life style and needs of rural villagers.
— A less ambitious set of goals.
— Coordinated simultaneous support from other sectors (health, agriculture, etc.).
— Increased training of the teachers on sites similar to Nonglungka.

As Bhola has observed:

"If illiterate adults are not motivated and if the social milieu does not offer functional uses of literacy, we have the challenge to fashion new needs, to teach new motivations, to reconstruct environments." (Bhola, 1981). ●●●

Adult Education Programme : Impact of Attendance on Learners' Achievement

B.S. Vasudeva Rao

The author conducted a study in the Visakhapatnam district of Andhra Pradesh to find out the relationship between the learners' attendance and their achievement with regard to literacy skills, functionality and awareness. While the learners' achievement of literacy skills, information about occupation and banking service, and their saving habit were positively and significantly related to their percentage of attendance, their agricultural knowledge did not seem to be affected by the regularity in attending classes. As for their awareness about secular principles, party symbols, prominent political leaders, preventive measures for health, scientific child delivery and family planning, it increased with the increase in attendance.

The fact that earlier attempts to promote literacy among the Indian masses have failed is clear from the extent of illiteracy prevailing in India. As per the 1971 Census the literacy rate of Indian population was only 29.3% with 39.5% for males and a mere 18.1% for females (Bordia, 1973 : 195). The number of illiterates during 1971 Census was about 211 millions. By 1977 the illiterate population was about 226 million of which nearly 100 million were in the age group of 15 to 35 years (Hebsur et al, 1981 : 1). In order to bring this population under the fold of literacy, a massive programme was launched on October 2, 1978 under the banner of National Adult Education Programme.

Motivating learners to join the centre is one main task and retaining them is another. One of the findings made by Hebsur in his study was that the drop-outs comprised 40 per cent of the enrolled learners. The reasons for dropping out were economic and domestic.

The teaching efficiency of the instructor always has a definite impact on the learner's understanding (Vasudeva Rao, B.S., 1983). Besides this, there are other factors which also have a bearing on the learner's performance.

The author undertook a study to find out the relationship between the learner's attendance and his achievement. For this, a survey was conducted in the centres being run under the National Adult Education Programme in the Visakhapatnam District of Andhra

TABLE—1
LITERACY PERFORMANCE OF THE LEARNERS WITH REFERENCE TO ATTENDANCE

Percentage of attendance	Number of learners	Reading			Writing			Arithmetic		
		Sign boards	Letters	News-papers	Names	Letter	Bank forms/ M.O.	Writing numbers	Additions or subtractions	Divisions and multiplications
Below 40	8	6 (75.00)	3 (37.50)	—	6 (75.00)	—	—	3 (37.50)	2 (25.00)	—
40-50	44	34 (77.27)	13 (29.55)	—	41 (93.18)	4 (9.09)	1 (2.27)	18 (40.91)	12 (27.27)	18.18
50—60	75	65 (86.67)	38 (50.67)	7 (9.33)	72 (96.00)	12 (16.00)	7 (9.33)	37 (49.33)	22 (29.33)	18 (24.00)
60—70	132	126 (95.45)	92 (69.70)	29 (21.97)	130 (98.48)	41 (31.06)	20 (15.15)	68 (51.52)	58 (43.94)	23 (17.42)
70—80	110	102 (92.73)	79 (71.82)	19 (17.29)	109 (99.09)	28 (25.45)	22 (20.00)	65 (59.09)	37 (33.64)	28 (25.45)
80 and above	61	60 (98.36)	44 (72.13)	25 (40.98)	61 (100.00)	36 (59.02)	21 (34.43)	57 (93.44)	32 (52.46)	24 (39.34)
Total	430	393	269	80	419	121	71	248	163	86
Rank Correlation		0.94**	.94**	.93**	1.00**	0.94**	1.00**	1.00**	0.94**	0.83**

TABLE—3
AWARENESS DEPENDING UPON THE LEARNERS EXPOSURE TO ADULT EDUCATION

Attendance percentage	No. of learners	Social Problems	Secular outlook	Party symbols	Political leaders	Medical facilities	Use of medical facility	Vaccinated	Delivery by qualified staff	Awareness with regard to Family planning
Below 40	8	5 (62.50)	3 (37.50)	—	4 (50.00)	7 (87.50)	5 (62.50)	7 (87.50	1 (12.50)	4 (50.00)
40-50	44	33 (75.00)	17 (38.64)	11 (25.00)	18 (40.91)	31 (70.45)	21 (47.73)	35 (79.75)	11 (25.00)	27 (61.36)
50-60	75	66 (88.00)	36 (48.00)	21 (28.00)	42 (56.00)	50 (66.67)	39 (52 00)	65 (86.67)	28 (37.33)	42 (56.00)
60-70	132	122 (92.42)	83 (62.88)	40 (30.30)	72 (54.55)	109 (82.58)	88 (66,67)	130 (98.48)	61 (46.21)	86 (65.15)
70-80	110	95 (86 36)	59 (53.64)	32 (29.09)	59 (53.64)	88 (80.00)	63 (57.27)	99 (90 00)	51 (46.36)	85 (77.27)
80 and above	61	50 (81.97)	32 (52.46)	20 (32.79)	36 (59.02)	52 (82.25)	38 (62.30)	60 (98.36)	36 (59.02)	48 '78.69)
Total	430	371	230	124	231	337	254	394	188	292
Rank Correlation		.91**	.96**	.99**	.95**	.81**	.85**	.95**	.100**	.99**

(Percentages are indicated in parenthesis)
* = Significant at .05 probability level.
** = Significant at .01 probability level.

Pradesh. The learners under study belonged to both rural and urban communities and were selected on random sample basis. In all 430 learners from 86 centres were selected. A schedule related to the three areas of NAEP objectives, that is Literacy, Functionality and Awareness, was introduced to the learners. The data with regard to attendance were collected from records. No response or lack of knowledge about some areas was not taken into account while computing percentages. Further, to find out the significant relationship between attendance and learners' achievement, rank correlation was used.

Literacy

For measuring the learners' achievement with regard to literacy, their response was sought to questions related to their ability in reading sign boards, letters and newspapers; in writing names and letters, and in filling up bank, money order and other forms. Their arithmetic skill was assessed on the basis of their ability in writing numbers, addition, subtraction, multiplication and division.

As for the reading of sign boards, letters and newspapers, learners with more than 80 per cent attendance fared well as compared to learners with attendance less than that. For instance, while 98.36% of the learners with maximum attendance were able to read sign boards, etc., only 75% of the learners with 40% attendance achieved this ability (see Table 1). Similar observations were made with regard to writing and arithmetic skills.

All the learners with more than 80% attendance were able to write names and simple words as compared to 93% of the learners with above 40% attendance, and only 75% of the learners with less than 40% attendance. Similarly, 34.43% of the learners with maximum attendance (above 80%) were found to have the ability to fill up forms while no learner with less than 40% attendance achieved this skill.

As for the relationship between attendance and arithmetic skills once again learners attending regularly were more skilled as compared to others. While all the learners with more than 80% attendance had acquired the skill of writing numbers, among the irregular learners only 37.5% were able to write the numbers. This indicates very clearly that the attendance of learners has a

TABLE—2
FUNCTIONALITY LEVELS OF THE LEARNERS WITH REFERENCE TO THEIR ATTENDANCE

Percentage of attendance	*No. of Learners*	*Occupational information*	*Knowledg of Agriculture*	*Saving habits*	*Information regarding banking service*
Below 40	8	3 (37.50)	6 (75.00)	4 (50.00)	5 (62.50)
40—50	44	12 (27.27)	16 (36.36)	26 (59.09)	25 (56.82)
50—60	75	34 (45.33)	41 (54.67)	50 (66.76)	54 (72.00)
60—70	132	62 (46.97)	77 (58.33)	88 (66.67)	114 (86.36)
70—80	110	56 (50.91)	51 (52.73)	68 (61.82)	80 (72.73)
80 and above	61	33 (54.10)	29 (47.54)	37 (60.66)	47 (77.05)
Total	430	200	227	277	325
Rank Correlation		0.94**	0.37	.91**	.961**

(Percentages are indicated in parenthesis)
*Significant at 0.05 level
**Significant at 0.01 level

definite bearing upon the effectiveness of the programme. In fact, attendance percentage is positively and significantly related to the learners' achievement in reading, writing and arithmetic.

Functionality Level of Learners

Functionality, an important component of adult education, though broad in concept, for the purpose of the study has been defined as that aspect which helps in improving the occupational understanding and economic status of the learners. Accordingly, the usefulness of adult education to the learners is measured here in terms of occupational information, knowledge in agriculture, knowledge in the areas of savings and banking. Responses of the rural learners were taken only with regard to knowledge of agriculture.

Impact of Attendance on Functionality Level

As observed earlier, the literacy level of the learner depends largely upon the extent of his exposure to the class work. A glance at Table 2 confirms that learners with higher rate of attendance also fared well in the functionality component.

The percentage of learners who had some information regarding their occupation was high (54.10%) among those who had attended the centres for more that 80% of the days and it decreased consistently and gradually to just 37.5 in the case of learners with poor attendance record. A similar relationship between attendance and functional awareness of the learners was found with regard to knowledge about savings and banking facilities.

Only in the case of knowledge about agriculture, there was no positive relationship between agricultural knowledge and the extent of exposure to adult education. Many learners possessed knowledge about agriculture, irrespective of their attendance in the adult education centres. One reason for this could be the long standing exposure of a large number of learners in rural areas to agricultural knowledge.

The percentage of attendance was found to be positively and significantly related to occupational information, savings habit, and information regarding banking service.

Awareness

The component of awareness for the purpose of the study was measured in terms of the learners' knowledge related to social, political and medical subjects.

Impact of Attendance on Awareness

A positive relationship was observed between the extent of learners' awareness with regard to social, political and medical subjects and to the extent of learners' regularity in attending the centre.

The learners' awareness about secular principles, party symbols, of prominent, political leaders preventive measures for health, scientific delivery and family planning increased with the increase in attendance (see Table 3). To state a few instances, while 33% of the learners with more than 80% attendance were aware of different political party symbols, none were reported to have this knowledge from among the learners with less than 40% attendance. Similarly, against 60% of the learners with high attendance rate, only 12.5% of the learners with less than 40% attendance were aware of the need for seeking qualified medical assistance during child delivery.

The relationship of learners' attend-

(Contd. on page 28)

Continuing Education in Indian Universities : A Study

G. Srinivasacharyulu

Continuing and adult education departments/centres in Indian unversities are a recent development with their potential for educating the masses practically untapped. The present paper which reports in part the author's Ph. D. thesis on 'A Study of Continuing Education in Indian Universities' throws light on the purposes, administration, curricular programmes and the relationship of these departments/centres with the community. The author, having studied in detail the departments/centres of 12 universities for the purpose, says that the general feeling about these departments/centres is that they are required to cater to the weaker sections. This attitude, he feels, should be changed and due importance should be given to the training of middle class and urban professional groups by these departments.

CONTINUING education, as one of the chief streams of education is still in infancy. Departments of continuing education have been set up in various universities all over the country. But their efforts so far are more in the nature of experiments, or conform to the pattern of formal education. The form, content, and methodologies of continuing education need to be investigated and tested for adaptation to real learning needs.

Most of the research studies reported so far are in the form of status studies, assessing the situation, especially with reference to the programmes of social education and literacy in action. In India, there seems to be a lack of studies on the programmes of continuing/adult education provided by universities, particularly University Departments of Continuing/Adult Education,

A clear cut and detailed information on different aspects of the system is not available at one place. Also, as the implementation of the programme requires a big financial commitment on the part of the Government of India, it is necessary to study the projects to help administrators know the weak and strong points of the projects. The reports of such studies would help them to take correct decisions, formulate or revise policies and modify the actual operations of the projects. The present study is an attempt to provide such a feedback and thus facilitate effective implementation of the programme.

The Problems

The study was expected to provide answers to the following questions :

(1) How many Departments of Continuing Education have defined their purposes and to which of these are they giving importance and how far are they following them ?

(2) How are the Departments administered ? What are their limitations and difficulties ? What should be done to strengthen their administration ?

(3) What kind of continuing education programmes are being offered by these Departments to facilitate classification of the departments according to their nature ? What are the different methods used to impart continuing education ? What are the various instructional materials used to impart continuing education ? How are the curricular programmes evaluated ? What facilities are provided in terms of libraries, etc., to the clientele ?

(4) What are the various organisations involved in continuing education programmes provided by the Departments ? What do the Departments do to come closer to the community ?

(5) What recommendations can be made with regard to the first objective of the study as defined below ?

The Objectives

(1) To conduct an evaluative study of the present position of the University Departments/Centres of Continuing/Adult Education in India in respect of

—Purposes of the centre

—Administration and organisation

—Curricular programme of the centre

—Centre-community relations

(2) To have an in-depth study in selected centres which can serve as a source of meaningful reference and a guideline to the University Departments/Centres.

(3) To study some of the existing problems connected with the University Departmentsl/Centres of Continuing/Adult Education with a view to offering suggestions to the various agencies.

Sample Description

Twelve University Departments of Continuing Education giving continuing education to its community or section of it for atleast 3 years were included in the present study. The length, outstanding achievements and the stability of their programmes were taken into consideration while making selections.

Findings

Background Information

The study revealed that continuing education programmes were organised to develop new skills or to promote existing abilities and satisfy psychological needs—to have a diversion from the routine activities and to have a feeling of happiness through social, cultural and religious activities.

Extension lectures in the area of creative use of leisure time were altogether neglected. Certain areas—physical and professional—were neglected by most of the centres. As for other areas, such as, health, family planning and professional courses the extension lect-

ures seemed inadequate quantity wise, considering the vast population the universities were required to cater to.

Admission to majority of both academic and professional courses was restricted to persons with certain minimum qualifications.

The case studies (see Appendix I) showed that majority of the Continuing Education Programmes were going to be incorporated in literacy classes for weaker sections or were going to be developed according to the needs of weaker sections. This may eventually lead to a feeling that continuing educatidn is only for the weaker sections of a society and thus is of low status as compared to formal education. This attitude needs to be changed if the status of continuing education is to be raised to enable more persons to participate in it.

Organisation of the programmes by University Departments, convenience of the meeting place, flexible timings and use of the local language encouraged the participation of the clientele.

Majority of the programmes in many centres were continued, for which building facilities and university staff's help was provided.

As continuing education programmes in more than one subject were offered at one place, that is, university building, it helped in saving the time and energy of both the organisers and the participants.

ASPECTS OF CENTRES

(I) Purposes of Centres

— Ten out of twelve centres accepted the purposes and their priorities in the following order :

(i) To offer educational resources to appropriate adult groups, community agencies and organisations.

(ii) To co-ordinate, guide, facilitate and provide leadership for educational programmes for adults at the university level.

(iii) To conduct researches in the area of continuing education.

(iv) To guide learners towards self-education.

(v) To take up activities of external services by way of postal courses.

— It was difficult to evaluate whether the educational purposes were fulfilled by the programme of any centre or not.

— The instructors, the clientele, and the community in general lacked consciousness about the purposes of continuing education.

Some centres organised seminars and exhibitions, and distributed pamphlets about the educational purposes of the centres but very few centres tried to make their clientele understand the purposes. This is likely to result in lack of proper motivation and attitude towards continuing education on the part of the instructors, the clientele and the community. Moreover, unless the centre orients the instructors either individually or in groups it is unlikely that they become effective instruments of the new approach sought to be developed by the centre.

Administration and Organisation of the Centre

— In ten out of twelve centres, the selection of instructors for the non-technical courses was not satisfactory.

Appendix I
CASE STUDIES

City where the Centre of Continuing/Adult Education was located	*Strong Aspects*	*Weak Aspects*
Bombay	Various voluntary organisations were co-operating in conducting continuing education programmes to a great extent.	Drop-out problem among women clientele was an inhibiting factor in conducting continuing education programmes in certain localities.
Pune	The 'Continuing Education Cells' in various affiliated colleges functioning under the 'Development Unit' in the Centre of Continuing Education facilitated the administration and organisation of the programmes in the surrounding communities.	The response from teachers of other Departments was reduced after the introduction of semester system.
Madras	Systematic development of curricula for the courses by involving concerned experts and sponsoring organisations was made.	Programmes which the common people could afford financially were lacking.
Tirupati	There was good response and less drop-out rate in the part-time academic courses for the improvement of qualifications.	The Department could not produce audio-visual aids for lack of expertise and financial resources.
Calicut	The co-operation from Panchayat leaders and other local leaders in surrounding villages facilitated the running of programmes.	Lack of conveyance facilities was a problem for regular supervision and evaluation of programmes conducted in the surrounding village communities.
Baroda	Increase in the employment created more demand for long term courses, resulting in the continuation of these self-sufficiency courses.	The involvement of voluntary organisations in organising continuing education programmes was very less.
Rajkot	The selection of affiliated colleges and schools in the nearby villages, and provision of hostel and lunch facilities to run the courses meant for certain groups, such as, farmers, facilitated their participation.	The continuing education programmes to a large extent were not self-sufficient.
Roorkee	Residential Continuing Education Centres with various audio-visual aids and also the courses were being run self-sufficiently.	The continuing education programmes for the immediate surrounding community were not organised.
Shillong	A systematic survey of the needs of the community helped in developing	Non-availability of buildings and conveyance facilities were the

	need-based continuing education courses.	important reasons for the inability to run the programmes and for the poor response of clientele in certain areas.
Chandigarh	The voluntary help from different departments to act as unpaid teachers and resource persons facilitated the organisation of programmes in initial stages of the Centre.	The stoppage of UGC grant and establishment of Regional Resource Centre which the Centre of Continuing Education was assisting, affected drastically its own programmes.
Jammu	Entertainment programmes arranged for the public in the community area helped to contact and collect them for the educational activities.	Extra motivational efforts had to be made as majority of the people in some of the surrounding areas belonged to extremely low socio-economic status, for their participation in educational activities.
Jaipur	The Centre itself was a model for the surrounding community as almost all the core staff members were engaged in continuing their education. Besides, the university administration allowed university employees in the continuing education programmes exemption from fees.	The ban on the local fund which had been operated by the department and complex administrative procedures were inhibiting factors.

— Most of the instructors did not have sufficient training to teach adults. Though they were specialists—drawn from a variety of professions—engaged in skilled occupations, they were not teachers by profession.

— In some centres, availability of suitable instructors for the honorarium offered was a problem.

— On the whole, the conditions of service were satisfactory. The core staff of the centre was secure. As a result of this, the stability of the staff in majority of the centres was maintained.

— In many centres, Directors, Co-ordinators and Project Officers were encouraged for further studies.

— Almost all the instructors expressed their belief in the ability of the people to learn.

— In very few centres staff meetings were arranged in order to formulate and organise the course.

— All centres had good advisory committees which were composed of competent representative members from various walks of life and also from co-operating agencies, which exercised their authority according to the rules and regulations and generally delegated the executive functions to the head of the centre. The attitude of vice chancellors towards adult education had considerable impact on the Continuing Education Programmes.

— On the whole, the heads were dividing their time suitably between administration and supervisory duties.

— In many centres part-time head was in charge and was paid some honorarium.

— In eight centres different types of records of clientele, such as, general registers, registers for various courses, were maintained. In a few centres records of participants' evaluation of courses were maintained. Proper follow-up work was not done because of lack of funds.

— All the centres planned the budgets in advance. But the UGC and Government grants were not available in time, which resulted in lack of proper phasing of the expenditure. In many centres instructors' suggestions were taken while preparing the budget.

— Though certain centres were charging high fees from the sponsoring organisations and individual participants for certain courses, there was a demand for these courses. Similarly, organisations which made requests either to repeat a particular course or develop new ones, were also willing to meet the cost involved in organising the courses.

— The centre's schedule was planned in advance in many centres. But delay in the release of grants affected the schedule.

— In most of the centres the timings were according to the needs of the clientele.

— There was no involvement of learners in planning and implementation of their own courses.

(*iii*) *Curricular Programme of Centres*

— In almost all the centres the curriculum was based only on the present needs of the community but not on the diversified social, cultural and educational backgrounds of the clientele. Their levels of psychological development and experiences were not kept in mind. Sometimes, variation in the educational backgrounds of the clientele, even in a single course was very wide. The instructors felt that the course drafted for their subject was either too advanced or not sufficiently related to the educational background of the learners.

— Many instructors were unfamiliar with or ignorant of the objectives of the courses.

— The syllabii were not properly developed. The factors responsible for this lack of planning and supervision were several. One of the important factors seems to have been the lack of experience in this kind of work on the part of the staff of the centres.

— The duration of some of the courses was not long enough and often the instructors could deal only very briefly with the subject. Some of the courses such as English Improvement Course or Home Science had to be left incomplete.

— In almost all the centres the continuing education programmes were not providing the learning experience which helps in developing interest and skill for further self-learning among the clientele.

Some of the reasons seem to have been :

(i) lack of knowledge regarding the purposes of continuing education on the part of instructors ;

(ii) inadequate duration of courses ; and

(iii) lack of experience in this kind of work on the part of the core staff of the Departments/Centres.

— No follow-up work, such as, self-education through a library, was being done for almost all the courses.

— Most of the instructors, including those who had already been in teaching profession, such as, university faculty members, were not aware of adult education methods and techniques. This was particularly so in the case of specialists, who though well acquainted with the subject, were not able to transmit their knowledge, skill and experience.

— Audio-visual aids were being used in instructional activities.

— The courses being tailor-made, no text book as such was considered suitable. In many cases, no instructional material—even mimeographed notes, sketches or illustrations—was being used. In some other cases though instructional material was supplied to the participants, it was not in the regional language.

— The instructors did not make use of the library to a desirable extent but some of them encouraged the pupils to make use of it.

— Seven of the centres were without full-time or part-time librarians. In nine centres there was no library, the books were kept either in the office room or with the Head of the centre. Very few instructors recommended addition of new books in their various fields.

— Only in long-term courses, diploma or certificate courses, examinations were conducted, which were of traditional type.

(*iv*) *Centre-community Relations*

— In many cases, the centre-community co-operation was not evident to any great extent. But a few centres utilised community resources and the co-operation of voluntary organisations ; and developed good relationships, with panchayats and industries to a great extent for instructional purposes, their physical, financial and human resources, and for sponsoring participants.

— Four centres assisted certain organisations in holding educational activities, such as, conferences, exhibitions and extension lecture series.

— Almost all the centres utilised the services of some persons outside the university.

Suggestions

On the basis of the above findings, the following suggestions are being made :

— The use of part-time instructors drawn from a variety of professions and engaged in skilled occupations imposes on the centre the obligation of orienting them, and voluntary organisations and other different agencies and prominent persons of the community whose co-operation is sought, towards the philosophy and purposes of continuing education with special reference to the local needs by organising seminars, conferences, etc. As the centres' activities have to be made known they will have to make conscious efforts to contact agencies and groups which are likely to provide their physical and human resources for the purpose, and make use of the available mass media for the publicity of their work and programmes to the community at large.

— A full time director of the status of a university professor should be appointed for the Department. He should have a voice in formulating policies by being a member of the Senate of the Academic Council and the University Committee.

— As the continuing education programmes are generally part-time, it

would be better if the collaborating agencies and other organisations are approached for accommodation and other facilities. This, besides reducing the cost of the programme, would help in organising classes at places convenient to the participants. The amount so saved can be utilised for organising Continuing Education Programmes for the weaker sections.

— The financial position of the centres needs to be improved. The University Grants Commission should allocate more funds for Continuing Education Programmes. It should not neglect the training of middle class and urban professional groups in the interest of 'primacy being given to the weaker sections'. It should continue to give financial assistance to the Continuation Education Programmes till the time the centre becomes financially a self-sustaining institution.

— The present policy governing the use of the University Library restricts many educated persons from using the facilities. The centre should examine the situation and explore ways of serving such individuals.

— Adult education programme should be organised in the spirit spelt out in the Government of India's policy statement on adult education and the outline of the National Adult Education Programme.

— A systematic procedure for the evaluation of the courses should be laid down. Evaluation procedure should be included in the curriculum for the participants and guidelines for the instructors and those concerned with the organisation of the courses, itself. ●●●

(*Contd. from page 20*)

ance was marginally positive in the case of awareness in the areas of social problems. Only in the case of awareness with regard to existing facilities, learners fared well irrespective of their attendance. Thus, it can be stated that social awareness of the learners is generally influenced by the regularity with which he attends the adult education centre. Learners' exposure to adult education has a positive and significant correlation with the knowledge about issues like social problems, secular outlook, party symbols, names of political leaders, awareness and use of medical facilities, vaccination, prevention and family planning methods.

From the given three tables, it can be seen that attendance and learners' achievement is positively and significantly related. The studies of Hebsur (1981), Laxminarayana (1982) Rao (1983) have also established the above fact.

Hence, for any adult education programme to be a success, the functionaries should be able to motivate learners to attend the classes regularly. ●●●

Level of Intelligence and Lapse into Illiteracy among Primary School Drop-outs : A Study

N.C. Dhoundiyal
and
V. Dhoundiyal

Intelligence as an indicator of an individual's innate abilities plays an important role in the process of lapse into illiteracy. A Study conducted in this regard revealed that lapse in reading, writing, numerical and total literacy skills is lowest in the case of drop-outs with superior, and very superior intelligence and it systematically increases with decreasing levels of intelligence.

A number of factors have been suggested to be responsible for school attrition. Kundu and Chakraborti (1977) have categorised these as socio-economic, educational and psychological. It has been shown that low socio-economic status, engagement in domestic work, confused future aspirations and an average level of achievement are some of the important chracteristics of drop-outs. Wirick (1978) also revealed an association between school attrition and lower levels of socio-economic status, self esteem and family literacy. It seems that dropping out of the school is a result of the interaction of a number of socio-psychological variables which, in one way or the other make the child unable to cope with the demands and pressures of school system. Once out of school, drop-outs also seem to suffer a loss in their once acquired literacy skills with the passage of time (Roy and Kapoor, 1975). Evidence has also been brought forth to suggest that factor slike socio-economic status, level of living (Roy and Kapoor, 1975; Dhoundiyal and Dhoundiyal, 1984) and motivation (Mali, 1979) influence this process of lapsing back into illiteracy.

It can be argued that intelligence, as an indicator of an individual's innate abilities, plays an important role

in the process of lapse into illiteracy. Further, it can be stated that as compared to a dullard, an intelligent individual is more likely to utilize his environment in meaningful ways and thereby retain his literacy skills to a large extent. In this connection, Dube (1978) has brought forth some suggestive findings which revealed that differences in the ability to recall stories and other congnitive tasks can be predicted on the basis of intelligence. Better self concept, qualities of leadership and independence, and greater zest for living have also been shown to facilitate educational activism among older people (Mizer, 1975). It seems that intelligence and certain positive personality traits are conducive to developing an individual's faculties to learn and retain more and more throughout his life. A test of facilitative effects of intelligence on literacy retention among primary school drop-outs ranging in age from 10 to 75 years has been attempted in the present study conducted in the rural areas of the Almora district of Uttar Pradesh State in India.

Procedure

The study hypothesized that when a child leaves school after dropping out from 4th or 5th grade, he tends to suffer a loss in the literacy skills acquired during his stay in the school. Further, it was hypothesized that intelligence will facilitate retention or lapse into illiteracy in accordance with the learner's level of intelligence, that is, drop-outs with lower intelligence will suffer a significantly higher level of lapse into illiteracy as compared to drop-outs with higher intelligence. In order to test this hypothesis, a longitudinal sample was drawn from 4th and 5th grade drop-outs of the rural areas of Almora district. Incidental-random sampling technique was used and villages were visited to administer the tools of study. Intelligence of the respondents was assessed in an individual setting through Indian adaptation of Wechsler Adult Intelligence Scale: Form PR (WAPIS; Ramalingaswami, 1974). The age range for which WAPIS is applicable is 15 to 45 years. Here the investigators were confronted with a specific problem in that the age of respondents in the present case ranged from 10 to 75 years. In the manual of WAPIS, IQ tables have been prepared for age groups 15-16 years, 20-24 years, 25-34 years and 35-44 years. Nearest age approximation, as far as IQ tables were concerned, was used to calculate IQs of respondents belonging to 10-14 and 45 and above age groups. Minor changes in IQ after 40 years and a low degree of approximation from 10-14 years to 15 years of age in solving the practical problem of a field investigation justified the use of IQ tables in this manner.

Lapse-into-illiteracy was measured through a Test of Lapse-into-Illiteracy (TLI; Dhoundiyal, & Dhoundiyal, 1983), which meaures lapse-into-illiteracy in terms of lapse in reading, writing, numerical and total literacy skills. The standardization criterion for TLI was that 65% of sixth grade entrants would achieve 65% of total marks on it. Lapse scores on each skill were obtainable on TLI through subtracting achieved scores from maximum score in each subtest. The test was administered to the respondents in an individual setting. Tables 1 and 2 present age and intelligence wise distribution of the drop-outs of the study.

Kruskal-Wallis' (1952) one-way analysis of variance was used to analyse the interaction of intelligence and lapse-into-illiteracy.

TABLE 1
Age-wise Distribution of Fourth and Fifth Grade Drop-outs of the Study

Age-group	*Frequency*	*Satistical Indices*
10—19	124	
20—29	82	M=34.24
30—39	57	Mnd=29.62
40—49	67	Mode=20.34
50—59	47	
60—69	31	SD=17.00
70—79	6	
Total	414	

TABLE 2
Intelligence group-wise Distribution of Fourth and Fifth Grade Drop-outs of the Study

Intelligence Group	*Frequency*
Super and Very Superior (120 & above)	8(1.93)
Brigh normal (110—119)	24(5.80)
Average (90—109)	157(37.92)
Dull normal (80—89)	192(46.38)
Boderline (70—79)	33(7.97)
Total	414(100.00)

Figures given in parenthesis are percentages.

Findings

If was revealed that lapse in reading, writing, numerical and total literacy skills was lowest in the case of drop-outs with superior and very superior intelligence, while it was highest in the case of drop-outs belonging to the borderline category and a systematic increase in lapse in literacy skills with decreasing levels of intelligence was evident in the data.

Discussion and Conclusion

Limitations of collecting data through the selection of a longitudinal sample, spread over an age range of 10 to 75 years, cast significant doubts over the findings obtained through the study. It could be stated that a child who has dropped out from 4th or 5th grade 60 to 70 years ago cannot be compared with a drop-out of just one or two years' standing. Socio-cultural milieu undergoes a tremendous change over a span of 50 years and a number of variables may change in quality as well as quan tity during this period. Interaction of intelligence with lapse-into-illiteracy obtained through present study should, therefore, be read with due caution.

It can also be argued that drop-outs with higher level of intelligence acquire more literacy skills during their stay in the school, forget less of the acquired skill after dropping out, and retain more through continuous use; while drop-outs with lower level of intelligence are at a disadvantage from the very beginning due to lower achievement. Development of intelligence based criterion scores of literacy achievement for later assessment of lapse-into-illitercy may help in further analysis of the relationship between intelligence and lapse in literacy skills in a more comprehensive manner. The findings of present study, however, throw significant light on one of the important aspects of the process of lapse into illiteracy and point to the need for further reseacrh in the area. ●●●

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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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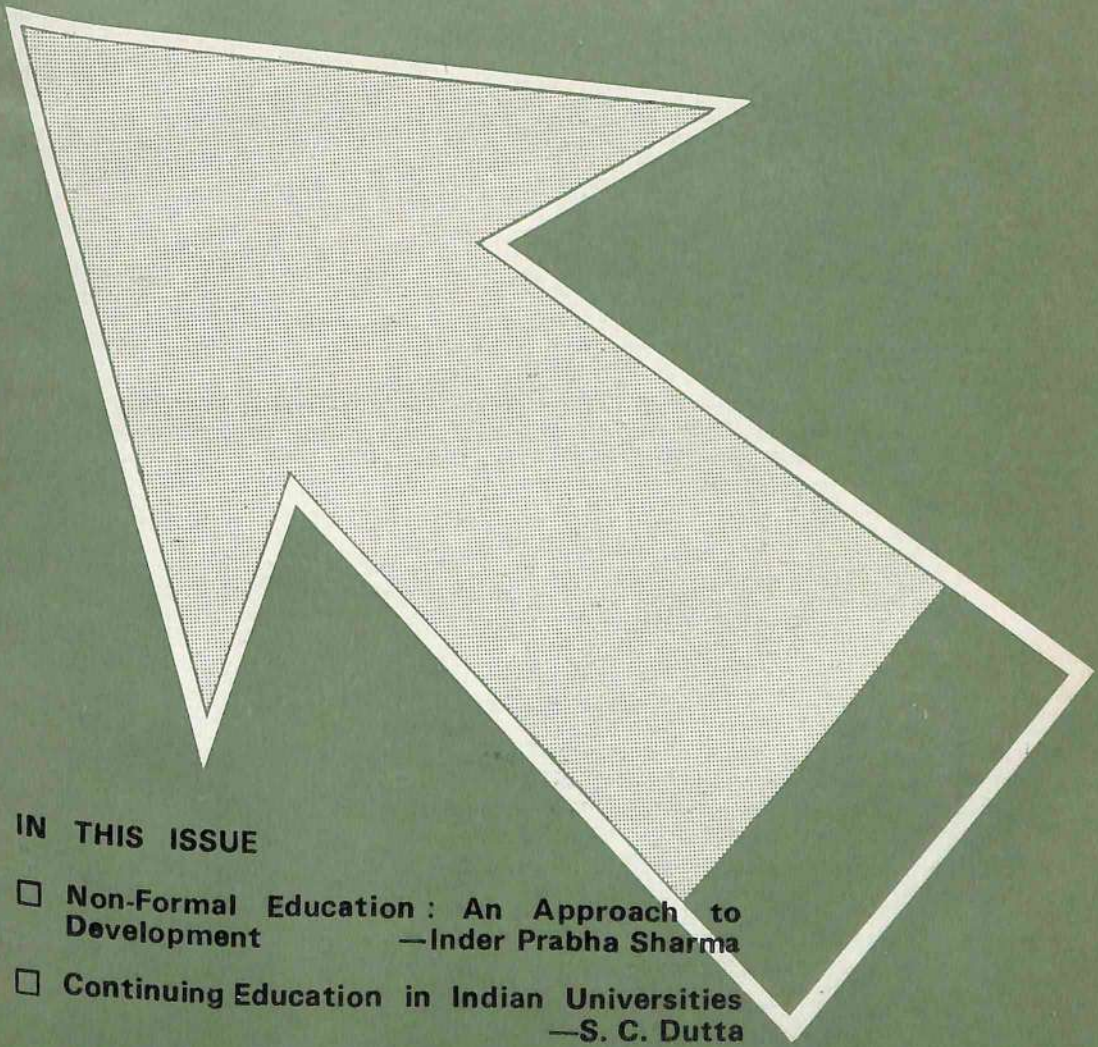

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- Adult Education for Fishermen : Some Special Problems —G. R. Desai and P. N. Kaul

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OUR CONTRIBUTORS

Dr. Inder Prabha Sharma is Lecturer, Department of Education, Panjab University, Chandigarh.

Dr. S. C. Dutta is Treasurer, Indian Adult Education Association, New Delhi.

Dr. G. R. Desai is Deputy Director, Faculty of Extension & Transfer of Technology, National Institute of Rural Development, Hyderabad; and **Dr. P.N. Kaul** is Scientist S-3, Central Institute of Fisheries Technology, Cochin.

Mr. Sat Pal is Under Secretary, Ministry of Education and Culture, New Delhi.

Dr. B.S. Vasudeva Rao is post-doctoral Scholar, Department of Adult and Continuing Education, Andhra University, Waltair, Andhra Pradesh.

Dr. Dharm Vir is Joint Director (Education), International Cooperative Alliance, Regional Office and Education Centre for South-East Asia, New Delhi.

Complacency and Conscience

A cynic, who had the mental makings of a Voltaire, is said to have observed, if the world was made by God, it is no compliment to Him ! The cynic was obviously referring to the sorry state of affairs the world as a whole has gotten into.

No part of the world is anxiety-free, to put it mildly, and yet one wonders if the anxiety has the spirit and dimensions of a real concern. Is it a case of all style and no substance ? Glaring headlines in the newspapers and the write-ups that accompany have become our regular pre-breakfast intake for a perverse kind of self-entertainment. A shocked eye-brow, a cynical grunt, a wry comment and not-so-decent outburst on the all purpose target of attack, the politician, are all part of our daily morning routine. The evening news time—radio and television—is not any better. The act is repeated in a similar strain—drugging ourselves to sleep—as if the world is all wrong and we have nothing to do with it. It is self-induced isolation from the world and its ills. It is complacency writ large on the face of mankind.

In the last one decade gory events have sent shock waves in every part of the world. In the name of religion, nationalism and similiar high-minded ideologies, senseless violence is being perpetrated. In one country it is fundamentalism that is going awry, all for creating a "truly just state" based on religion. Elsewhere it is oil that makes countries go beserk. Still elsewhere it is the death dance of nuclear powers with no qualms of conscience of destroying the world itself. Nearer home, holy shrines have been turned into arsenals of violence—in pursuit of false if not insane and artificial nationalism. The list is long and endless. Runaway peace, welcome violence, seem to be the new theme of our lives. And all worry, however, cataclysmic, is just superficial. We shed a tear now and then, shrug off war and violence as distant worries. The truth is we are not really concerned. That is the basic malady of our times—the compounding of the lack of conscience (which should be rooted in a sense of concern) and complacency (whose other name is heartless indifference).

The world must fight this and soon. The governments can do much but never enough and value systems old and new have a part to play. But in the ultimate analysis the challenge is educational—not the pursuit of book learning from the three Rs to profundities in an encyclopaedia but education that aims at changes in people themselves. While macro level changes must go on with relentless determination *via* the government and other large systems, what will really matter in the long run is what man does for himself at his own level, his belief and conscience and how it prompts him to act in every day life. The crisis is not out there. It is in man himself—in the innermost recesses of his being. Where conscience is alive and active, complacency is chased away. Where complacency rules supreme, conscience is an alien. This is the central challenge of education in the context of a world balancing on the brink of disaster today. Adult educators, are you listening ?

Non-Formal Education : An Approach to Development

Inder Prabha Sharma

Formal education with its single point entry system, full time courses, not too close a relationship with the day-to day problems of the learners and lack of provision for continuous learning to keep pace with fast technological developments has been rather slow in delivering the goods. Recognising the potential of non-formal education for making education accessible to all people, especially the poor and the underprivileged, and for contributing quickly and substantially towards individual as well as national development, the article outlines a plan of action for making adult education more relevant in the context of contemporary problems.

DEVELOPMENT is no longer being conceived in terms of economic gowth but is regarded as a communitarian process, where the individual is respected and where the value of co-operative effort is appreciated. Social justice is as important as economic development, therefore, true development takes care of all round process touching social, economic, political, cultural and spiritual aspects of a person and a community.[1]

There are numerous goals of development but progress is achieved only when social change is generated and new social structure is created by people's organizations fighting oppressive forces.[2] In general, there are seven factors which help achieve these goals, and this process is facilitated by

- 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;
- providing relevant knowledge and skills required for economic growth and for improving the quality of life;
- developing people's capabilities to critically analyse social reality, to identify causes of their po-

verty, to bring to the surface dormant discontents and to give expression to the feeling of exploitation and deprivation;

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

About 800 million souls the world over live in abject poverty of whom 500 million (about half of them children) suffer from malnutrition. At the 1974 world conference in Rome, the 134 government ministries present pledged that within ten years no child would go to bed hungry and no person would be malnourished. Now, a decade later, goal is no nearer to being realized than when it was set.[3]

Development alone will not be enough, because the management of social transformation calls for radical departures from commonly accepted approaches, concepts or methods of operation. The key to social learning is not in the analytical method, but in the social interactions of the development process. Social change implies social learning. The society, which is to be transformed, is made up of many diverse factors, large and small, formal and informal, from governments to neighbourhoods to families.[4] The human groups as well as individuals are continuously changing in their purposes and interrelationships. Social learning takes place by the interchange of shared experiences and information. If is a very slippery process in which error and unpredicted outcomes are common. Social learning theory has developed from recent action research which deals with social reality as it is imbedded in customs, beliefs and values, which are changeable and may be influenced by research interventions[5].

Education and Human Resource Development

The experience of development in the Western countries has brought to light the role of human resources in development. 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. Besides entrepreneurial and administrative abilities, technological, scientific and professional skills are very important factors. In the Sixth Plan Document, it has been mentioned that the programmes of human resource development have a four-fold perspective : (a) to prepare individuals for assuming their role as responsible citizens; (b) to develop in them scientific outlook, awareness of their rights and responsibilities as well as a consciousness of the processes of development; (c) to sensitize them to ethical, social and cultural values which go to make an enlightened nation; and (d) to impart to them knowledge, skills and attitudes

which would enable them to contribute to the productive programmes in the nation's development.

Education has been regarded as a very powerful agent for increasing the potential of human resources. If this process is effective, the nation's productivity and self reliance increase. Therefore, to raise the productivity of a nation, education of the citizens is essential. Hence, the concern for education of every single individual on the globe is indispensable. On the other hand, looking from the individual's point of view, universalization of minimum essential education is necessary.

At the international level, education has been put under the category of basic human rights. However, in order to reach every individual, the educational system needs additional support from the economic system which may not be available because such an unconditional and open support might challenge the economic system itself, yet the social system in its own interest must continue to support and maintain the education system. This is necessary for maintaining the health of its social structure and for nurturing its wings, that is, ideology and technology. Models of this system are different (for example, capitalist, communist, socialist, etc.). But one thing is common in all, and that is—school is the most popular system for providing education.

At the same time, it has been proved by empirical researches that schooling has become costlier and incapable of providing education to all. It has also become increasingly ineffective as a suitable system of education. Schools do not contribute significantly to the performance of the child in a real life situation. It is becoming a hindrance in the way of social change. It is helping the society to prepetuate itself with all the social evils. Such a view has been supported by Ivan Illich in 'Deschooling Society', Paulo Freire in 'Cultural Action for Freedom and Pedagogy of the Oppressed'. With the advancement of technology, the contribution of the school is continuously becoming smaller. The existing educational systems were evolved for different times and for different purposes. We can now adapt them to new needs and circumstances by mere expansion.

Modern education has to find out new ways and means in order to be relevant to our times. The need for such adaptation is evident from some striking data reflected in the report of the international commission on the development of education. The existing trends seem to lead to that end. Every year two million more children are refused the right to education and at this rate in 1980 the number of children of the age group 5 to 14 not attending school was about 2.30 million and there were still about 8.20 million adult illiterates. Although the world is now spending about $ 200 billion annually on education of which $ 1.32 billion on budgetary resources, only a tenth of this sum is spent in developing countries which is out of all proportions to their size and population. The public expenses on education are not growing more rapidly than the G.N.P., but the educational expenditures of the developing regions are growing at a lower rate. The gap between the developed and developing countries is widening in the educational sphere also.[6]

The combination of all these factors, that is, social pressure to educate every individual, financial constraint, ineffec-

tiveness of formal schooling, etc., attracted the attention of concerned thinkers to suggest supplementary system to cope with the problem. As a result, adult education, correspondence education, informal education, and recurrent education came into existence and continue to be tried in one form or another in different parts of the world. The latest system in this series which is commonly discussed today is 'non-formal education' which is defined as "any organised systematic educational activity carried outside the framework of the formal system, to provide selected type of learning to particular sub-groups in the population—adult as well as children".

Why Non-formal Adult Education ?

Although non-formal education is very old in almost every country of the world, the awakening of a deep and world-wide interest in non-formal education is comparatively recent — only about 15 to 20 years old. Obviously, this raises two important questions: (i) what are the reasons for the development of the recent interest in non-formal education in all countries of the world, both developing and developed ? and (ii) what do they imply for the future development of non-formal education in the world and particularly in India?[7]

The basic reply to the first question lies in the formal education system which has grown to an immense size in the wake of the disenchantment with the modern industrial civilization. At the end of the Second World War, the developed nations had evolved a large-scale system of formal education which provided universal elementary education for all children and good quality secondary and higher education for a fair proportion of their youth. They were also convinced that a future expansion of this system was fully justified and that it was a good investment. They, therefore, increased their educational expenditure substantially. Most of them were able to provide universal secondary education; increase the provision of higher education substantially; provide liberally for adult education; and improve standards. The developing countries were of the view that the wealth, prosperity and power of the industrialised countries were due mainly to their formal education systems (rather than being the other way round) and that they had only to introduce similar formal education systems in their own countries to become industrialised, rich and powerful. They, therefore, vied with each other in building up their formal education system as a measure of the highest priority and this enterprise received every encouragement from the developed nations and international organisations like UNESCO through a show of appreciation, financial aid and technical guidance. The 20-year period (1945-65) which witnessed an almost child-like faith in the efficiency of the formal education system and led to its tremendous expansion in all countries of the world, may be described as the golden age of formal education.

After the disillusionment set in the formal education system began to be vigorously attacked from several points of view. For instance, social scientists who were sceptical about the claims made for the formal schools were not slow in pointing out that, even at its best, formal school system of education with its single point entry system, its sequential promotion from grade to grade every year, exclusively full-time

courses, and professonalised body of teachers has several limitations. It can cover only the non-working population which is the smaller and less effective section of the total population. It offers no help or a second chance to those unfortunate children who miss the narrow doors of admission or who are compelled to step off it for social and economic reasons. It has also a tendency to become a vested interest which helps to perpetuate privilege to encourage conformity rather than promote equally healthy dissent. It contributes only a small proportion of the total education which an individual receives and at the same time, its costs continue to rise till a point is reached when even the affluent nations begin to feel that they are beyond their reach.[8]

Most of these weighty arguments were applicable to both developed and developing nations. But it is important to note that the attack on the formal school was made on quite different grounds in the developed and developing nations. In developed nations a powerful attack came from educationists who were convinced that the tremendous challenges of a very rapidly changing society can only be met through the development of the concept of life-long education for all and who felt that the formal school, by itself, would never be able to meet this demand, unless an imaginative and large scale programme of non-formal education was evolved, either within the system or as a large parallel stream. Another attack came from another group of educationists who felt that the central emphasis must now change from 'teaching' to 'learning', that this shift had become necessary due to the development of new technologies which promoted part time education and self-study through programmes and non-formal education, and under the circumstances a continuance of the old—almost exclusive emphasis on the full-time formal school—was academically undesirable and wasteful of time, energy and funds. These attacks which made a deep impression on the public and educational circles could not be ignored and consequently several alternative proposals of educational reforms and especially large scale development of non-formal education, came to be widely discussed and accepted.

In the developing countries the disenchantment with the formal school system was there due to entirely different considerations. These countries found that they were not in a position to create a formal education system in their society which could be compared favourably, both in quality and quantity, with that in the developed countries mainly due to extreme scarcity of time and resources. In spite of immense investment which often distorted developmental priorities, the formal school in these countries remained comparatively weak in quality and mostly benefited the well-to-do while large segments of their population, especially the under-privileged groups, remained untouched. They also realised that the formal school was slow in delivering the goods and that it had hardly any answers to immediate problems like mobilization of people for developmental programmes or training a new leadership efficiently and quickly, from amongst those who did not or could not receive formal education. Another reason was the developing countries' discovery of the fact that imitation of the Western model led to such problems as that of educated unemployed with no material help from their affluent counterparts to realise the dream of development or industrialisation, wealth

and power. There was, therefore, a general desire to get away from the exclusive emphasis on the formal school and to develop a complementary model which would be less costly, more intimately related to development, capable of yielding quick results and taking education to all the people especially the poor and the under-privileged. Quite obviously, non-formal education figured in all these discussions as the most suitable supplement and began to receive considerable attention.

Non-formal education is needed by all countries, whether developed or developing. It can help to create a learning society, to provide life-long education for all, and to utilise fully the new educational technologies. It touches the lives of many people and has a high potential for contributing quickly and substantially to individual and national development. It can contribute much towards cultural enrichment and can help an individual in self realisation. In the present technocratic society the need is to teach people to learn for themselves so that they can later on absorb new knowledge and skills efficiently on their own. Now the aim and hope of all the educational institutions must be to produce educable people, well prepared for a life of learning—which is quite a different matter.

Strategy of Action

It has often been said that adult education to be more development oriented must aim at emphasis on minimum essential education to all citizens, irrespective of their age, sex and residence, through post literacy continuing education made possible with the help of a network of rural libraries as also instructional programmes through mass communication media. Priority should be given to those age groups which are productive with carefully designed group-specific and work-based curricula which should be integrated with development activities.

The following 10-point plan of action is being suggested to make adult education more relevant and to tackle the contemporary problems :

- Courses of short duration should be prepared in literacy and general education, functional development and awareness.
- There should be feeding centres or resource centres at the district level so that training is imparted to a group of functionaries, and technical help and learning material are provided.
- Efforts should be made to help the illiterate achieve some minimum standard of literacy, equivalent to primary standard of the formal school system,
- Voluntary agencies, Panchayati Raj institutions and people's organizations should be involved in these programmes.
- Efforts should be made to bring non-formal education as close to the formal education as possible so that the switch over becomes easy.
- Community schools should be set up for initiating interaction between the community and the school so that they become focal centres in the community affairs.
- During holidays and vacations, special programmes should be organized to launch campaigns against illiteracy.

— Diversified programmes of continuing education should be organized at different levels and for people having different eductional standards.

— Special efforts need to be made to organize some programmes on a permanent basis so that conditions may be created to progressively develop a learning society.

— Adult education workers and subject specialists should make use of media like dialogue and discussion.[10] The methods used should be such as can be linked up with some specific development activities so that it may satisfy both the learning and the recreational needs.

In short, to achieve the objectives of adult education for development, it will be essential to arouse the desire, the will to improve the life situation of the poor and to stimulate their desire, aspirations and the will to work towards optimum realization of their potentialities. Non-formal education has a lot of potential but bold steps and determination would be required to exploit it fully.

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Continuing Education in Indian Universities

S. C. Dutta

Continuing education in Indian Universities is still caught up in conceptual and operational ambiguities with no philosophy, goals or operational framework of its own. Our immediate emphasis, however, says the author, should be on concrete action to hasten social and economic development of the poor, and the theoretical framework should be allowed to evolve out of action-oriented and learner-based educational efforts. This interaction between the university and the community, he feels, will not only contribute towards the nation's development but will also enrich and improve the formal education system, open up immense possibilities for need based and action-oriented research by the universities, strengthen their curriculum planning, and help in the development of the youth.

INDIAN universities conceived, started and developed by the British colonialists, have been patterned on the Oxford and Cambridge model, and have largely remained elitist in approach. Attempts at changing the pattern, after India got independence did not yield much result. Therefore, the dissatisfaction with the educational system continued to grow and a strong demand was made for making the university system relevant to the needs and aspirations of the masses. The University Education Commission (48-49) reviewed the development of higher education in the country and made proposals for its future expansion and improvement. But not much came out of it. Nevertheless, due to the efforts made by the Indian Adult Education Association (IAEA), universities began to take interest in Adult and Continuing Education in the fifties and sixties. The Delhi University established the Extension Lecture Board and also prescribed optional papers on Adult Education for its B. Ed. degree ; Rajasthan University started a full-fledged Department of Adult Education ; Pune University started Board of Extra-Mural Studies ; and a few universities started Correspondence Education.

In 1935, IAEA in cooperation with the Rajasthan University convened a Conference of Vice-Chancellors and renowned educationists to consider the question of adult education at the university level. The Conference decided to establish the Indian Universities'

Association for Continuing Education (IUACE). With its formation many universities were persuaded to start adult/continuing education departments.

In December 1970, the IUACE convened a Conference of Universities of Asia and the South Pacific Region in Madras with two major objectives : (a) to make continuing education an integral part of the working of universities and (b) to bring together universities from Asia and the South Pacific region. This Conference concluded that universities have to play an active role in carrying knowledge to the community and should accept this service as one of their important responsibilities. It also urged universities to reach out to the adults to help them fulfil the numerous roles they have to play in society with competence and understanding.

As a fall-out of this Conference, we saw M.S. University of Baroda, S.V. University, Tirupati and the Madras University starting Departments of Adult/ Continuing Education.

The Madras University made community and social service part of its curriculum and allotted 100 marks which a student could earn towards his/her degree. The university departments and affiliated colleges adopted villages around their campus. Community and social service was made part of the curriculum because it was felt that the world of word needs to be brought nearer to the world of work. Theory and practice need to go together. If a theory cannot be put into practice, it does not deserve to be studied. It also helps in employing science and technology for dealing with the problems of rural poverty. This village adoption programme has helped the rural community to become aware of its needs and resources, and to organise itself and raise the standard of living with the help of Government resources, which were earlier being cornered by those for whom these were not meant.

It may, however, be stated that IUACE was able to persuade the University Grants Commission to accept adult education and community service as an essential responsibility of the universities. Since a university is supported by the community, it cannot isolate itself from the community – its needs, hopes and aspirations. It must, therefore, assume a major role in human resource development. At the grass-roots level the university through its students and faculty members must help in upgrading the skills of the learners, develop employment potential, and above all, create an awareness for rational political participation and decision-making for the welfare and benefit of the communities it seeks to serve.

In 1977, the U.G.C. came out with a policy statement on Adult Education and Extension. The statement underlined the need for extension activity as an important dimension of higher education, equal in importance to teaching and research. The programme of extension, it said, would benefit both the community and the university system, and promote meaningful and sustained rapport between the university and the community.

It is said that the universities are created to serve the society of which they are a part. Hence the university system cannot now afford to remain aloof from the realities of the day-to-day life of the people. Universities should help the social, economic, educational and cultural growth of the community around them by closely involving themselves in the life of the society. This is necessary and desirable

both for the society and for the universities themselves.

In 1981, the Conference of Vice-Chancellors endorsed unanimously the concept of continuing and extension education as an essential function of the universities and felt the need to have greater interaction with the local community.

In 1982, the UGC issued Guidelines on Adult, Continuing and Extension Education. These guidelines enable the universities to establish the necessary linkage with the community by offering need-based and relevant educational programmes that may ultimately facilitate self-reliance. The UGC also took a major leap forward by providing grant-in-aid to about two dozen universities to start Departments or Centres for Adult Continuing Education. About 20 agricultural universities are already providing extension education to farmers. This year more than 20 universities have been provided assistance to start Departments of Adult/Continuing Education.

With adult education having been accorded an important place in the Minimum Needs Programme and the Government's Point No. 16 of the new 20-point Programme emphasising the involvement of students and voluntary agencies in programmes for the removal of adult illiteracy, the UGC appointed a Working Group to review the on-going programmes of adult education and extension through universities/colleges and to suggest a dynamic programme for the same.

The university adult educators are of the view that institutions of higher education have a major role to play in the programme of adult education in India. Mobilisation of the vast energy of students and of the academic community would impart vitality to the programme and raise its level. It could also make adult education a part of the learning programme of the students by bringing teachers and students in close contact with the common people and their problems. Adult education could thus bring about necessary improvement in the entire system of higher education and its ethos. The concern among the academics for the poor, deprived and unprivileged is not at present very perceptible. This could be strengthened through extension and continuing education. Thus, the elitism in the universities could be changed and brought down to the realities of the life around. It is, therefore, felt that universities must participate in the programmes of adult education not only for their contribution to the educational and other developmental needs of the poor but also for assimilating a great part of such insights into the processes of their curriculum planning and youth development. For the sake of its own relevance, university system must strive to mingle with the needs of the society as otherwise the educated and trained manpower would find itself alienated from the social milieu. To prevent this alienation, the trained human-beings must experience and be in touch with the poverty, backwardness, unhygienic slums, and conditions of inequality born out of deprivation.

It is also felt that universities and colleges must consider removal of adult illiteracy as an essential educational activity for upgrading the level of education and awareness of the people in a given community and "adult literacy efforts must respond to the totality of needs of a given community".

The latest report of the UGC Working Group has made two significant points : (1) "The scheme of adult education be integrated with the curriculum in the universities", and (2) "close association between the curricula, colleges and the community be established".

Elaborating on these, the Working Group states : "The student community is a vast reservoir of human energy waiting to be harnessed for useful purposes... They should be utilised fully in the process of modernising the rural society through the transfer of science and technology. This would be possible only when education is related to the solution of their personal and community problems, and close association between the curricula, colleges and the community is eatablished." It further states, "The curricular work needs to be integrated with the development activities in the community. Such integration would bring realism to the courses of study, since the subject matter studied can then be applied to real life situations. Students will become deeply interested in what they are studying and understand the realities The scheme of adult education be therefore, integrated with the curriculum in the universities".

The report has given a clear-cut operational plan with reasonable target which given the will and dedication can be easily reached. It is suggested that adult literacy programme may be implemented in two phases : first phase is to cover the period ending 31st March, 1985 and the second phase the period ending 31st March 1990. In the first phase all affiliating universities and at least 1,500 colleges are to be involved to organise 15,000 to 20,000 centres. In the second phase, the number of centres is to be raised to at least 50,000 by involving all the universities/colleges in the country. Funds amounting to Rs. 3 to 3.50 million would be needed upto 31st March, 1985 and not less than 15 million upto 31st March, 1990.

The Report has also emphasised that special attention needs to be given to training of adult educators, preparation of learning materials and evaluation tools, and research.

The UGC Working Group concludes : "Every university/college should adopt a minimum number of villages/areas of community/a development block and undertake a programme of total removal of illiteracy in a period of three to five years through a planned and phased programme. Whenever possible neighbourhood approach be preferred. Area approach would ensure continuity, effective follow-up activities and help establish social relationships. Local community be actively involved in all stages of planning and implementation of the programme."

The Working Group was headed by the UGC Chairman, Dr. (Mrs) Madhuri Shah and the Report has been accepted by the University Grants Commission. It is hoped that the Universities will come forward in large numbers to take advantage of the facilities and funds made available by the UGC.

Having indicated the direction that adult/continuing education is taking in Indian universities, one cannot but feel disappointed at the status accorded to continuing education by the academic community in general and universities in particular. Extension has not as yet been given the same importance as is given to teaching and research. Community service does not earn any credit to the students or to the teachers. Continuing education is still caught up in conceptual and operational ambiguities. It

is yet to acquire a philosophy of its own, its own goals and objectives and a set of operational framework for developing practices consistent with its philosophy. But we need not insist upon such statements and concrete operational details in advance. A theoretical framework can be evolved on the basis of action-oriented and learner-based educational efforts. What is of importance for adult educators is that impetus for continuing education at the university level should be in the form of concrete action to hasten social and economic development of the poor, deprived and unprivileged. Our perspective must shift from resources to the methods and techniques by which the felt and perceived socio-economic needs of the people can be articulated and solved. We do not need a distinct theoretical framework of continuing education at this stage, but we need concrete programmes serving in practice the needs of the poor and covering the gap left by the formal system of education which is largely irrelevant to existing social and economic realities. This clearly calls for dialogue and debate among the academic community to have conceptual clarity about the continuing education programmes, and to provide due recognition to the extension function in our universities and colleges, giving credit to students and teachers taking part in such programmes. The existing Centres of Adult/Continuing Education must involve all departments of their universities in planning and implementing programmes. In this process, the formal education system will be enriched and improved. The interaction between the academics and the community will open up immense possibilities for need-based and action-oriented research by the universities.

About 35 years ago, I started taking interest in university adult education and experimented with a variety of programmes, most of them on borrowed models but as our perception of our needs began to change we experimented with the models. But even at that stage, it was clear to us that Departments of Adult Education must act as a coordinating body, an interdisciplinary forum to help the community to grapple with the problem of language illiteracy, political illiteracy, legal illiteracy and cultural illiteracy. The post-independence explosion in population and pollution added to our problems.

Today, extension service of the community must become part of the teaching and learning experience of the university community. It must provide continuing education to the educationally deprived and economically poor on whose labour the university community lives and grows. If the universities move in this direction, the future of our country will be bright. It is my belief and hope that the universities and their leadership will rise to the occasion and not betray the people and the posterity. They must act as catalysts to development and fulfil an essential national function. Adult education must become an integral part of the university and not something marginal or additional. The indications are that the UGC is convinced of this and a large number of academics are aware of the danger in not accepting this. Our tasks are still what Manu, the ancient sage and law giver said, "To carry knowledge to the doors of those that lack it and to educate all to perceive the right". The universities must change to carry out these basic tasks and look upon education as an instrument of social change for a just, equalitarian and humane social order. ●●●

Adult Education for Fishermen : Some Special Problems

G. R. Desai and P. N. Kaul

With the majority of our fishermen living at the subsistence level, our fisheries sector is faced with problems peculiar to it. The overall objective of adult education, says the author, is to develop an individual's capacity to solve problems. Keeping in view this objective and the limited awareness among research workers about the fishermen's problems, the article focuses on the problems needed to be overcome for educating fishermen, and suggests that any educational activity among the fishing community must be supported by services and supplies.

PARALLEL to the subsistence farmers, the traditional marine fisheries sector has fishermen families living at subsistence level. However, the latter have some special characteristics which create peculiar problems in the transfer of technology and particularly in adult education. The present paper briefly describes some of these.

Problems

Physical and Geographical

The fishermen of this class live on the coastline and are frequently subjected to the vagaries of nature—cyclones, coastal erosion, etc. This, coupled with the migratory habit of fish, makes them a more or less nomadic community. In fact, it may be hypothesized that the more adventurous and the more hard-working the fishermen, the more mobile they are. These facts of their life create many problems in their education, for example, difficulty in maintaining continuity of contact and approachability during bad weather.

Economic

The first point is that the fisherman has little or no control over the resources of fish and the changes that take place over time. Fishing has been said to be the vestigial form of hunting and in this respect, the catches are bound to

show indefinite variations not only from day to day, but also from season to season, and year to year.

Another point is that there are no fixed hours of work for fishermen. Their work is diurnal as well as nocturnal, depending upon their assessment of the availability of fish. This situation calls for great adjustment in extension work, and the change agents have to be more flexible than usual in their approach, and even then, the contacts may not mature.

Moreover, this also leads to variations in leisure time which they would like to spend in recreational activities like playing cards, drinking and gambling, rather than on educational activities as such.

Fishermen have a very low investment potential and their most important resource is their personal fishing skill. For them, immediate profits are more important than deferred profits, being a subsistence economy, and therefore, technologies aimed at resource conservation are looked upon with disfavour.

In our country, fisheries technology is well developed but it is capital-intensive, particularly mechanized fishing. The low investment potential of the traditional marine fishermen, coupled with their lack of contact with financing and credit agencies, lack of guarantee and risk capital, make such technologies inaccessible to them for the most part.

This results in the fishermen's continuance with primitive technology which has very little scope for dramatic or significant increases in catch or return or for any substantial technical or scientific improvement.

Though full information is not available to prove it, the fact remains that in fishing profit is much less in proportion to the efforts put in. While weather and natural conditions introduce an element of risk even in crop or animal farming, the amount of risk involved in fisheries is much more. Many are the days and nights when fishermen have to return to the shore with little or no catch. This results in occupational mobility, so much so that only uneducated fishermen continue with the occupation, and the educated ones prefer to leave.

Usually these fishermen do not have storage facilities for fish. This, coupled with little or no risk capital, makes them amenable to the pressures of middlemen. Many times it has been alleged that the middleman earns more than the fisherman, the primary producer. The bargaining capacity of the fishermen is very low, and it would be interesting to study price variations and price fixation patterns at the fishermen's level.

Though too much emphasis has been placed on the role of middlemen in fisheries as exploiters, it needs to be understood that these middlemen, in many cases, are also supporters of the fishermen's families during off-season, crises, marriages, funerals, etc., when they provide loans to the fishermen. These social functions lend the middlemen an influential position in the community which they may also use for bargaining for lower prices, deferred payment, etc. However, the middlemen being at the level they are, can also play the role of technology filters.

Social and Educational

Just as there are land-owning farmers, agricultural labourers, traders, etc., there are also part time and fulltime fishermen. While the latter come in contact with fish traders, local traders of rice and

household commodities, etc, the former do not have any sources of information. Most of the fishermen are illiterate, except a small percentage in the West Coast. A negligible proportion subscribes to newspapers and a few own radios. Hence, their exposure to mass media is also very limited. Many of them are not aware that improvements are possible in fishing methods.

Fishermen with greater access to mass media are reported to be better adopters of improved technology (Kaul and Balasubramaniam, 1982).

The arduous and long experience has led most of the fishermen, especially middle-aged and old, to adopt the attitude —"I have been doing fishing since childhood, how can anyone tell me how to fish better". Making them switch over to modern and better methods is, therefore, difficult.

One of the important problems facing the fisheries cooperatives is the emergence of a new class of fishermen who own costly vessels and equipment and hire trained hands, rather than going for fishing themselves. It has also been seen that in cooperatives people with higher socio-economic status but not necessarily skilled in fishing, ultimately take over.

The fishing crew may not be constant throughout a season (Firth, 1946). The catch ratio, group affinities, and final success in terms of money, are some factors which determine the length of association of a crew. Thus there is an atmosphere of changing loyalties and social relationships. The patterns of influence are accordingly less stable than in farming communities (Rogers, 1972) with obvious implications for educational workers.

Lack of hygiene and inadequate medical aid are also common features of these communities. Though the risk to life is very high, there are hardly any facilities for insurance of life and property.

A peculiar adult education problem with regard to these fishermen is that there is no educational facility available at site. In the case of farming, structured organizations and other social institutions, and at site facilities are almost always available. But in fishing, there is no such facility. In fact, the results obtained finally are the only available information on which to build educational programmes.

The traditional means of recreation in such communities are very limited, with tody-shops and country-liquor shops being the most common, followed by marriages, festivals, etc. Cinema and theatre are usually not available. The sources of entertainment, however, vary greatly, depending upon the proximity to an urban area.

Technological

The feedback in this area is very inadequate. For a long time, there has been a great stress on high-input technologies involving mechanization, costly materials, etc. The traditional canoes and catamarams had been declared incapable of being mechanized till recently. The main accent was on developing large vessels with mechanized equipment to bring in heavy catches at a heavy initial cost. This resulted in the emergence of the non-fishing fishermen class referred to earlier. Emphasis shifted from catching fish to catching exportable varieties of fish. As a result, competition and conflict have developed over the years between the two classes of fishermen.

The traditional marine sector contributes about 65% of the total marine catch (Bapat & Kurien 1978), but the budget directed towards this sector is negligibly small and the State Governments have hardly any well-defined educational programmes for this sector.

In the last three years or so, some attention has been paid towards developing intermediate technologies for the traditional fishermen, for example, the improved lobster trap, the transfer of technology in gear fabrication, improved fishing methods, mechanization of traditional fishing craft, etc. (Annual Report CIFT, 1980).

The State Governments are now seriously thinking of introducing mechanization in indigenous methods. The Governments of Gujarat and Kerala have already launched such programmes. Kerosene-driven engines are becoming popular, but the problem of spare parts, repair, etc., remians. Hence, proper service facilities need to be provided along with educational programmes, rather, these should be in-built.

Perhaps the most striking example of adoption of improved technology is the adoption of synthetic gear materials like nylon and polyethelene by the traditional fishermen. The significant thing about this is that very little planned educational activity was carried out for this technology and it has picked up in almost the same manner as the chaff-cutter or wheat thresher in farming. It appears that the efforts of manufacturing concerns and dealers are more important in such cases.

Implications for Adult Education

From what has been stated above it is clear that adult education programmes for the fishermen have to be different from the usual ones. The timing of the contact with educational workers will have to be flexible to suit the convenience of the fishermen. For this, stationing of the staff at the site is very desirable and also educational centres should be equipped with improved means of communication.

There is a great dearth of educational material, especially audio-visual aids for the traditional fishermen. Thus there is a genuine need to develop such materials for general use and to get these duplicated. The films which are now available are not very useful for our fishermen, and they do not take into account their conditions. Tape-slide packages could also be developed on individual technologies. Similarly, less expensive materials like flashcards, flipcharts, etc., need to be developed. Bulletin-boards in the local language can also prove to be useful.

As for language, there are several languages spoken by this class of fishermen—ranging from Bengali, Oriya, Telugu, and Tamil in the east coast, to Malayalam, Canarese, Marathi, Gujarati and Konkani in the west coast, not to mention the many intervening variations in each phonetic system. Thus, the educational materials have to have provision for dubbing.

The development of intermediate technologies for such fishermen also needs speeding up. The awareness about their problems among research workers is very limited and needs intensification. Here also the educational workers can play a significant role in feedback.

Training vessels for these fishermen should be available for going at site, and

(*Contd. on page 23*)

Shramik Vidyapeeths : Institutes for Workers' Development

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Set up with the objectives of providing non-formal education and training facilities for the workers and their families, Shramik Vidyapeeths in India with their thrust on the involvement of women and uplift of the weaker sections, are doing a commendable job. Apart from imparting knowledge related to health and hygiene, they offer courses for the personal enrichment of workers and their families, and for improving their occupational skills and technical knowledge to enable them to supplement their family income.

THE main objectives of Shramik Vidyapeeths are to provide non-formal education and training facilities to industrial workers and their families. They organise various courses according to the needs of the workers for enriching their personal life and for improving their occupational skills and technical knowledge with a view to raising their efficiency and enabling them to have horizontal and vertical mobility. The courses are of short duration and are conducted at different places in collaboration with industries, and workers' organisations, at timings convenient to workers.

Some of the programmes organised for the enrichment of the personal life of workers include, preparation of artificial jewellery, doll making, knitting and tailoring, preparation of decoration pieces and *gota* work, effective communication, family planning, personal hygiene, hobby classes, embroidery work, food preservation, gardening, photography, music, and arts of *rangoli* and *mehandi* application. These programmes, besides enriching the personal life of workers supplement their income, and help them in self-employment, development of self confidence, and in creating interest in learning.

Shramik Vidyapeeths have helped in lessening the financial burden of the worker by training his family members through various programmes, and thus enabling them to earn extra income.

The Vidyapeeths also impart necessary knowledge about how to maintain cleanliness in home through general education courses. Doctors from big hospitals are invited to talk to workers and their families about their health and other problems, and to suggest remedies.

Courses in handicrafts, doll making moulding work, artificial, jewellery, etc., help the workers not only to beautify their homes but also to generate extra income for the family.

Shramik Vidyapeeths are also helping in the promotion of the culture of the country by organising programmes like those related to *mehandi* application art and music. Such cultural and recreational programmes help not only in the cultural development of the workers but also in broadening their outlook.

Workers can keep themselves busy by joining various courses, and after the completion of the course, they can start making handicrafts on their own. Since in these courses they are taught the technique of making items from waste materials like cloth pieces, paper and glass, they can prepare cheap and attractive items with little investment.

The thrust of the programmes of Shramik Vidyapeeths is on the involvement of women and uplift of the weaker sections. The programmes for women are such as can go a long way in enriching their own and their family's personal life as also help them earn extra income through jobs like textile printing.

The efforts of Shramik Vidyapeeths are to bring about greater participation of the scheduled caste/tribe communities. For this, various programmes related to the needs of these people are organised in slums and colonies where there is concentration of such people.

There have also been cases where Shramik Vidyapeeths have helped in restoring the self confidence and hope of helpless people. A poor girl of 15, who was deserted by her parents and had become insane because of the rude behaviour of her parents, regained self-confidence when she came in contact with a Shramik Vidyapeeth which provided her access to some educational books of its library. She attended the training class for the preparation of house-hold goods and also learnt the art of soap-making. She can now keep herself busy by taking up petty jobs and is earning a living. ●●●

Adult Education Programme : Some Problems of Implementing Agencies

B. S. Vasudeva Rao

Feedback on any project or programme is important for corrective action. The author, on the basis of discussions held with the heads of agencies from three different sectors—Government, University and Voluntary—which are implementing in the State of Andhra Pradesh the National Adult Education Programme launched in 1978, presents some common as well as particular problems faced by the three agencies, and gives suggestions to make the programme more effective.

ONE of the important requirements for the success of any massive programme of the magnitude of the national adult education programme launched in our country in 1978 is evaluation and feedback. This helps to know the strengths and weaknesses in the operation of the programme at the state, district and block levels as also the operational strategies adopted by different agencies for the programme's implementation. This information feedback provides necessary guidelines for corrective action and programme improvement.

In the Visakhapatnam District of Andhra Pradesh there are three agencies actively implementing the adult education programme. These are : (1) State Government Agency, (2) Department of Adult & Continuing Education, Andhra University and (3) B.C. Trust, a voluntary agency. To find out the organisational problems faced in running the programme, the three project heads were approached by the investigator. In the course of discussion with them the following specific problems emerged.

The Government agency is running the programme with the Government funds, the university through the University Grants Commission and the voluntary agency is running the programme on its own. Except the Government organisation, the remaining two

are facing financial constraints.

Common Organisational Problems

The three organisations are confronting more or less similar organisational problems. These are :

— Lack of wooden black boards, audio visual aids and other amenities at the centres and proper accommodation for running the centres.

— Low remuneration for the instructors and as a result, lesser commitment on the part of the instructors.

— Lack of cooperation from Government officials involved in various developmental activities. In many a case, the organisations faced problems of non availability of officers, inability of the two parties to arrive at a mutually acceptable time to visit the adult education centres, and lack of transport facilities to take the officials to the adult education centres from different places.

Problems of Government Agency

While the above problems are common to all the organisations, the Government agencies feel that teaching materials and aids are grossly inadequate.

Problems of University

The project officials of the university are confronting more specific problems. One of the reasons for the non utilisation of the funds is the delay in the release of budgetary amounts sanctioned. Secondly, the Department of Adult and Continuing Education, which is running the university based adult education centres is receiving the grant through the Registrar's Office of Andhra University as per the existing stipulations. The existence of an intermediary sanctioning authority is causing certain delays. Presently the honoraria are being disbursed by the Registrar's Office of the university and as a result the department is losing its grip over the instructors, and the opportunity for interaction between the instructors and the supervisory staff is also being lost.

The university sponsored adult education centres are utilising the services of students for imparting education to learners, as a matter of policy. Hence the problem of selecting the centres has been compounded, as the location of the centre has to be convenient not only to the learners but also to the student instructors. In addition, some of the instructors, being students are finding it difficult to adjust the timings of the centres with those of their respective educational institutions, especially during the examination days. In some cases the student instructors are not available even during the vacation period.

Problems of Voluntary Agencies

The problems of voluntary agencies are more financial in nature. In the absence of aid, these agencies are requesting the learners to contribute a nominal fee (Rs. 2 per learner) in order to meet the incidental expenses of lighting and payment of honorarium to the instructors. In many a case the learners are not paying the amount. Hence, even the minimum possible amenities, or even honorarium to the instructors for that matter cannot be provided.

Suggestions

The following suggestions are being made to improve the implementation of the programme :

— In the village, the Panchayat, and in

urban areas the Municipalities must take the responsibility of providing amenities and accommodation for running adult education classes (if necessary, the rent may also be paid by them). The services of service organisations can also be utilized.

— The implementing agency must have a free hand in purchasing reading materials and aids according to their local needs.

— Every project must be supplied with a vehicle and a film projector and other audio-visual aids.

— As academic institutions are facing problems of funds due to the interference of the intermediary agencies, the project head may be given a free hand.

— The instructors' honorarium must be raised.

— The Central and State Governments should make it mandatory on the part of developmental agencies to visit and associate themselves with adult education centres. ●●●

(*Contd. from page 18*)
observing the existing fishing technique and problems. There is much to be learnt from such fishermen as the technique they have developed is the result of vast experience and tradition. Studies in the existing practices, beliefs, and customs are indicated.

As already stated, educational activity among these communities must be supported by services and supplies.

Programmes should be drawn up to involve middlemen and other influential people in the educational programmes, and for improving literacy among these communities.

As the overall objective of adult education is to develop the individual's capacity to solve problems, adult education programmes should consider all the aspects of the fishing vocation, such as, technological aspects like harvesting, processing, preservation and storage; marketing; credit availability; government policies and opportunities apart from legal; and health and nutrition as directly applicable to the local situation.

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Cooperative Education : An Experiment

Dharm Vir

The Cooperative Education Materials Advisory Service (CEMAS) of the International Cooperative Alliance (ICA) developed a special prototype material—Field Education Development (FED) Pack—for improving the performance of rural cooperatives in developing countries. Based on the assumption that training and education of ordinary and elected committee members, and secretaries/managers would lead to the improved performance of Cooperatives, the FED Pack has been tried out in East and Central Africa, and efforts are now underway to adapt it to South-East Asian region. The article discussing the philosophy behind the Pack and the strategy outlined for its implementation also gives a detailed list of the material to be included in the Indian adaptation of FED training Pack.

THE Cooperative Education Materials Advisory Service (CEMAS) of the International Cooperative Alliance initiated in 1977 a programme to develop a strategy for improvement in the planning, implementation and evaluation of cooperative education programmes at the field level. Special prototype material (Field Education Development Pack) aimed at improving the performance of rural cooperatives in developing countries has been produced as a part of this strategy and tried out in the selected countries of East and Central Africa. To begin with, effort is being made to develop a training programme for the cooperative field educators who are concerned with conducting cooperative education programmes at the primary level.

In the USA, training experts like Robert F. Mager and Peter Pipe developed Criterion Referenced Instruction (CRI) under which the learners try to achieve important *outcomes* derived and specified *in advance*. The CRI approach is applicable to any course where it *matters* that learners learn. CRI is totally learner-oriented. It permits the learners to select from among available methods and resources and to

decide for themselves (often with the help of self-checking devices) about their competence.

The learners can then demonstrate to their *course managers* that they have reached the criterion (standard) set in advance for a particular module or unit of learning. The learners complete the course by proving that they have achieved all the essential capabilities and until then are considered "not yet competent" rather than "failed" or "below average".

Under the CRI approach the learners work by themselves in small groups with the specially designed (programmed) material *at their own pace.* When a learner choses to be tested by a course manager and cannot meet the criteria, he is given help and practice until he can perform acceptably. CRI applies most modern instructional technology to problems of adult learning and education. It seems to be remarkably suitable for cooperative education at the field (local) level.

Based on CRI approach used by training specialists in the USA, an analytical report was produced by special consultants in England for the ICA-CEMAS. The report discussed, analysed and presented the findings related to the questions of how to improve the performances of members, committee members and secretaries/managers in small rural cooperatives throughout the developing countries. The formulation of *performance objectives* and the *performance problem analysis* were based on an attempt to identify relevant common denominators for the type of cooperatives the project is aiming at, that is, small rural cooperatives. The target population description was, however, biased towards the East African Region, on the assumption that the first field trial was to be carried out in that area. After several field trials in Kenya and Zambia, the Field Education Development (FED) Pack containing training material for the cooperative field educators has been revised.

An attempt is also being made to adapt the strategy to conditions in South-East Asia. It should be stressed that proposals at this stage can only be at the *strategic level,* further detailed analysis is required before an appropriate tactics can be designed. The main concern of ICA-CEMAS has been expressed as one of deciding what contribution could be made through supportive materials, training of trainers of cooperative field educators (training managers) and other means, towards the efforts to train and educate the ordinary members, elected committee members and secretaries/managers of these cooperatives. It was decided, therefore, that the improved performances desired of the target groups should be derived very carefully in written form and from these statements of performances (Performance Objectives) we would work backwards to decide upon the best ways of bringing them about.

The CEMAS Field Education Development Programme is based on analysis of *rational work process* for Cooperative Field Educators. The analysis has included not only performances of general members but also the crucial role of the secretary/manager and other staff members. An assumption has also been made that the performance of members will result in performance of their cooperatives.

Table 1 gives some statements of the desired performances of general members and the corresponding benefits expected in the cooperative.

However, there are often considerable gaps or discrepancies between the present performances and the desired performances of members, managing committee members and employed personnel of cooperatives. As a result, the overall performance of the cooperative also suffers. The analysis will, therefore, concentrate on the problem of *performance discrepancies*. The relative roles of cooperative field educators and supportive personnel are discussed only insofar as they are identified as being effective instruments in bringing about the desired performances of the target groups, that is, cooperative members, leaders and employees. These groups are also involved in the analysis process undertaken by a Cooperative Field Educator.

It is also expected that during the process of situation study, analysis and solution of local problems, a cooperative field educator will use participatory approach and will involve the target groups, viz., the members, managing committee and the employed staff.

In short, the rationale behind the CEMAS-FED model can be stated as follows ;

(1) To avoid waste of time and resources in cooperative member education programmes, the planners/educators engaged in planning should find out where they are and where they want to go. In other words, the cooperative situation as it is and the situation they desire.

(2) Local cooperative education for members or staff should be result oriented. The main purpose is to enable members to play their role more efficiently so as to help making their cooperative more efficient and effective.

(3) Member education has an important role to play, but it is nevertheless one role in whole play. The role has to be identi-

TABLE 1

S. No.	*Performance of members*	*resulting in*	*Performance of cooperative*
1.	Do business with cooperative instead with competitors.		Increased volume of trade (better prices higher surplus).
2.	Invest money in shares if asked to do so.		More working capital.
3.	Proper conduct in business dealing with cooperative.		Less risk of losses and other problems.
4	Repay debts promptly.		Reduced (or no) problem with loan arrears or tied up working capital.
5.	Participate intelligently in policy-making.		Operations based on better guidelines.
6.	Demand proper measures of control, ensuring that they are effectively applied.		Reduced (or no) losses from theft, embezzlement, etc.
7.	Elect right representatives.		More efficient cooperative with better, image.
8.	Participate in educational meetings.		An atmosphere of goodwill supportive for right action.
9.	Encourage others to become members.		Increased volume of trade (better prices higher surplus).
10.	Do not demand or allow unequal treatment.		Able to serve more members better.
11.	Do not interfere in the day-to-day management of the cooperative.		More consistent and effective management.

fied in its proper context.

The FED model is thus not a technique or method for the actual member education and training—certainly not an alternative to other methods. It is just a principle involving an approach to local education and training at the primary society level. It is a general diagnosis of the cooperative situation, pinpointing what member education should be concerned with. It is a complementary effort to other methods making them altogether more effective. In a separate booklet *member education* has been placed where it belongs and its role identified within the structure for cooperative development work.

A question may be raised that the approach would demand much time and resources for a cooperative, and demands on a Cooperative Field Educator may be too many. Being concerned with education and development work in his/her area of work, he/she may be able to cope with only limited demands and needs of detailed analysis in several cooperatives existing in the area. In such circumstances a prudent Cooperative Field Educator may give priority to those cooperatives which need his urgent attention and invite him as a cooperative consultant in the solution of their problems and/or ensuring faster development. A cooperative having a trained manager and some dedicated elected committee members is most likely to assimilate and implement the FED approach effectively.

Last but not least, the concerned cooperative should accept the responsibility of educating its members, committee members and the staff. This commitment is vital for the success of the FED programme. To translate this commitment into action, the society should appoint a special Education Committee, provide some funds and appoint a Cooperative Field Educator either singly or together with a group of nearby societies. For example, rural cooperatives in Japan have found it useful to appoint more than one Field Educator (farm guidance and better living advisers) to deal with their respective member activities, and this promotes their business activities.

To summarise, the principal elements of our proposed srategy therefore are :

— Cooperative Field Educators become the catalysts of performance change in the rural cooperatives.

— A simplified course for Cooperative Field Educators be designed in the analysis of performance problems and in the arrangement of performance change.

— Various guidelines for Cooperative Field Educators and the main target groups may be given.

The next point to consider is training the trainers of the Cooperative Field Educators. It is suggested that instruction to the *trainers* of Cooperative Field Educators is provided as a part of ICA-CEMAS action programme. The trainers should learn philosophy, techniques and skills of performance problem analysis, and designing and implementation of solutions from qualified *course managers*. In the initial stages the ICA-CEMAS personnel would function as course managers/coordinators.

As a first step towards the introduction of FED Programme in the Region of South-East Asia, a series of workshops have been held in India to test and adapt the FED Pack produced by ICA-CEMAS. A detailed list of the material to be included in the Indian adaptation of FED Training Pack is given in Annexure-A

(*Contd. on page 36*)

ANNEXURE—A

List of Materials Prepared by ICA, CEMAS for Cooperative Field Educators (CFE).

General (Supporting Booklets)

1. Field Education Development (FED) *Introduction—Work process*
2. Field Education Development (FED)—*Situation Study*
3. Field Education Development (FED)—*Action Proposals*

Material for Participants (Cooperative Field Educators)

Field Education Development (FED) Pack—A Traning Package

S. No.	*Booklets*	*Modules*	*Colour Description*
1.	Participant's guide	—	White
2.	Indentifying a cooperative's needs.	Performance	Yellow—1
		Gathering information	Yellow—2
		Matching objectives to needs	Yellow—3
3.	Performance objectives	Recognising good objectives	Orange—1
		Writing objectives	Orange—2
4.	Working with people	Performance management	Red—1
		Introducing change	Red—2
5.	Performance Problem analysis	Performance problem analysis aid	Green—1
		Analysing performance problems	Green—2
6.	Preparing Recommendations	Selecting best solutions	Blue—1
		Summary	Blue—2
7.	Planning for Success	Monitoring and evaluation	Brown—1
		Task analysis	Brown—2
		Methods of organisation	Brown—3

Performance Aids

Ar Objective (check forms)
B. Observable behaviour and appropriate strategies
C. Converting vague statement into usable information
D—1. Members' objectives.
D—2. Committee members' objectives
D—3. Secretary/Manager's objectives
D—4. President's objectives.
E. Performance Problem Analysis (PPA) Forms
F. Record keeping
G. Check-list for selecting best solution
H. Performance analysis—summary form

Additional Material for Training Managers

1. Course Managers Guide and Course Map (poster size).
2. Course Manager's Log.
3. Progress Chart and Tests (also for participants)
4. Check Yourself Exercises for each module
5. Course Programme Chart
6. Role Play Cards

ADULT EDUCATION NEWS

IAEA forms Trust as a tribute to Roby Kidd

INDIAN Adult Education Asssociation as a tribute to the outstanding contribution of Dr. Roby Kidd towards the promotion of adult education at the international level has set up a Trust called 'Roby Kidd Foundation'. The aims and objectives of the Trust will be be to :

- promote voluntary action and activities for Adult Education ;
- promote integration of formal and non-formal education ;
- promote leisure-time education, parenthood and citizenship education ;
- promote national integration through adult education and such other or similar functions ;
- promote international understanding, peace, goodwill and cooperation ;
- give financial assistance for the promotion and study of adult education in India and abroad ;
- institute fellowships in adult education ; and
- provide financial assistance to the programmes and activities related to (a) organising demonstration/research projects in adult education (b) conducting experiments in linking adult education with population education and other anti-poverty programmes (c) organising training courses in innovative fields of adult education (d) organising special programmes on adult education for women and other weaker sections of the community and (e) publishing literature on adult education and disseminating information about adult education.

The Indian Adult Education Association has initially contributed Rs. 10,000 towards this Trust. It will be managed by a Board of Trustees.

Forum of parliamentarians and legislators to strengthen adult education programme

A forum of parliamentarians and legislators to strengthen adult education programme has been set up with a view to giving a fillip to the adult education programme in the country and securing all round support for it. Sponsored by Indian Adult Education Association (IAEA), the forum will strive to strengthen the adult education movement at the grass-roots level, and help create proper climate for organising programmes for uneducated adults and making adult education a broad based movement.

Prof. N.G. Ranga, Deputy Leader of the Congress-I Parliamentary Party was nominated Chairman of the Forum of Parliamentarians and Legislators on Adult Education, at the first meeting held in New Delhi on May 5, 1984.

Prof. Ranga, who is also one of the founders of IAEA, exhorted the Associa-

tion to prepare short informative leaflets on adult education and distribute them among members of Parliament.

Praising the 20-point programme of Prime Minister Indira Gandhi, Prof. Ranga said that advantage should be taken of mass media like television and radio for reaching the masses. The Government, he added, had earmarked Rs. 60 crore for developmental TV programmes.

He stressed that non-formal education, NSS and adult education programmes should be properly exploited to reach the maximum number of uneducated. He suggested that the scheme of rural libraries as had been adopted in Andhra Pradesh by voluntary organisations, could be introduced all over the country.

Earlier, Shri J.C. Saxena, Hon. General Secretary, IAEA in his welcome address said that the main purpose behind the formulation of this forum was to make adult education a mass movement through the representatives of the masses, and it was felt that IAEA should take initiative in this regard.

The Prime Minister Smt. Indira Gandhi sent her good wishes for the first meeting of the Forum.

Shri Khurshid Alam Khan, Minister of Tourism and Civil Aviation, who has agreed to be the founder-member of the Forum said, "I am glad to learn that the Indian Adult Education Association is taking steps to accelerate the pace of their programme for eradication of illiteracy in consonance with the new 20-point programme of Prime Minister Smt. Indira Gandhi, and that an organisation titled 'Forum of Parliamentarians and Legislators on Adult Education' has been constituted to help early achievement of the objective in view. It is in the fitness of things that the proposed Forum will function under the direction of Prof. N.G. Ranga, MP, as its Chairman. I wish these laudable efforts of the organisers all success".

IAEA regional conference reviews adult education in south

Indian Adult Education Association (IAEA) in collaboration with Tamil Nadu Board of Rural Development organised the Southern Regional Conference on Adult Education in Madras on March 24 and 25, 1984. Over 50 participants representing voluntary organisations, State Governments, universities from Andhra Pradesh, Karnataka, Kerala, Pondicherry and Tamil Nadu attended the Conference.

Shri R. Soundrarajan, Minister of Noon Meal Scheme, Government of Tamil Nadu, inaugurating the conference said that lack of proper accommodation was a hindrance in the smooth functioning of adult education centres. He assured that all the buildings that had been put up for the noon meal programme would be made available to voluntary organisations for conducting adult education and non-formal centres in Tamil Nadu.

Smt. Sarojini Vardapan, Sheriff of Madras in her presidential address said that the adult education programme should be linked with socio-economic programmes to make it attractive. Stressing the importance of devotion and dedicaton on the part of animators she called upon all literate persons to make at least one person literate so that the target of covering 10 crore illiterates in the age group 15-35 by 1990 could be achieved.

Shri J.L. Sachdeva, Acting Director, IAEA, in his introductory address stressed the need for establishing permanent

community centres for providing educational facilities to all the sections of the community. These centres, he said, would also help in creating a learning environment.

Dr. G. Rangaswami, former Vice-Chancellor of Tamil Nadu Agricultural University in his keynote address said that education is essential for human resource development.

Earlier, Shri L. Vedapuri, President, Tamil Nadu Board of Rural Development, welcomed the chief guest and the participants.

The Conference discussed the problems faced by field agencies in carrying out their programmes, studied the nature and extent of cooperation between official and non-official agencies and suggested strategies for promoting and strengthening adult education movement in the region.

Dr. K.S. Pillai, Coordinator & Head, Centre for Adult Education & Extension, Kerala University, Trivandrum and Chairman of the Southern Zonal Committee of the IAEA gave an account of the adult education work being carried out in Kerala.

Shri M. Sambasivam, Director, Non-formal and Adult Education, Tamil Nadu, in the valedictory address reviewed the non-formal education work done in Tamil Nadu. He informed that about 20,000 adult education centres were being run in Tamil Nadu by the State Government, voluntary organisations, Nehru Yuvak Kendras and the Universities, and that 80 per cent of these were for women.

Prof. C.V. Sethunathan, Secretary, Tamil Nadu Board of Continuing Education, presented a brief report of the Conference.

Barrister M.G. Mane, President, IAEA, in his presidential address expressed the hope that at least one such regional conference would be held every year in the southern region. He requested all the Adult and Non-formal Education agencies working in the South to give their whole hearted support through the Southern Regional Committee set up by IAEA.

Dr. S. Radhakrishnan, Chairman of the Centre for Rural Development of IIT, Madras proposed a vote of thanks. Touching upon the inter-relationship between rural development and literacy, he said that literacy should enable the people to earn a better living. He further informed that IIT, Madras, had started the centre for Rural Development at Narainapuram in 1976 and the centre had grown into a large appropriate technology complex backed by necessary bank loans giving employment to about 500 rural adults.

Resolutions

The Conference unanimously adopted the following resolutions :

1. The Southern Regional Conference on Adult Education feels gratified that voluntary organisations have been given an important role in the eradication of illiteracy under point 16 of the new 20-point programme of the Prime Minister. It calls upon voluntary organisations working for the furtherance of the cause of adult education to take advantage of the scheme of assistance to voluntary organisations to be able to make special contribution in the rapid development of adult education in the country.
2. The conference notes with satisfaction that the honorarium of

instructors has been increased from Rs. 50/- to Rs. 100/- per month and hopes that this would help in recruiting better qualified persons as animators which would ultimately improve the quality of the Programme.

3. The Regional Conference is of the opinion that permanent community education centres for providing life-long education should be established. They would help in creating a learning enviornment, in which illiterates will have sufficient motivation to get literacy education. This would also help in institutionalisation of adult education.

4. The Conference is concerned at the finding that many agencies find it difficult to organise proper training programmes for adult education functionaries due to non-availability of resource persons in their areas. It urges upon the Government to establish District Resource Centres under the control and budget of State Resource Centres to help adult education functionaries to get proper training and guidance for the effective implementation of the programme.

5. The Conference notes with concern that adult education programme which aims to provide literacy education, social awareness and functional upgradation has been largely confined to literacy education only. It also notes that money for social awareness and functionality has not been provided for in the financial pattern for field programmes. It urges upon the Government to provide funds for these components or to allow voluntary organisations to use savings within the programme budget for this work.

6. The Conference feels that co-ordination and cooperation are lacking in most of the adult education programmes. To make them dynamic a close coordination between various developmental agencies is essential. To make it possible the adult educators should see how their educational programme could fit into the developmental agencies' programmes rather than to expect them to help them in adult education work.

7. The Regional Conference notes with concern that adult education programme so far has been largely unstructured. The plans and provisions are on ad hoc basis and so are the services of the personnel employed for the job. The time demands that the programme should be made cadre based backed by adequate and proper training of the cadres. The adult education cadres thus would work not only for adult education but also for other related programmes like family welfare, small savings, and health.

8. The Conference requests voluntary agencies to establish high moral standards in spending public funds and feels that the programme of adult education will get a boost if it is conducted in a spirit of equal partnership and mutual cooperation between Government/and non-governmental agencies.

9. The Conference notes that voluntary organisations are finding it difficult to meet 25 per cent share of the administrative cost. It therefore requests the Government to increase the administrative grant from 75% to 90%. This will invite participation from more voluntary organisations.

10. The Conference notes with concern that no provisions have been made in the post-literacy and follow-up budget in the first and the second year for the following :

    a) Training of Assistant Project Officer (APO) and continuing Education Worker (CEW)

    b) Furniture and clerical help for the APO

    c) Separate travelling allowance for APO apart from what is now included under contingencies.

It requests the Government to provide money for these items.

Two lakh new adult education centres by 1990

The Education Ministry, Government of India, has drawn up a plan to open 200,000 more adult education centres by 1990 under its Illiteracy Eradication Programme. The Programme is expected to cover 110 million people, mostly in rural areas.

Majority of the new centres, the Union Education Minister Mrs. Sheila Kaul said would be located in nine educationally backward states, namely, Uttar Pradesh, Madhya Pradesh, Bihar, Assam, Orissa, West Bengal, Andhra Pradesh, Jammu and Kashmir, and Rajasthan. She said that she has told the education department that priority in opening the centres should be given to districts where the literacy level is below the national average of 36.17%.

Fifty percent of the new centres, Mrs Kaul said, would be for women. At present there are only 150,000 adult education centres in the country and 70,000 of these are for women. She added that for motivating females to attend non-formal and adult education centres it was necessary to integrate programmes of primary health-care, and child care services with income generating programmes. She said Rs. 3 crore have been earmarked for giving awards to States for excellence in promoting adult education among women. The awards were given to Tamil Nadu, Bihar, Maharashtra, Madhya Pradesh and Uttar Pradesh and the Union Territories of Delhi, Pondicherry and Chandigarh.

The University Grants Commission, Mrs. Kaul said, proposes to utilise the services of the college students for implementing the adult education programme effectively, and a sum of Rs. 10 crore, has been set aside for the purpose. A target for enrolling 300,000 learners has also been fixed for the current year.

Mrs. Kaul claimed that the programme which was reorganised in 1980-81, has begun to yield good results. In the first year itself 25 million people were enrolled. In 1981-82 the number went up to three million and in 1982-83 it reached 4.5 million. The number of learners in the Centres in 1983-84 was 5.2 million and the Government expects to achieve the target of 6.8 million by 1984-85. She said that the Centre has provided Rs. 30 crore this

year to State Governments under the programme with the State's contribution fixed at Rs. 25 crore. As many as 257 voluntary organisations have received grants to run 14,854 adult education centres. They would impart education to 350,000 adults in 1984-85. The Government, she said, has also doubled the salary of adult education instructors from Rs. 50 to Rs. 100 per month.

Bombay City Social Education Committee undertakes population education

Ranked among the world's first ten industrially advanced countries, India's growth in agriculture, industry, and science and technology during the post-independence period has been almost nullified by the tremendous growth in its population. Estimated at around 35 crores in 1947, the country's population is expected to be 100 crores by the year 2000. Population control, thus, is the most urgent need of the country today. One way to make people aware of the seriousness of this problem is through population education. The scope of population education, however, cannot be taken to be limited to birth control. Besides effective methods of family planning, a population education programme is required to include programmes of family welfare so that happy families can lead to a self sustaining, self-sufficient and self-reliant society. Meant mainly for the people in the productive age group, population education forms an important part of adult education programme.

Bombay City Social Education Committee, a pioneering institute in the field of adult education, undertook a population education programme in February 1984. Under this, five training camps were organised in different industrial areas of Bombay City for the local leaders, who, it was felt, could play an important role in forming the opinion of the common people. The main objectives of the training camps were (a) to make the participants aware of the population problem in the country, and to (b) orient them towards (i) finding a solution to the problem (ii) bringing about the necessary attitudinal change, and (iii) producing quick results by making people take immediate decisions in the desired direction.

The contents of the training comprised a knowledge of

- the determinants of rapid population growth like the declining death rate and marginal decline in birth rate ;
- consequences of rapid population growth ;
- the effect of population growth on development ;
- the policies and programmes to curb population growrh ;
- the role of opinion leaders ; and
- operational problems faced in the developmental process and suggestions for their solutions.

Besides Bombay City Social Education Committee and local social workers, 12 agencies were involved in the implementation of the programme. Resource persons were drawn from Bombay City Social Education Committee, the implementing agencies, and local leaders and social workers who had a significant understanding of the different aspects of the problem.

As the purpose of the programme was to train leaders who could influence or mould the opinion of the common people, the participants were chosen from among individuals of considerable importance in different walks of life like educators, principals of

schools, medical practitioners and social workers. In all there were 200 participants—63 male and 137 female. Each camp had 40 participants besides part-time participants.

Majority of the participants belonged to lower middle class families and were natives of Maharashtra. All of them were conversant with Marathi—the language adopted at the camps. Nearly all the participants were Hindus. As for age, 60% were in the age-group of 15-25 years. 20.5% were of 25-35 years of age, and the age of the remaining ranged from 35-55 years. 77.5% of them had high school and above education, and only one per cent were illiterate.

The impact of the programme was assessed with the help of a proforma. The proforma besides seeking personal information like name, age, sex, religion, educational qualifications and marital status required the participants to mark as true or false 15 statements related to effects of population growth, need for population control, concepts and methods of population control and family welfare, and attitude towards population growth. In other words, the proforma not only assessed the participants' assimilation of the knowledge and information imparted at the camps but also their attitude towards population education in general.

Nearly 85% of the respondents answered correctly the test comprising true/false statements; 9.57% answered it wrong and 5.63% gave no response. Thus, as the responses of 85% of respondents were correct, it can be inferred that the impact of the programme was good. It was observed that in the test evaluating participants' attitude and knowledge after the training, the performance of camp no. 4 was the best. The participants of this camp comprised mostly young, unmarried, highly educated and sensitive women, and a few young men with similar attributes. All of them belonged to the teaching profession. On the other hand, the performance of camp No. 2 was the poorest with nearly 25% no response cases. The educational level of the participants of this group ranged right from illiteracy to high school with the majority having touched only the middle school level. All the male participants were industrial workers and female participants were housewives. They were carrying on the responsibilities of the family life well. But they were rather conventional in their thinking and hesitated to go against the established norms of society. Thus, one may say that for such a programme to be success the clientele should be highly educated, at least upto high school level.

The experience of the programme also underlined the need for team work, cooperation and coordination among the implementing agencies.

Though successful on the whole in making the participants aware of the population problem in the country, the duration of the camp was too short to bring about a permanent attitudinal change. Hence, it was suggested that the duration of such training camps should be increased to allow participants more time to assimilate the information imparted and to get their doubts cleared through exhaustive discussions with experts and other resource persons. Another suggestion made after the evaluation of the programme was that the participants' performance should also be assessed after they have begun work in the field, that is, after they have started working as opinion leaders in their respective localities.

(*Contd. from page 27*)

After the material is adapted, further steps will be taken to introduce the FED Approach in India on the basis of ICA-CEMAS strategy :

— Adaptation of FED Material to local conditions.
— Training of trainers of Cooperative Field Educators.
— Training of Cooperative Field Educators.
— Implementation of the FED Programme in selected areas.
— Assistances to cooperative organisations in wider application of FED Approach.

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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.

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

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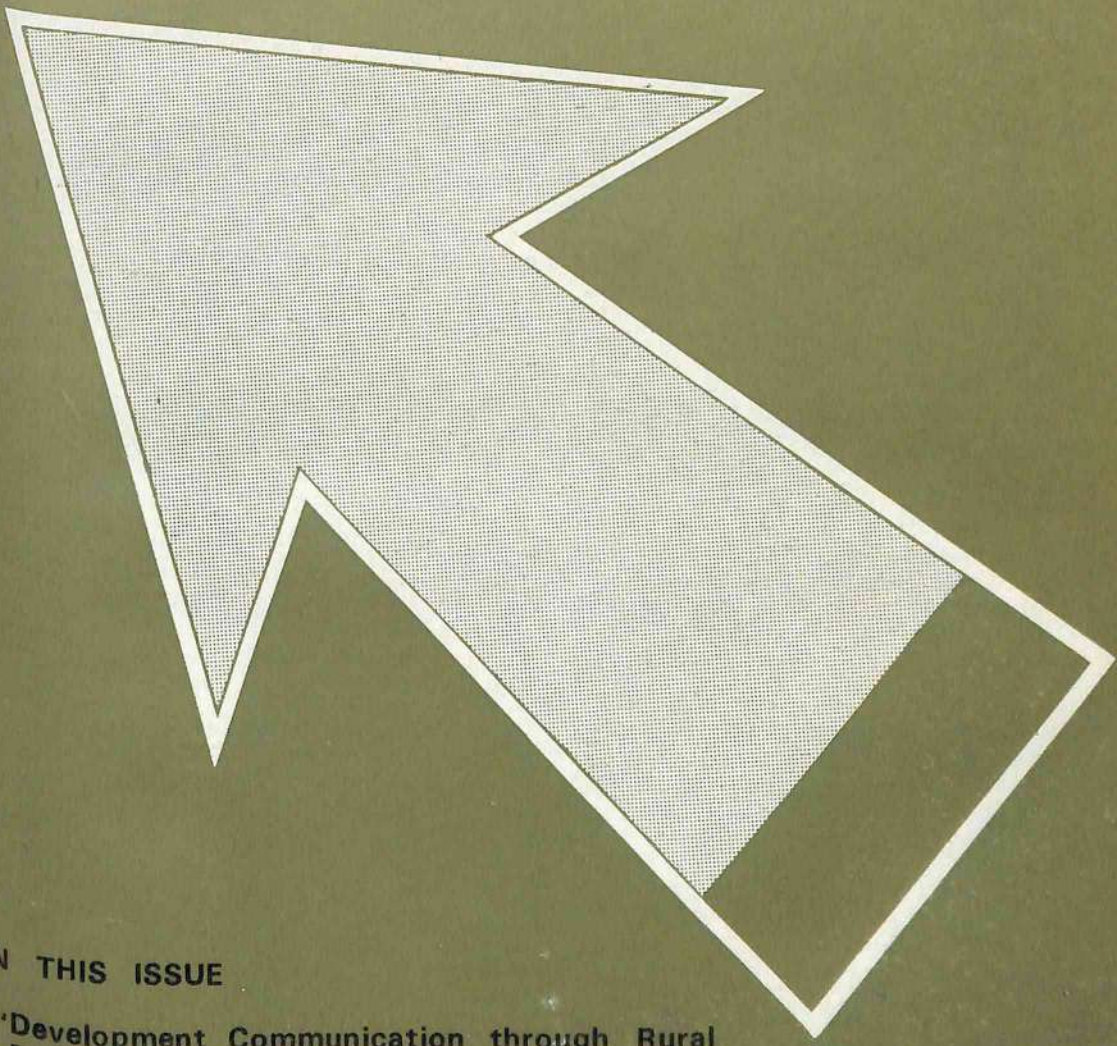

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OUR CONTRIBUTORS

Mr. Satyen Maitra is Hony. Director, State Resource Centre, West Bengal and Vice President, Indian Adult Education Association.

Mr. G.N.S. Raghavan is former professor, Indian Institute of Mass Communication, New Delhi.

Mr. B.B. Mohanty is Director, State Resource Centre, Orissa and Joint Secretary, Indian Adult Education Association.

Dr. K.L. Bhowmick is with the Action Research Institute, Calcutta.

Made for Each Other ?

The relationship between development communication and rural press should be visualised both conceptually and operationally as essentially a mutuality. It is for all purposes a case of "made for each other", to take liberties with one of the cliches from the current world of advertisement. Even if they are not made for each other sufficiently, they should be made so.

It is in this context that the three State Resource Centres for Adult Education of Bihar, Orissa and West Bengal deserve rich and generous economia for organizing a much needed and timely seminar on the theme "Development Communication through Rural Press."

Among the most critical needs of a developing country is the radical transformation of its rural society. This is particularly true of India where eighty per cent of its people form the rural society. The transformation we are seeking is a basic one. Methods and processes for this purpose need to be of an assured kind and should help towards changes that really matter. This is possible if we can get away from those methods and processes which do not bring about structural and systemic changes and changes involving basic values. Development communication by definition should attempt at changes of a fundamental kind and which aim at a just society without exploitation of any kind and assuring the dignity of the individual and his freedom. But this is not to denigrate the changes that attempt to improve certain overt and observable conditions of people in a rural society, for instance, health, nutrition, education, economic status, family size, etc. These go into what is called development. Often, communication exercises even if they are for development become essentially what can be called "passing on" of ideas, facts and information in general. Attitudinal and value changes attempted in the framework of psychology or ethics have a passing value because they are often not linked to tackling fundamental changes. They evaporate into thin air without systemic and structural changes. It is, therefore, necessary that development communication should have ideological content and philosophy of a dynamic kind. It is from this angle that the seminar as an exercise, although laudable in some way, lacked substance, which in the final analysis is of extreme importance, in fact inescapable. Its preoccupation was with externalities. It must be said it was, however, done in a serious strain. The seminar essentially was a good exercise to improve the system without seriously questioning it. It was strong on information and weak in analysis and more so on the evaluative aspects of the whole exercise.

So, if rural press is to play its vital role, its task would be to bring about profound changes in the outlook and philosophy and above all in the material and social condition of the rural people. India has the dubious distinction of being one of the

most illiterate and populous countries in the world with its demanding stresses and strains. Add to this the continuing exploitation of man by man especially in the rural society itself in its most objectionable forms. In this context the rural press should go beyond providing a channel of communication between the city and the village, between the government and the rural people *Its real purpose should be to really make rural society itself, its own change agent.* One way would be to look at the rural readers who constitute a small minority to be not just recipients of news but as potential communicators for development and change. Because the truth for some years to come would be that the vast majority in the rural areas will not be able to read. The rural press therefore should set in motion dynamic forces of change in each village. It is important to know in sociological and developmental terms the information and news value for change in a community. Communication processes in the vital and the intimate setting of a village are still a grey area of knowledge for the communicators. We often look upon the rural society to be changed because it is "backward". (The word backward is used often in the sense of being bad and undesirable). Our perception of the rural society should change drastically.

The rural society has problems of an intensively demanding kind, but in the final analysis it is stubbornly healthy (socially and culturally) viewed in a historical framework. Its power to survive is phenomenal. We should view rural society as having a potential for true progress and its people as being endowed with the wisdom of ages and a power to reckon with.

Visualised in the above monner, the challenge to change the rural society is a formidable one but not impossible. The other point that arises is the status, power and promise of rural press itself. The rural press is a babe-in-arms. It is not part of a system from which it can derive strength, has no motivational power of its own, and is not based on any well thought out philosophy or ideology. It is rooted in the idea of providing information and development ideas of sorts, based on the concerns as visualized by the educated and urban elite which however sincere are not really adequate and often not workable. The ownership is in diverse hands. Often a rural newspaper/periodical is an extended activity of a printing press with strictly commercial purposes in mind. Some are extensions of a political activity of parties with its understandable partisan ideological bias. The governmental publications for the rural people are subjective with no apologies to any one. It is often a sing-song of what they have done and can do. This is good up to a point. The government must after all inform and educate. The more imaginatively done the better. Governments do not initiate revolutionary changes, whatsoever the rhetoric. Their preoccupation is with the *status quo.*

The problem about the rural press goes deeper. Who are the readers ? We must go beyond what is called the "profile of the rural people", which is described in ways external to the inner reality of people's lives and being. The inner reality apart from having a hard core attachment to certain certitudes of life and enduring values is the growing impatience with their lot. They will not be patient much longer with their age-long exploitation by their own kinsmen, let alone the outsiders. It is a near-explosive situation in many parts of the country. The various outbreaks of violence in different parts have at the very core hard, deep and intense dissatisfaction and dis-

illusionment. The message is clear and loud—"We can't take it any longer." What kind of developmental communication is relevant and effective, given this reality of the rural people in this context. It is not a neat and manageable situation. Rural press while educating and informing should respond to these deep urges. Palliatives and platitudes however attractive as part of communication will not do.

The challenge to the rural press is not only to inform and educate about development problems as they impinge on lives of the people but more so to actively change the people themselves in radical ways within a democratic framework. The two are really and should be integrated. This is the most challenging reality of nexus between development communication and the rural press. Well meaning change agents and their strengths and expertise are often rooted in the methods and techniques they use and not in understanding the reality of the people themselves. This disturbing hiatus has to be filled up early.

Setting up a commission or a foundation for rural press and the like are all right. They provide the much-needed support system. More important is the ideological motivation both among those who are involved in development communication and those who own, organize and run the rural press.

The seminar touched on important issues of critical importance like (1) democratization of the rural press and participation of the people in development communication, (2) the need to see the whole media as an integrated totality, (3) software that goes into the press in many ways being inadequate and mirroring the irrelevant, the unreal and sometimes the harmful, (4) the fast relapsing into illiteracy of the neoliterates and the expanding number of the unlettered in spite of our efforts, and (5) women being nowhere in the picture in the rural press (it is a case of obviously collective aphasia of our people with its roots in our culture) and so on. All these although very important will not be adequate in the long run because these efforts do seem to be linked seriously to a long term revolutionary change that is necessary and possible in a democratic framework. It is for this reason that development communication and the rural press should be considered as being made for each other not in the superficial sense as in the advertising world but in the critical sense where people matter.

Introduction

DEVELOPMENT in the Indian context essentially means economic growth and true growth would be one in which the benefits of increased production percolate down to the needy and the poor. Thus, with more than 50 per cent of our population living below the poverty line, adult education efforts can be justified only if they are directed towards the realisation of this goal of economic growth with distributive justice.

The developmental role of adult education may broadly be stated to be two-fold – first, to help in increasing production by developing technical and managerial skills of the people to ensure optimum utilisation of resources, and provide information required for economic development like knowledge of modern techniques, or the various sources for loans or financial aid ; second, to create awareness about problems and to educate the deprived and the poor about their rights and privileges so that they may get a due share of the fruits of development.

A more detailed role is outlined in the Declaration of the 35th All India Adult Education Conference on 'Aunthetic Development and the Role of Adult Education, organised in Mhow in December 1982, by the Indian Adult Education Association :

"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 realities of solidarity with others in the community, and develop their own organisation 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."

The Declaration further observes :

"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 excercised 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 man 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". Apart from this, the sheer fact that about 80 per cent of our population is living in rural areas implies that any developmental programme will have to have rural orientation.

That mass media can play a very important role in adult education goes without saying. However, in India, due to their limited reach, their potential for educating the masses, especially the rural population, is still untapped.

In this issue of the Journal we bring to our readers the papers presented at a three-day regional seminar on 'Development Communication through Rural Press', along with relevant extracts from the Report of the Second Press Commission. The Seminar which was jointly organised by the State Resource Centres of West Bengal, Bihar and Orissa from March 13 to 15 1984, in Calcutta, after discussing the definition of development communication and its need for the rural masses, accepted the following resolution :

"*Noting* that out of 25 crore literates in India 15 crore live in rural areas although in dispersed manner yet assuring the use and purchase of rural newspapers, catering to their needs, interest, hopes and aspiration ;

"*Realizing* that press plays an important role in the social transformation of the society and can inform and educate the people in processes and benefits of development projects undertaken for reducing poverty and unequality ;

"*Aware* of the fact that the Second Press Commission had recommended the setting up of Newspaper Development Commission to provide guidance and funds to develop the Rural Press as an instrument of development and social change ;

"*Calls* upon the Governments at the Centre and the States to take suitable steps to assist in the promotion, development and strengthening of Rural Press to be used as a follow-up literature and as an instrument of development communication by implementing the recommendations of the Second Press Commission and helping the SRCs to

"i) start rural news and feature service on an ad hoc basis with the help of all developmental agencies ;

"ii) start Rural Periodicals on a selected basis ;

"iii) train supervisors, assistant project officers and the staff of existing Rural Press in rural journalism, in art of simple writing, in making aware of the rural milieu, their needs, interests, predicaments and obstacles to development ;

"iv) develop a data bank of information about the development schemes, projects and functionaries appointed for the benefit of the rural poor. These information could be purveyed in simple language through booklets, rural news service and the rural newspapers."

Indian Adult Educatlon Association and the Directorate of Adult Education were requested to initiate dialogue with :

i) the public-sector undertakings, manufacturing goods having market in rural areas ;

ij) Public and development agencies having interest in rural areas to utilise the rural newspapers for their public relations and publicity purposes on payment.

It was suggested that the the rural newspapers should be used to publicise the need, importance, and implementation procedures for the anti-poverty programmes. Another suggestion was for the creation of a Rural Press Foundation to assist in the emergence of an effective and powerful Rural Press.●●●

Extracts from the Report of the Second Press Commission

III. ROLE OF THE PRESS

6. The functions of the Press and other communication media, it has been said, are to inform, educate and entertain the public. While the primary function of the Press is to provide comprehensive and objective information on all aspects of the country's social, economic, political and cultural life, it has also an educative and mobilising role...

Development : the Indian Path

10. However, the Press in a country should be widely accessible to the people if it is to reflect their aspirations and problems. The Indian Press is free, but does not have a wide enough reach. It has an urban and middle-class base which limits its contribution towards making the development process more widely participatory. This is for the reason that literacy in India is overwhelmingly urban. The overall adult literacy rate of 33.32 per cent at the 1971 Census comprised an urban literacy rate of 60.36 per cent and a rural adult literacy rate of 27.12 per cent. Purchasing power is also concentrated in urban areas. The circulation of the Indian Press is therefore largely confined to the 2,600 odd towns and

from them on the extent of their urban and rural circulation. The rural circulation figures given by the eleven newspapers which responded (including newspapers in Indian languages and non-metropolitan newspapers of modest circulation), as noted in the previous Chapter, showed a very high proportion of circulation in urban centres in respect of eight out of the eleven. We are conscious that newspaper readership per copy is higher in rural areas compared to the urban. Even so, the rural reach of the Indian Press is so limited as to call for concern and attention.

21. ...It is clear that the role of the Press in democratising the process of communication is bound up with the democratisation of opportunities of education and gainful employment so as to cover a large proportion of women and of the rural population. The processes of communication and of development will thus reinforce each other.

DEVELOPMENT JOURNALISM

78. From the beginning of the First Plan in the early 'fifties newspapers have carried articles publicising river valley schemes, fertilizer plants, the new steel townships and other such Plan projects. However, there has not been much reporting of the change that is taking place—or intended change not taking place—in the lives of people, specially of the majority who live in the countryside. It is only lately that the Indian Press has made a beginning with in-depth development reporting (to be distinguished from publicity) which should occupy pride of place in the Press of a developing country.

79. A quick study undertaken by the Commission in June-July 1981 to find out the extent of development reporting in regional language newspapers showed that some widely read dailies—particularly in Bengali, Kannada and Malayalam among Indian languages, besides English—have taken to reporting regularly an developmental topics and major socio-economic issues such as the conditions of tea garden labour, problems of drought and irrigation, 'dowry deaths' and the general ill-treatment of women, the plight of undertrial prisoners and the living conditions of urban slum dwellers...

81. Development reporting should tell the story of what is going well as well as of what is going wrong. It should investigate into the reasons for success as well as for failure at different places under different conditions, of various development programmes affecting the lives of common people such as the small Farmers Development Agency, Marginal Farmers and Agricultural Labourers' Projects, National Adult Education Programme, National Rural Employment Programme, etc. Most of our newspapers merely carry official handouts giving statistics of milch cattle or poultry enabled to be brought under these schemes, the man-hours of work provided of the number of persons made literate. They do not enable the reader to 'meet' the extension workers who are the agents of change, or the beneficiaries of the programme and to hear what they have to say, in their own words, about their triumphs and difficulties.

82. The reporting of non-official initiatives in rural development, educational reforms, leprosy and other areas is even less extensive than in-depth reporting of the implementation of official development programmes. Our newspapers usually become aware of such non-official activities only after they have honoured by a Jamnalal Bajaj

Foundation Award or Magsaysay Award. Surely, the free Press in a developing country should be more socially conscious and enterprising.

Investigative Reporting

83. Investigative reporting is not necessarily developmental reporting, since investigation could be in such areas as the personal lives of celebrities in the film world or high society, or of persons in public life, with a view to satisfying public curiosity rather than serving public interest. However, all development reporting is necessarily investigative. It cannot be based on hand-outs and briefings, official or non-official. It has to be based on field work and direct observation – preferably 'participant observation' which is employed increasingly in sociological studies.

84. We welcome the trend towards investigative reporting insofar as it is oriented to social and economic issues, for example bringing to light the exploitation of Harijans, tribals or contract labour and of efforts to 'conscientise' and organise their victims, the trading in human flesh, or delays and corruption in public administration.

Neglected areas

86 ...There is a good deal of policy discussion in the Press by experts, on such issues as the relative priority for the development of heavy industries and agriculture, large dams *vs* development of local irrigation sources, problems of dry farming, the threat from trawler fishing to the employment of traditional fishermen and to ecology, etc. But the Press has yet to become a guide to the general reader for the explanation, in simple language, even of such frequently used expressions as national income and per capita income. Nor has much effort been made to probe the validity of these indices as indicators of the country's economic health or of the well being of citizens. Similarly, the reader frequently comes across news reports speaking of 'poverty line', without explanation of how the line is defined.

87. There is need for greater coverage of the attempts by self-employed workers such as fishermen, weavers and artisans to free themselves from exploitation by middle men through the formation of cooperatives, and by agricultural and industrial workers to secure a living wage or at least the implementation of laws prescribing minimum wage. In the bulk of our Press, trade unions figure in the news only when there is a strike or a threat of a strike...

89. Apart from willingness to engage in field work which is essential for the investigation that must go into any worthwhile development reporting, it is necessary for the journalist to transcend the limited horizon of the social milieu of his upbringing and interest himself in studying the condition and needs of the great majority of our people who eke out their living in the villages.

90. We must acknowledge that there could be risk in development reporting, as when a reporter exposes local tyranny and corruption. ...We do recommend, however, that the State Governments should see that investigative reporters do not come to harm. Public opinion will need to assert itself in this matter to prevent the pull of local vested interests and their corrupt collaborators from influencing the higher levels of the administration and the Government.

Two-step Flow of Information

91. ...the reach of the Press is largely limited to urban centres, and to the extent that newspaper copies circulate in rural areas it is almost entirely among

the well-to-do. However, development information can reach the intended beneficiaries, most of whom are likely to be non-literate through what is known as the two-step flow, *viz.* the interaction of the literate with the non-literate

92. Elected office-bearers of Panchayats and Panchayat Samities and of Co-operatives and extension workers such as Gram Sevaks and Gram Sevikas, auxiliary nurse midwives, and personnel of the Marginal Farmers and Agricultural Labour projects generally read newspapers. They can to the extent that they meet and talk to the underprivileged sections of the rural population, pass on relevant and useful information. Such information could be the credit facilities available for buying poultry and milch cattle, for buying the raw material for village crafts, the marketing facilities for milk or for handicrafts, and various types of assistance which are meant to be available from official agencies and the rural branches of nationalised banks to meet the needs of the weakest sections of the population. If it turns out that the assistance is in fact not available, whether for lack of funds or due to indifference on the part of the disbursing authorities, the exposure of such a state of affairs can contribute to improvement in the situation.

93. We have noted that some newspapers have started earmarking regular columns for ventilation of public grievances and publication of suggestions from readers. While the newspapers try to secure comments of the public authorities concerned on the grievences, these authorities do not respond at all in some cases or the response is not prompt. We recommend that public grievance columns should be more widely offered by newspapers and that the public authorities concerned should take note of the grievances published and take prompt action.

II RETROSPECT—1952-82

24....The circulation of dailies per 1,000 literate people has gone up by just seven copies from 50.4 copies in 1960 to 57.4 copies in 1979. In the case of weeklies, the diffusion rate has gone up from 50.0 copies to 56.1 copies per 1,000 literate people. For other periodicals, the increase is from 80.6 copies to 88.1 copies...

Language-wise growth

30. As anticipated in the First Press Commission's Report, Indian Language Newspapers have had a much faster rate of growth than English language newspapers. In terms of number and circulation English has yielded its top position to Hindi. Other Indian languages which have increased their share in the total circulation are Malayalam, Bengali, Kannada, Punjabi and Telugu. The share of Tamil, Urdu, Marathi and Gujarati in the total circulation of newspapers has come down.

Urban base

34. As many as 30.3 per cent of newspapers of all periodicities were in 1979, published from the four metropolitan cities of Bombay, Calcutta, Delhi and Madras. Other State capitals and headquarters of Union Territories accounted for 16.6 per cent and other cities with a population of one lakh and above for 29.7 per cent of all newspapers. These three categories of bigger cities thus accounted for 76.6 per cent of all newspapers. Only 23.4 per cent of total number of newspapers were published from town and other places with a population up to one lakh. There were 18 cities in the country which had more than one hundred

newspapers each in 1979. Together, these cities account for over 50 per cent of the total number of newspapers in the country.

35. As far as circulation is concerned dailies coming out from the bigger cities (totalling 144 in 1979) claimed 93.3 per cent of the total circulation of daily newspapers in the country. A substantial part of the circulation of daily newspapers is outside the places of publication...

36. Even copies which go out of the places of publication are mainly bought and read in towns and not in rural areas. To ascertain the urban and rural readership pattern, the Commission's secretariat wrote to 30 dailies—10 each in the small, medium and big category—requesting them to supply* information on their urban-rural readership profile during the period August-October 1981. Only 11 dailies—four belonging to the big, five to the medium and two to the small category—supplied the information. The information obtained shows that nearly four-fifths of the readership is in urban areas. Only in three cases out of the eleven was circulation more in rural areas than in urban areas...

81. A study done for the Commission says that a difficulty faced by the readers of farm journals is that they contain technical information in a language which is difficult to understand. According to the study many non-Government farm journals cannot afford to carry original articles by experts; they lean heavily on official press releases, hand-outs of agricultural universities and press releases of manufactures of farm equipment and other inputs. There is a dearth of taluk and district-level newsletters which can convey useful information of local relevance to farmers.

37. The above figures highlight the paradox that the urban-rural reach of daily newspapers is in inverse proportion to the urban-rural distribution of the country's population...

48. There were only two dailies in 1960 with a circulation of one lakh and above, and both were in English. In 1979, Indian languages accounted for 20 of the 30 dailies in this category...

49. Though Hindi has the largest share in the total circulation of dailies, the circulation of Hindi dailies per 1,000 of the linguistic population is very low. It stood at 12 copies in 1979 (though it is a big increase over the figure of 2.8 copies in 1952) in contrast to the circulation of 47.9 copies of Malayalam dailies per 1,000 linguistic population.

53. The techno-economic survey of small and medium newspapers carried out by the Commission's secretraiat with the cooperation of the All-India Small and Medium Newspapers Association...(brings out) that a large number of newspapers in the small and medium categories face financial difficulties...

56. It was found that Assamese dailies devoted the maximum—39.3 per cent space to political items...Tamil dailies also devoted a large amount of

*For defining urban and rural areas the dailies were requested to go by the criteria adopted for the 1971 census which defined urban areas as follows:

a) All places with a municipality, corporation, cantonment or notified town areas;

b) All other places which satisfied the criteria of:

(i) a minimum population of 5,000; (ii) at least 75 per cent of the male working population being non-agricultural; and (iii) a density of population of at least 400 per square kilometre.

space—26.4 per cent—to such items. ..

59. Items devoted to economic development and Government matters occupied 40.5 per cent space in Oriya dailies which was the maximum for any language. Hindi dailies devoted 29.0 per cent and English dailies 36.5 per cent space to such items. Assamese dailies devoted the least—19.6 per cent—space to such news.

Trade union newspapers

67. Problems and happenings relating to workers and trade unions do not receive coverage in most newspapers intended for the general readers. Even dailies which are brought out by political parties oriented to the working class tend to devote the bulk of space to political matters. A notable development in this context is the emergence of a trade union daily, *Shramik Vichar*, in Pune during 1979. One of its major objectives is to highlight the problems of unorganised workers and agricultural labour.

Farm Journals

80. While 76.27 per cent of the country's population live in rural areas and are engaged in agriculture and allied occupations, there are very few farm journals to cater for their needs. Though the number of farm journals increased from 30 in 1952 to 345 in 1979, the growth in circulation has been far from satisfactory. Circulation went up from 3.55 lakhs in 1965 to only five lakhs in 1979. The number of copies of farm journals circulating per 1,000 of the rurall iterate population is only about 1.5....

IX. THE PRESS AS AN INDUSTRY

Share of newspepers with different circulations

69. The ORG survey found that very big publications with over one lakh circulation accounted for 61.8 per cent of the total advertising income and 30.7 per cent of the total advertising space. If newspapers with a circulation of 50,000 to 1,00,000 were grouped with very big newspapers, over 77 per cent of the total advertising income was accounted for by that group.

XI. NEWS FLOW : INTERNAL AND INTERNATIONAL

15. We have referred in the Chapter on Role of the Press to the tendency of many newspapers to be pre-occupied with the savings and doings of politicians. This tendency is also reflected in the coverage by news agencies. Agency reporting should be linked to a greater extent with the life and problems of the people. The current imbalance sometimes eclipses important news in the economic, social and cultural spheres. If the news agencies are to play a role in the functioning of a participatory democratic system, this imbalance has to be rectified. The information needed by the reader to fulfil his function in the democratic decision-making process should not be denied to him. Apart from over-emphasis on 'political' news, excessive attention is also paid to what in newspaper parlance is called 'spot news'. 'Current events' should signify not only the bare skeleton of an isolated immediate occurrence but a chain of such happenings presented in a meaningful relationship often followed up with additional related information as consequential developments occur. News agencies seem to take little interest in reporting emerging facets of national activity and social changes consequent upon technological developments, particularly in the countryside. The importance of information as an input in the development process of the country tends to be ignored as a

result of the belief that only spot political news will sell. The tremendous expansion of the broadcasting system will tend increasingly to reduce the importance of spot news in the printed paper. The news agencies have to explore hitherto untapped areas of news to give news-reporting a new purpose and utility.

49. All the news agencies should strive to provide better service to newspapers, through wider rural coverage and a broader range of themes of interest to sections of our population additional to those now being catered for, namely the urban middle and upper classes and the rural well-to-do. In order to discharge the hitherto neglected functions, the agencies will have to introduce new services. Some of these might require subsidy. We are of the view that such assistance should be sought by the news agencies from the Newspaper Development Commission and not directly from the Government. We are also of the view that all subsidies should be temporary and should be gradually withdrawn. As regards the provision of news services in Indian languages, opinion tendered before the Commission has been unanimous that the services now provided by the two Indian-language agencies are quite inadequate, both quantitatively and qualitatively. Opinions have differed only on the means of bringing about the desired improvement in the situation; whether either or both of the existing Indian-language agencies can improve their performance with encouragement on a significant scale by newspapers and the Government; whether either or both of the English-language agencies can undertake the delivery of services in Indian languages; or whether a wholly new agency or a federation of regional-language agencies can be sponsored by the Indian-language newspapers, with financial support from the Government; or whether a new Indian-language agency should be established as a public sector corporation by statute. ●●●

"The basic task of the school is to teach young people what the world is, and this necessarily involves a perspective drawn from the past. Communication turns its eyes more naturally to modernisation and to fitting young people to take their place in a world that is being remade. Its mission is to bring to light social possibilities which have not yet been explored or applied. Thus, individuals, groups and communities are encouraged to work out their own values and their own culture. To remind them that they cannot do so without some equipment in the form of knowledge and ideas is the province of education.

'Many Voices, One World'

Development Communication through Rural Press

THE emergence and gradual evolution of a concept called "Development Communication" has been one of the most important developments in the history of mass communication. Attempts have been made to define development communication as follows :

> "Development communication is the science and art of human communication aimed at bringing about desirable change and creating a climate for development."
>
> "Development communication is the creation of a right wavelength between the development planners, policy makers and administrators and the people via the mass media."
>
> "Development communication is a process by which media people become not only conveyors of information but catalysts and change agents as well."

Guy de Fontgalland, a Sri Lankan journalist, while writing on development communication, says : "The dynamics of development communication therefore involves three major activities : the first involves a shift in the value of information, that would bring about a different orientation to information on the part of communicators ; the second, an assessment of the needs of the people, designing development messages and checking on the availability of back-up services ; and the third, attaining sufficient knowledge and skills in transmitting the messages in such a way that they reach the target audiences and bring about the desired effects. In effect, development communication is innovative, responsible and purposive". Telling people about development programmes is not development communication.

In a Seminar on Rural Development and Communication Policies, held in Hyderabad in 1979, under the joint auspices of the Indian Institute of Mass Communication, New Delhi, and the International Institute of Communication, London, the role of the Rural Press was agreed upon as one aimed to encourage participation, to promote change, to avoid alienation and to foster social justice and equality. The Seminar for Asian Journalists on Reaching the Rural Readers, held in Colombo, in

December 1981, was concerned at the neglect of rural news and the absence of an effective rural press. The MacBride Commission, in its report *Many Voices, One World* (UNESCO), emphasises the need for development of a community press in rural areas and small towns so that the economic and social extension activities get the print support.

Organisation of a viable rural press involves many problems, such as, limited circulation, lack of printing facilities, inadequate advertisements, competition from urban papers, meagre sources of news, and poor financial resources.

Keeping the above in view, the State Resource Centres for Adult Education in West Bengal, Bihar and Orissa organised a three-day regional seminar on 'Development Communication through Rural Press' in Calcutta.

Objectives

The specific objectives of the Seminar were as follows :

(i) to enable the participants to appreciate the need for development communication as an essential input to development.

(ii) to study the situation of the rural press in the eastern region.

(iii) to study the characteristics and dynamics of rural press and identify its role in development.

(iv) to prepare an action plan for the organisation and management of a viable rural press. ●●●

"Man does not live by bread alone ; the need for communication is evidence of an inner urge towards a life enriched by cooperation with others. People want to add aspirations towards human growth to the satisfaction of material needs. Self-reliance, cultural identity, freedom, independence, respect for human dignity, mutual aid, participation in the reshaping of the environment — these are some of the non-material aspirations which all seek through communication. But higher productivity, better crops, enhanced efficiency and competition, improved health, appropriate marketing conditions, proper use of irrigation facilities are also objectives — among many others — which cannot be achieved without adequate communication and the provision of needed data."

'Many Voices, One World'

Role of Rural Newspapers in Adult Education

Satyen Maitra

THERE is a well known Greek legend —the legend of Sisyphus According to this Sisyphus was condemned by the irate and petulant Greek gods for an offence he had committed. Everyday he had to push a heavy boulder on to the top of a hill. And as soon as he would reach the top, sweating and puffing, the gods would promptly roll the boulder down, so that poor Sisyphus had to carry it up again and again, only to meet with the same fate each time.

Our literacy scenario bears a striking resemblance to this Greek legend. There have been a number of literacy programmes in our country, under which learners were enrolled in lakhs. Lot of efforts were put in and huge expenditures were incurred, but the outcome was not commensurate with the scale of endeavour and the financial outlay as most of the neo-literates soon relapsed into illiteracy. For they could not relate their newly acquired skill to their environment, which in our rural milieu is basically pre-literate and its customary functioning is still based on oral communication.

Retainable and usable literacy results from constant use to which it is put. It becomes defunct if it is not made use of in the interaction with the environment.

Definition of Literacy

Literacy per se is a laudable objective. But it has two additional dimensions which make it indispensable as a tool of development. Literacy generates awareness and it can also lead to the development of functional skills which help one to understand and solve problems. It enables one to comprehend a form of reality which may not be apparent but which is nonetheless very real. There are various definitions of literacy. The Census in our country has defined literacy as the ability to read and write a short simple sentence in one's own language. But this is seldom tested by our worthy enumerators ! So, even the Census figures on literacy, shocking as they are, are based on a generous estimate. Clearly, this attainment of literacy is not adequate for the perusal of a newspaper with comprehension. This kind of literacy is not usable literacy and precisely for this reason it is short-lived. Literacy as defined by

the International Committee of Experts on Literacy, which met in Paris in 1962, comes closer to being functional. The Committee defined literacy as "the essential knowledge which enables a person to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainment in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development." But the knowledge required for effective functioning would differ not only from country to country but also within the country itself. For example, a person who is a considered functionally literate in Nigeria, India and Pakistan may be illiterate by the standards of countries like the U.K., the U.S.A. and the U.S.S.R. Similarly, the level of literacy required to be functionally effective in a rural milieu is less than that required for an urban setting. The level of literacy required of the tribals or certain minority groups cannot be expected to be very high. Also, the level of literacy required in 1984 cannot be same as it was in 1954.

One of the accepted criteria of functional literacy now is the ability to read a newspaper with comprehension. But then, even newspapers vary greatly in nature. There are newspapers, the contents of which are difficult to comprehend and which assume a moderately high level of education on the part of the readers. Then there are others which comprise the popular Press and are easy to read. Newspapers can be graded, especially in developed countries. For example, in the U.K. there is a whole range of newspapers starting from the *London Times* with a highly intellectual readership down to the *Daily Mirror* which caters to the reading taste and reading ability of not so educated sections of society. In our country, strangely enough, the language newspapers seem to vie for the subscription of comparatively well educated people. There is little effort on their part to cater to people with limited literacy, neo-literates and school drop-outs with an educational standard of roughly class II to class V.

The primary concern of this paper is to determine the role of the Rural Press, not only in strengthening the literacy of the limited literate, but also in helping them to participate in the programmes of development and in the process of decision-making, so that they can contribute actively towards bringing about a social change rather than remain passive observers.

The Rural Milieu

From a distance our rural society appears to be homogeneous with common interests. But as we try to have a closer look, a heterogeneous society with conflicting interests emerges. There is an affluent section which is educated and articulate, making full use of their formal education to hold the key positions in the rural society. They cleverly divert schemes and projects drawn up for the poorer sections for their own benefit. Then there are socially and economically disadvantaged sections, who are either illiterate or have a very low level of iiteracy, and who lack strength and organisation to fight against the socially dominant classes in the rural society. They live in a 'culture of silence'. Unable to communicate their needs they are either not aware of or unable to examine the utility of the measures being introduced for their own development. It is in the context of the development of the weaker and poorer sections of our poople, by reduc-

ing poverty and inequality and ensuring social and distributive justice that we have to examine the role of the Rural Press.

Role of Rural Press

Broadly speaking a newspaper has three primary functions (1) to inform (2) to educate and (3) to entertain. In an underdeveloped society guided by traditionalism another important function may be added, namely, that of rooting out harmful attitudes which cause a society to be static and obscurantist, and reorienting the traditions to the needs of a changing and progressive society. Expansion of innovation, information and knowledge would not serve any purpose unless people's mental horizon is widened and their consciousness is aroused. Any desirable change has to be preceded by (a) conveyance of information in a suitable form and (b) emergence of a critical mind. These factors can result in a transition from a tradition-directed society to an inner-directed society. This inner direction is important as in the absence of this the citizenry can be manipulated at will by those who wield power. The masses would become "other-directed" to use the term coined by David Reisman. It is only when people learn to analyse information and then act on it, that information can become a positive factor in development.

Planned Approach

While writing for limited literates. it is necessary to have a planned or methodical approach rather than spontaneity or intuition. However, all the rural newspapers do not need to have planned approach. The papers which are for the educated section of the rural society will not differ significantly in content, style and presentation, from the standard language papers. But some rural papers will have to decide whether to approach the vast reservoir of potential readers from among the limited literates or compete with other papers to attract educated readership, which incidently constitutes a small percentage of our total population. Limited literates, who constitute a vast majority, if properly informed and made critically conscious, can effect a lot of changes in the socio-economic situation. Papers catering to limited literates will have a very challenging task. They can, however, build up a large circulation and thus strengthen their foundation. But for doing so they will have to adapt themselves to the needs of limited literates and give up intuitive approach in favour of planned approach. They will have to adopt a simple and effective style. There are certain other pre-conditions for the success of such a paper.

(a) It needs to know its readers well. Unlike other papers which have a diffus ed clientele, it will have a specific target audience and without a thorough knowledge of the conditions of their existence, any writing meant for them runs the risk of being irrelevant.

(b) It would be a mistake to assume that the readers being of limited literacy need not be taken seriously, that they would avidly devour any information. The fact is that they may lack literacy, but they are mature people with intelligence and judgement. Hence the paper must give them due respect.

(c) The Press must have clearly defined objectives in respect of information, education and entertainment, which are its three main functions.

(i) In the area of information, it should try to acquaint its readers with

all the development schemes and projects for their benefit, particularly the Integrated Rural Development Programme, National Rural Employment Programme, National Rural Employment Generation Programme, the Drought Prone Area Programme, the Small and Marginal Farmers Agencies, TRYSEM, the Minimum Needs Programme, the activities of the Comprehensive Area Development Project, etc. Not only should all these schemes be explained, but also all the procedures, rules and regulations governing assistance from these projects should be elucidated with examples of beneficiaries of these schemes in a particular area.

The benefits of economic programmes will be to some extent, neutralised if these are not matched by social justice, and health and nutritional benefits. Socially harmful practices like caste system, untouchability, communalism, should be forcefully exposed in the papers. Legislative measures to protect the rights of the *harijans*, tribals and women should be explained to the readers in simple terms with concrete examples. Subjects like preventive health measures, mother and child care, cheap and nutritious food should be introduced in a manner which would be acceptable to the readers.

(ii) In the area of education, the Press must try to rationalise the attitude of the readers and inculcate a spirit of scientific inquiry and outlook. It is not a tall order. One recalls the brilliantly simple writings on science and scientific attitude by late J.B.S. Haldane in the *Daily Worker* before and during the Second World War.

(iii) In the area of entertainment, much can be done to make the papers lively. If a little care is exercised in the presentation, style and choice of topics, it can rouse and sustain the interest of the readers. Later on, when the paper is well established the increased outlay on strip cartoons and more illustrations too would be justified.

(d) It is necessary to match the readability of the reading material with the reading ability of the readers. The Unesco monograph on the 'Readers and the Reading Materials' points out that the 'difficulty' of the reading material is broadly due to the following factors : (i) the complexity or unfamiliarity of the subject, (ii) the complexity of the writers' ideas and (iii) the vocabulary and the style used to express them. Only those topics which are within the comprehension of the readers and preferably which are within the realm of their experience, should be introduced. If certain topics are related to events geographically or mentally far removed from the readers, an introductory note or illustration may make the reference clear. For example, for happenings in Punjab or Assam, a small map indicating the location of the areas and the implications of their proximity to the neighbouring States, would be of great value. Reporting on the danger of encephalitis is another significant area. A short additional note on the nature and mode of transmission of the disease will help the readers.

An understanding of the reading ability of the readers is essential for the Rural Press. Researches have shown that while reading our eyes do not glide along the lines in a continuous movement. As Gray points out in his book *The Teaching of Reading and Writing*, there are short quick movements and pauses when one reads. The eyes pause from 4 to 10 times along a line of ordinary length. An immature reader makes relatively a large number

of pauses. Hence the need for making sentences short (preferably 8-12 words in a sentence), choosing simple words, avoiding conjoint letters where possible, organising the reading matter in short paragraphs with sub-headings, proper selection of type and size, suitable lay-out, etc,

A simple readability formula, something on the lines of Flesch and Gunning in the English language, taking into account average sentence length, percentage of unfamiliar words, percentage of conjoint letters, needs to be worked out for Indian languages also. Some attempts have already been made in this regard and should provide a good guidance for simple writing.

Need for Training

To fulfil the preconditions stated above, training and orientation of the staff of the rural papers is necessary. Special and carefully prepared training courses for the journalists of the Rural Press must be organised. It may not be correct to presume that reputed journalists of the metropolitan newspapers would conduct such courses effectively. State Resource Centres with the help of well-known writers for neo-literates, can initiate such courses till a proper infrastructure for such training is built. Social science departments like those of Sociology, Psychology, Economics and Anthropology can contribute in organising such courses. A proper syllabus can be drawn with the topic study, readability formulae, word frequency tests and other guiding principles for rural reporting. However, above all, it is important to develop a sense of empathy, that is, looking at things from the point of view of the people in the rural milieu. Mere sympathy for them may engender a feeling of patronising superiority which might come in the way of a sound rapport.

Information Service

The Rural Press as visualised in this paper will also require a news service geared to the needs and life of its readers. One of the chief functions of such an information service will be to collect, collate and edit all developmental information for the benefit of the target group. A regular liaison with various Government Departments, Law Courts, Credit Institutions has to be maintained.

Operational Cost

The rural newspapers, considering their clientele, will have to be priced low. The operational cost can be brought down considerably with the help of inexpensive offset printing and low overhead costs. Advertisements of goods which have a market in rural areas and also classified advertisements can be good sources of revenue for such papers.

Information and Development

Two of the main functions of a newspaper, viz., information and education, have a direct bearing on national development. But the people who constitute the core of our society are deprived of both information and education. Without information and education people cannot change and for national development it is necessary to bring about a considerable change in the people of the country. Rural newspapers can strengthe nadult literacy and in view of the ambitious target of making 100 million adults literate by 1990, their role acquires great significance. But what is tremendously important is that through development communication, they can usher in desirable social and economic changes. And 'the permanent requirement of change in any society is that people themselves must change'. Rural newspapers can facilitate and speed up this change.

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Communication in India : Prospects and Policy

G.N.S. Raghavan

AS citizens of a democratic and developing country which is heir to an old and rich civilization, the people of India have over the last three decades participated in three major streams of communication : political, cultural and developmental.

Political communication has been free and vigorous, as attested by the large participation in and the results of successive elections to the Lok Sabha and the State Assemblies. It would have been even greater, and the political process more participatory, if elections had been held regularly to the institutions of Panchayati Raj and to urban local bodies.

Cultural communication, too, has been rich both in its traditional forms—folk and classical—and in new trends. The mass media of film, radio and television have grown fast and have made a substantial contribution though it includes some negative elements.

Development communication presents a mixed picture, with the gaps particularly in respect of communication with and among the underprivileged majority of the rural population—looming large.

Education and Literacy

Let us look first at formal education, which is at once a product and a stimulant of development. Its growth is impressive at first sight. It has fitted thousands of Indian doctors, engineers and scientists to work at responsible levels in industrially advanced countries though it is a question whether such a brain drain should not be regarded as a sign of imitative rather than endogenous educational development.

In absolute terms, school enrolment went up by nearly four times from 23.5 million in 1961 to 90 million in 1980, and college enrolment rose at a higher rate, nearly nine-fold, from 360,000 in 1951 to 3,130,000 in 1980. The elitist bias in educational development can be inferred from these figures. Educational growth has taken place mainly in the urban centres, whereas nearly four-fifths of the country's population of 684 million (1981 Census) live in villages.

There are two major reasons for the poor level of school enrolment, and the

high drop-out rate, in rural schools. One is that the content of formal education is unrelated to the rural environment. The second is the enforcement of an urban pattern of school hours and vacations which fail to take into account the need for the participation of children and adolescents in farm-work or other family occupations, at least part time, and full-time during certain seasons.

The load of book learning is so heavy that, even in the cities, school children need the help of a hired tutor or of their parents in coping with their lessons which are often in difficult language and contain much information non-essential for a school child. This rules out the progress of children from a depressed economic and social background beyond the primary or secondary stage of education.

The result of the neglect of education in rural India is that the literacy rate moved up from 16.7 per cent in 1951 to only 36 2 per cent in 1981. The absolute numbers of the non-literate among the growing population have gone up from 372 million in 1971 to 446 million in 1981.

The literacy rate of 29.45 per cent at the 1971 Census comprised an urban literacy rate of 52.4 per cent and rural literacy rate of 23.7 per cent (corresponding figures for the 1981 Census are not yet available). Superimposed on this urban rural divide is the disparity between the overall male literacy rate of 46.7 per cent and the female literacy rate of 24.9 per cent in the total literacy rate of 36.9 per cent in 1981.

Efforts at non-formal education have therefore to be directed specially towards the rural population, and to womeni n particular. It is against this background that the contribution made by systems of communication other than formal education has to be evaluated.

Literacy-free Communication Modes

Literacy is a barrier only in respect of the print medium. For involving the masses of our people in the process of development and enabling them to share in its benefits, there are many means of communication available which are literacy-free : inter-personal communication by extension personnel; traditional modes of stylised and entertaining communication, such as, *Harikatha* and *Burrakatha*, *Jatra* and *Nautanki*; and the modern media of film, radio and television.

The utilisation of extension personnel for agricultural development and health services by the State Governments, with assistance and guidance from the Centre, has made a substantial contribution to the increase in food production and the increase in the life expectancy. The record is not equally impressive in respect of utilisation of the other literacy-free modes of communication.

Take the traditional forms of entertaining communication which have, over the centuries, conveyed ethical values through the dramatic performance or stylised narration of mythological and historical themes, (punctuated with pungent comment on the contemporary social scene.) The utilisation of these traditional forms for modern messages has been limited to occasional performances by departmental troupes of the Central and State governments or by private troupes hired by them. They barely scratch the surface of the huge rural audience. It

will be much too expensive to try and organise (message-oriented performances) at frequent intervals in each of India's villages.

The traditional media can be extensively utilised for social change, and for dissemination of information relevant to improving the economic condition of the rural underprivileged, in two ways. One is for the extension personnel of the development departments to locate, communicate with, persuade and motivate resident practitioners of the traditional media in each group of villages to perform frequently on nominal remuneration. This will require a high degree of motivation on the part of extension personnel in the first place, and the ability on their part to get the village composer-singer or other artistes to internalise the message and give it creative expression. This will be too much to expect.

The other and more realistic way is, instead of attempting to have live performances frequently in each of India's villages, to utilise locally popular traditional forms for communication *through* the modern mass media. Traditional media being highly specific to each cultural region even within linguistic zones, and development information itself having to be area-specific, the mass media programmes using traditional forms would have to be made and delivered on a decentralised basis. But that is not the pattern on which the governmental mass media of the short film (most of the documentaries compulsorily screened in cinema houses are made by or for the Films Division), radio and television have developed, though they are supposed to promote development.

Films Division prepares short films centrally for screening all over India. Doordarshan used to have a linguistic-regional flavour but has lost it substantially with the establishment of 20 low-power transmitters in far-flung parts of the country which relay programmes from Delhi, and the reduction of regional programmes elsewhere in order to accommodate a centralised national programme from Delhi. Only All India Radio has a regional character even while carrying national news bulletins and other national programmes. But even A.I.R. has no local-broadcast dimension. Except for a wafer-thin fringe of community listening and viewing, the entertainment and information provided by both radio and television have been treated as marketed commodities available only to those who can pay for receiving sets, instead of as part of social consumption like education and health services.

The State Governments also prepare most of their information material centrally at the State capitals.

All this has determined the choice of communication hardware, which in turn prepetuates centralisation.

Official Media, The Press, and Development

Before discussing this basic problem in greater detail, it may be useful to consider how the Indian Press has performed in relation to development goals compared with the official media.

The centres of publication of Indian newspapers are much more widely dispersed than the programme-preparing centres of the official media. But the greater part of circulation is commanded by newspapers published from the metropolitan cities and other large urban centres. When we speak of the role of the Press we have in mind the

newspapers and periodicals which report and comment on all subjects of current interest.

The Second Press Commission in the report submitted by it in April 1982, is unanimous in its praise of the conscience-rousing role played by the Indian Press. This is what the Commission says in paragraph 11 of Chapter III :

> "It is to the credit of the Indian Press that despite its predominantly urban and middle class moorings, it has evinced interest in the problems of farmers, agricultural workers, artisans, tribal groups and other sections of the rural population. Though, judged by readership or by ownership, it is not necessary for most of our newspapers to highlight the issues of poverty, the Press has made a major contribution by reminding readers of those who live below the poverty line and giving the ruling middle and upper classes a feeling of guilt. Many newspapers have, from time to time, drawn attention to such matters concerning the weakest sections of society as non-enforcement of minimum wages and to the failure to revise them to keep pace with the fall in the purchasing power of the rupee, the persistence of bonded labour despite its abolition by law or its emergence in a new guise as contract labour; the generation of black money and its use, frequently entailing the involvement of corrupt officials and politicians, etc."

Can this conscience-raising role, which is crucial to development understood properly as human development and not merely the emergence of more factory chimneys, be claimed for the official communication media ? The Press being literacy-bound cannot reach the masses directly but can only bring their problems to the notice of the newspaper reading public including officials, legislators and Ministers. The contribution of the official media to development should be expected to be more direct and of a more significant order. Why it has not been so requires analysis, which is attempted in the paragraphs that follow.

Reason one : Pre-occupation with the hardware of centralised and territorially wide-reaching transmission, to the neglect of problems of access to the media, local relevance of the software, and of cultural distance of communicators from the rural audience.

Successive annual reports of the Ministry of Information and Broadcasting refer with satisfaction to the increase in the number of radio stations and transmitters and in the 'coverage' of the country by population and area. The report for 1981-82 says that the technical reach of A.I.R.'s signals stood at "over 89 per cent of the population and about 78 per cent of the total area of the country." But what about access to these signals ?

Urban dwellers and the rural rich own the bulk of radio receivers in the country. The precise number of radio sets in use now is not known, but roughly it works out to only one radio set per every three or four households in the country.

The spectacle of the farmer carrying a radio set to his field or what has been called the transistor revolution is confined to areas like Punjab and Haryana where there has been a Green Revolution.

For widening the access to radio,

provision of the facility of community listening has been experimented with. But it has been a half-hearted experiment and in 1969 the National Development Council threw away the baby of community listening with the bathwater.

Since then, the provision for community listening of radio has been a responsibility of the State Governments which have differed in their perception of its usefulness and importance in their scheme of priorities. As a result, there are now less than 90,000 community listening sets as against 576,000 villages in which the bulk of India's population live. More than half of the sets are liable to be out of commission at any given time.

The number of radio sets in schools and colleges is even less, and educational broadcasting is meagre. This may not be a cause for regret, considering that the introduction of multiple shifts in rural schools, which will permit flexible hours of schooling for the children of labouring rural households, ought to be the first priority. This calls for the recruitment and training of more teachers who will teach children face to face, rather than for more curriculum-oriented or general enrichment broadcasts to reinforce the learning of the fortunate who are already attending school.

Radio has been operated primarily for urban listeners, most of them literate and readers of newspapers, for whom it is a carrier of entertainment, mainly film music, and of spot news and sports coverage. Its role in promoting economic growth or social change is marginal, but significant enough where there has been an imaginative use of the medium by programmers imbued with social commitment.

An example is the popularisation of high-yielding varieties of rice seed through rural broadcasts in the Tanjore district of South India where, in the 1960's, farmers took to what they called 'radio rice'. Or the Zona Dab programme of the Srinagar station which encourages the ventilation of citizens' grievances about the state of public roads, street lighting or other civic amenities. The programme brings such grievances to the attention of the concerned authorities and results either in remedial action or explanation of the constraints which must make remedy wait.

Such programmes which contribute to development must necessarily be localised and area-specific. This requires a decentralised broadcasting system with stations at district level whose managers should be responsible not only for programme origination but also for arranging wide listening and promoting two-way communication between radio and the audience. Local stations with their requirement of locally recruited staff will serve to bridge the cultural distance which now separates the radio programmer, typically an urbanite, from the rural audience.

Such a decentralised broadcasting system was recommended by a working group on the broadcast media, which in its report submitted in 1978 said:

> "Decentralised and participative development from below suggests the need for decentralised messages through local radio and television. We would envisage the Station as something more than a single studio-transmission complex, distant and seemingly exclusive, or even inaccessible to the people it is intended to serve. Instead, we envisage at the local level a small and relatively simply equipped

'mother station' with a cluster around it of small recording units and programming facilities which will help bring broadcasting to the people and people to broadcasting. This consideration applies both to radio and television."

Yet, in 1983, district-level sound broadcasting remained an experiment to be tried out in six districts during the Sixth Five Year Plan (1980-85).

Secondly, the Working Group suggested priority for the densification of radio listening before undertaking the expansion of television. This was in the light of the resource constraint, and the need to democratise communication among our people at the least cost.

In our country, TV was introduced experimentally in 1959 in the name of rural non-formal education, and support to school education. But by 1977-78 Indian TV had lost sight of its originally declared purpose and had become a means of entertainment for the well-to-do, who having tasted blood, were not going to give up TV entertainment as the latest addition to the good things of their life. Hence the territorial spread of Doordarshan through relay transmitters, without densification of viewing. They rule out locally relevant communication.

Reason Two : Centralised preparation of information material be IT THROUGH THE PRINT, film or broadcast media—whereas development information has to be highly specific to area and audience.

Centralised communication, for example through net-working of TV stations via satellite or microwave links, is appropriate enough for certain purposes. A recent example is the live telecast of the Ninth Asian Games from Delhi in 1982. Here there was no language barrier. Nor is there a language barrier in carrying a music or dance performance, or the spectacle of the Republic Day parade in Delhi, or in showing cricket, tennis or other sports events taking place within the country or abroad.

The simultaneous telecast of language-based Programmes is quite another matter. The National Programme which is being telecast in Hindi and English from August 15, 1982 through net-working via microwave and satellite offers a case study in the severe limitations of the satellite technology for mass communication as distinct from its uses for telephony, meteorology and the like. India is linguistically, and ethnically too diverse for the centralised communication symbolised by television transponders on satellites.

When it comes to development communication, centralised communication is largely irrelevant. The severe limitations of centralised communication for development were brought out by the Satellite Instructional Television Experiment (SITE) which was conducted for a year from August 1, 1975. But the lesson has not been learnt. The planning for the utilisation of the domestic INSAT is essentially on the basis that the SITE pattern is to be replicated.

The main reason for the limited social impact of SITE was that there were only three base production centres (BPCs) to make the bulk of the programmes for villages with varied agro-economic and cultural backgrounds, many of them more than a thousand kilometres apart. Area specific programmes were therefore minimal. And it is a truth apparent to common sense that decentralized and area-specific

programmes, employing the local dialect and depicting the local agro-economic and human landscape, are necessary in any attempt to persuade people to change their attitudes and practices in agriculture or hygiene or, even more so, in family planning.

The commonsense view on the need for area specificity and the employment of local speech in development communication is borne out by the findings of a research study undertaken by ISRO, through anthropologists who lived for about a year and a half in the respective villages for data collection and continuous observation prior to, during and after the conclusion of SITE. The report on their findings say :

> The linguistic profile of these villages shows a higher use of dialects than the standard language of the region...None of the languages spoken in the villages were used on TV except in Dadusar where Charautari was utilized to some extent. Furthermore, the use of English sounding technical names (in programmes on agriculture and animal husbandry) compounded the problem. If the programmes were entertaining enough in terms of songs and dance, language did not become a barrier. Due to this reason, recreational programmes of other clusters were viewed with enthusiasm in all the villages...The Hindi common news was almost ineffective in all villages..."

SITE thus brought out the unsuitability of satellites as the hardware choice for development communication in India. The experiment showed that even programmes which have a conscious rural orientation will fail if they lack area specificity.

The uselessness of most of the Films Division documentaries for rural communication can be well imagined, because the film makers have in mind the largely urban audience of the commercial theatrical circuit where the documentaries are compulsorily screened. A Films Division documentary on family planning, for instance, shows a father of six children smoking a cigarette while the kids pester him for school fees and pocket money. When such a film is screened in a village, the audience is likely to regard the father not as the harassed head of an unduly large family but as a rather lucky urbanite, who can afford cigarette in contrast to the *beedi* of the average villager.

Again, a film made in one part of rural India cannot evoke audience identification in another region.

The language of the commentaries in the documentaries is often not followed by villagers, because the short films are dubbed in the correct literary form of the major languages of India as spoken by the urban educated. Villagers, on the other hand, use the locally prevalent dialectal variant of an Indian language.

Reason Three : Preoccupation with 'publicising', at home and abroad, development already achieved, rather than with extending the frontiers of development by enabling more people to share in its benefits.

The State and Central governments bring out a large number of periodicals, besides pamphlets and brochures. Most of these, like the newspaper advertisements and supplements on which also much public money is spent, are full of the photographs and speeches of Ministers and civil servants. They recount what different government

agencies including public sector undertakings have accomplished.

The paper and printing expenditure that go into these essentially narcissistic exercises could be usefully utllised for the decentralised production of unpriced pamphlets, at district and block levels to give *detailed information on local* schemes such as assistance to marginal farmers and agricultural labour, employment opportunities in development schemes, extension of credit to artisans and other self-employed people, and similar schemes to assist the rural poor to achieve economic viability.

Members of Panchayati Raj institutions, extension personnel of the development departments, and activists of voluntary organisations including political parties could distribute and explain the contents of such local-interest publications to the non-literates who stand most in need of such information.

In contrast to the centralised national news bulletins of A.I.R. and Doordarshan, there is more of regionally relevant news in the regional news bulletins of the two media. If local stations with low-power transmitters should be established, the local relevance of the news and current affairs programmes of A.I.R. will increase vastly.

Low-power local radio stations will cost less than stations attempting State-wide or multi-district coverage. But they will be cost-effective only if there is provision for widespread listening through a large number of receiving sets in the rural areas, with provision for diffusion through loudspeakers in the larger villages.

The argument for localisation of the broadcast medium (not in place of but in addition to its present regional and national dimensions) is not on the ground of economy but of effective developmental communication.

Reason Four : The offer of more and more entertainment without regard to the duty to elevate and not degrade popular taste.

The output of the Indian feature film industry is as large as its quality is uneven. The output includes films with a patriotic or social reform message conveyed competently and with aesthetic appeal. There are others which offer clean and healthy entertainment. But there are a very large number which are made to a formula of sentimentality, melodrama, violence and sex. They are an assault on aesthetic sensibility, and have a vulgarising and brutalising effect on viewers. It is a surprise that such films should get past the censors, and a greater surprise that Doordarshan should choose to screen them.

Unlike a pornographic book or journal read by an individual, or a lewd or sadistic film viewed by a person in the anonymity of the crowd in a darkened cinema hall, a film screened on television is often watched by three generations of a family. The objection is to vulgarity and impact of violence and sex on young minds.

A content analysis of 14 days of Delhi Doordarshan's offerings, from March 25, 1983 to April 7, 1983 shows that feature films and film-related programmes occupied the largest single chunk of telecast time : 21.1 per cent. This was followed by news and current affairs (18.9 per cent). Programmes which were related to development, including civic affairs. consumer prices and the like, added up to less than 14

per cent. It is clear that the order in which Doordarshan fulfils the three widely accepted functions of communication media is : Entertainment First, Information Second, and Education Last. T.V. packs a lot of idiocy into the idiot box.

All India Radio, too, relies heavily on feature films, specially in the widely popular Vividh Bharati channel in which 90 per cent or more of the songs are taken from films. Though the words of some of the love songs are suggestive of the lewd, they do less damage as compared to television since the accompanying and more explicitly vulgar visuals are absent. Moreover, the primary channels of All India Radio's stations offer alternative musical entertainment—classical, light, folk and devotional—in substantial measure. Compared to Doordarshan, A.I.R.'s programmes oriented to development and social education occupy a much larger chunk of time (nearly 30 per cent), coming before news (23.56 per cent) and after music (38.10 per cent). In the absence of a large rural audience, the content and language of radio programmes have an urban bias. Public funds are thus appropriated by the Government for the expansion and operation of the electronic media, in the name of serving "the masses".

However, in proportion to its listenership, the element of subsidy from public funds is less in the case of radio than of television.

With direct taxes accounting for the bulk of the Central Government' revenue, everyone—viewer or non-viewer—who buys a matchbox or a bottle of kerosene is paying for the subsidised entertainment of the well-to-do who own television sets. The service rendered by Doordarshan to those who cannot afford to buy TV sets, which includes the overwhelming majority of the rural population, is purely symbolic.

A.I.R. is more cost effective in terms of serving audiences of the same size and its record in terms of software is vastly superior to that of Doordarshan. A.I.R. serves about 35 million receiving sets, while TV serves only 2 million receiving sets.

Reason Five : The attempt to maximise revenue from commercial advertising without considering the social consequences of promoting consumerism.

It is argued in favour of commercial spots and sponsored programmes that, together with licence fees, they make the utilisers of the electronic media (advertisers and listeners/viewers) bear more of the burden of expanding and operating these media and correspondingly reduce the burden on those taxpayers (the great majority in the case of India) who have no access to radio or television. But the social effect of commercial advertising on radio and television has also to be considered.

The advertising on radio and television is overwhelmingly of the goods and services available to the middle and upper classes of our society. These advertisements promote the kind of consumerism based on industrialisation which has been found to be harmful not only in the Western countries but also in the centrally planned economies whose leaders frown on the imitation of Western life styles. Newspapers in the Soviet Union, Poland and China have in recent years carried reports about social crimes arising from greed for more and more luxuries.

The promotion of consumerism has to be considered in the context of the

decline in the restraining effect of religion—without its replacement by new humanist values of non-theological origin—on the human impulse of greedy acquisition. In India as in other countries this decline has accompanied the processes of industrialisation, urbanisation and modernisation. As these processes proceed, is it appropriate for the publicly owned media, to fuel the fire of acquisitive greed ?

Reason Six : Absence of political will to formulate and adhere to a communication policy to meet the needs of a developing and democratic country, ascribable in part to the dominance of bureaucrats over professionals in the Government structure.

This is the basic reason, underlying all the other reasons discussed above, for the insignificant contribution made by the official communication media to the development process.

It is not as if cues for the formulation of a sound policy have been lacking. As early as in the early 'fiftles, the document on the First Five Year Plan stressed the need for decentralised communication in these words : "It is only in terms of local programmes that local leadership and enthusiasm can play their part. The Plan has to be carried into every home in the language and symbols of the people and expressed in terms of their common needs and problems with the assistance of creative writers and artists, which has to be specially enlisted".

Later, the Fourth Plan document called for rectification of the urban-rural and inter-regional disparities in the flow of information : "In the spread of information facilities, the imbalance in favour of urban concentrations and prosperous areas continues. There is need for a deliberate attempt to inform the people in the rural areas and particularly those in backward regions, about the specific schemes in agriculture, forestry, road construction, marketing, the supply of credit and other inputs, so that the benefits of these programmes are more widely spread."

In 1978, the Working Group on autonomy for the broadcast media stressed in its unanimous report the importance of decentralised and participatory communication for development, and of the need for densification of radio listening as a higher priority than TV.

Functional autonomy could be ensured by insulating the broadcast media from non-professional interference in its day-to-day working so long as it is wthin the framework of policy laid down by the Government. The Second Press Commission's remarks are appropriate in this context. Affirming that professional autonomy is as necessary in the public sector of journalism as in the private, the Commission says : "To permit this, it is essential that Ministers and senior civil servants should exercise self-restraint, intervening only to give policy guidelines and to correct any deviation therefrom".

As regards the non-official media, recommendations have been made unanimously by the Second Press Commission on the role that the Press should play in a developing and democratic country and the steps that Government could take to make the Indian Press even more diversified and useful to society by assisting the emergence of a vigorous and widely circulated local Press in regions which now lack it.

Guidelines on the desirable lines of growth of the film industry are available in negative terms in the charter of the Film Certification Board and in positive terms in that of the National Film Deve-

lopment Corportion.

A Working Group on education recommended in the late seventies that education should be based mainly on the rural environment and experience, and modified for the purpose of education in towns and cities.

The extension services of health and agriculture are based already on the principle of decentralised and locally relevant communication permitting questions and answers face to face.

All that needs to be done by the Government is to tie together these elements of a sound communication policy, spell out the implications more specifically where necessary, and to devise institutional arrangements to facilitate policy implementation.

One of the blocks in the say of the formulation and implementation of a sound communication policy (though absence of political will is the more fundamental reason) is the continuing dominance of generalist administrators who keep transiting from one Central Ministry to another or between the Centre and the States.

It must be hoped that when the Government formulates its decisions on the recommendations of the Press Commission, it will pay heed to its advice on the need for communication media to be headed by professionals and for professionalising the structure of the departments of information in the States as well as of the Ministry of Information and Broadcastng. ●●●

"So the basic problem is that of linking communication facilities and activities to other nationel objectives or, in other words, that of integrating communication development into overall development plans. Since communication is not an autonomous, separate sector, in this domain perhaps more than in others interdependence makes it essential to develop communication policies which are not limited to information, even less to mass media—they have to take into consideration all ways and means a society needs and can utilize for its overall development purposes. We must not lose sight of the fact that communication policies go hand in hand with those formulated in other fields, i.e. education, culture and science, and should be designed to to supplement them. Communication should interrelate with these other sectors, so as to promote social, educational, scientific and other services. On the other hand, these policies should be limited to structural and material issues, and not be used to dictate content of communication or restrict expression of diverse opinions."

'Many Voices, One World'

Rural Press: Its Relationship with Other Media in Development Communication

B. B. Mohanty

THE report of the International Commission for the Study of Communication Problems, *Many Voices, One World,* while summarizing the recommendations of the Commission, says: "Development strategies should incorporate communication policies as an integral part in the diagnosis of needs and in the design and implementation of selected priorities. In this respect communication should be considered a major development resource, a vehicle to ensure real political participation in decision making, a central information base for defining policy options, and an instrument for creating awareness of national priorities". Communication is an integral part of education and development. Nora C. Quebral defines development communication as "the art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfilment of the human potential".

Marketing Model

John L. Woods believes that the best analogy for development communication is the basic concept of marketing. He remarks that the development field does not really have a systematic programme that would be comparable to what marketing does for industry, and he sees development communication performing this function for the development field. Proper use of mass media is an integral part of the total scheme.

According to Francis J. Berrigan, the marketing model of development communication "is a limited view of development communication, being vertical and one sided communication. It assumes that certain behaviours and habits can be changed through the provision of messages. Mass communication, used in this way, has to combat the weight of tradition, of taboos, and to overcome fears. It has to be based upon a group picture of the audience, and to gauge in some way the kinds of difficulty which will arise, the problems

of understanding which can occur, the fears and resistances which new developments might meet. It is not a use of communications in which there is any opportunity for the individual to find out more, to question, to learn the whys and wherefores, to voice suspicions and/or protests". In development communication, there is a continuous exchange of ideas, views and information. When this happens, the belief is that development takes place, because, "participation in this process, is in itself, an aspect of development". Community communications or community media use the two-way communication implied in the above process.

Rural Press is an acknowledged community media. Robert de T. Lawrence, while writing on 'Rural Mimeo Newspapers', observes, "It has been said that no country has ever modernised without dealing with the basic task of communication. The establishment of low-cost self supporting rural newspepers is one of the most natural, easiest and fastest means of doing so". The Rural Press Development Seminar on 'Function and Organization of Print Media for Rural Development', held in Nairobi (Kenya) in 1980, concluded, "Rural newspapers can serve as an effective tool of communication. They can stimulate development in rural areas, as...failure to involve rural people in the development process leads to a stilted mode of development which people in rural areas do not understand". The Action Statement of the Seminar asserts, "The Rural Press can achieve several objectives simultaneously. It can promote and sustain literacy. It can keep the rural people informed and serve as a two-way communication channel. Thereby, it can help to bring the rural people into the mainstream of national life and activity and promote a sense of participation in them. The establishment and promotion of a vigorous rural press, therefore, should occupy a high place in the development strategy and priorities".

Aims of Rural Press

A Unesco mission on Rural Press, which visited Africa in 1971, has defined the aims of the Rural Press as follows :

"— to provide reading material for neo-literates;

"— to ensure the continuing education of the rural masses; to give them practical advice on production and civic rights and responsibilities;

"— to give the masses information about events concerning their environment, their region, their nation, and the outside world at regular intervals;

"— to ensure a 'dialogue' between the leaders and the rural masses;

"— to help ensure the participation of the rural masses in the economic, social and cultural development of the nation;

"— to proceed to set up a local, decentralised Press and to show the rural masses how to express themselves in the Press;

"— to introduce the rural masses to the reading of newspapers".

The above aims of the Rural Press, though originally conceived in the African context, could also be adopted for other countries of the world.

There are about 8,000 small newspapers operating in and for the rural areas in India, and covering rural themes. These include dailies of tabloid size, weeklies and biweeklies. The

largest number of such papers is in Hindi, published from different parts of the country. These newspapers also appear in other languages, such as, Gujarati, Bengali, Marathi, Urdu, Telugu, Malayalam, Oriya, Tamil and Kannada, and as Malhan observes, "there are yet other papers which are published in the languages of various small and ethnically distinct groups like Konkani, Manipuri, Lushai, Khasi, Santhali, Garo, Dogi, Thulu, Angani Naga, Tankhu Naga, Thada, to mention a few". However, no systematic data is available to indicate the readability levels of these newspapers and the suitability of their contents for development journalism.

Farm Magazines

Farm periodicals in India have contributed towards the growth of development journalism. The first farm perrodical to be published from Agra about six decades ago, was *Krishi Sudhar* in Hindi, which was followed by a few in South Indian languages. The Government agriculture departments started publishing farm magazines in 1931 and today there are about 250 farm periodicals published in India, of which about 190 are in Hindi and other regional languages. In the absence of a readability survey of these magazines, it is difficult to say anything about their suitability for neo-literate learners. Mathur remarks that although there are 21 agricultural universities and 33 research institutes of the ICAR, there seems to be a near absence of concern for using farm periodicals as media for transfer of technology.

Apart from the 8,000 small newspapers operating in and for our countryside, some sporadic efforts have been made to bring out monthly bulletins and periodicals for neo-literates and others having limited reading ability. The Karnataka State Adult Education Council's *Belaku* (Kannada—'Light') is a very popular weekly for neo-literates and has been on the adult education scene since long. The Community Development Programme during the fifties and sixties accelerated such efforts. The Junagarh Community Projects in Kalahandi district, Orissa, used to bring out a foolscap-size mimeographed monthly called *Ama Yojana Katha* (Oriya—'Our Project News') for the social education (post-literacy) programme. Its popularity increased immediately after the first issue was circulated, but after a few years, when the community project phase was over, it had a sudden death.

The Barpali Village Service, a multi-purpose village development project of the American Friends Service Committee in Barpali, Sambalpur District, Orissa, used to bring out a quarto-size mimeographed monthly called *Janiba Katha* (Oriya—Things to know) for the social education programme during the ten-year duration of the project in the fifties. The Literacy House, Lucknow, has also been very active in this regard. There are many agencies, both Government and private, which are bringing out such publications for neo-literates. The Directorate of Advertising and Visual Publicity of the Government of India brings out a fortnightly wall newspaper *Hamara Desh* ('Our Country') in Hindi and other regional languages. The latest one is *Jago Aur Jagao* in Hindi (Awake and make others awake), published by the Indian Adult Education Association.

Post-Literacy

After the resource consortium—National Resource Centre and State Resource Centres (SRCs) for Adult Education—was organised in India in

the late seventies, the need for a rural press for the post-literacy and follow-up programme was keenly felt all over the country. The State Resource Centres, without waiting for any miracle to happen in this field for historical reasons, started work in this direction out of their limited financial resources and within a period of the last four to five years have come out with weekly and monthly bulletins and monthly wall newspapers which have proved their worth in the post-literacy and follow-up programme.

Belaku (Kannada) of the Karnataka SRC and *Ujala* and *Ghar Grahasthy* (Hindi) of the Literacy House, Lucknow, continue to be popular. *Chalti Jagat* (Bengali) of the West Bengal SRC, printed on newsprint in tabloid size gives the appearance of a newspaper and is highly popular in the rural areas of West Bengal. *Samvadini* (Marathi) of the Maharashtra SRC is equally popular.

Nattu Velicham (Malyalam) (Light of the Village), the monthly wall newspaper of the Kerala SRC, in multi-colour offset, is popular in the rural areas. *Halchal* (Oriya—'News'), the monthly bulletin and *Tundabaida* (Oriya—'Word of Mouth'), the monthly wall newspaper of the Orissa SRC, being the first of their kind in the State, have proved to be very successful as follow-up reading materials throughout the State. The contents of these publications are development oriented having the required readability for neo-literates. Most of these publications, in spite of their success and popularity, are prototype materials and need to be mass produced by the State Governments to cater to the needs of the respective States.

Chanchal Sarkar, while speaking on the content of rural newspapers, at the Rural Press Development Seminar held in Bangalore in February 1983, said, "....what is amazing is that there is so little available about the content of rural papers in third world countries. As I have said, I have tried to find out about Thailand, Indonesia, Zambia, Nigeria, Ghana and the Philippines. Most of the material available is about functional literacy and non-formal education for neo-literates. This is valuable and in India too, a vast number of villagers are illiterate. Obviously, rural papers should help with the literacy drive, but from the journalistic point of view the content of a rural paper should be different from what would be suitable for a journal or a book for neo-literates, though there can conceivably be some general principles. The working out of the content of a rural newspaper will be an exciting experience. Social scientists can help. But many more elements must go into it—the important one being journalistic flair".

Multi-Media Approach

Development communication, to be meaningful and effective, should involve the use of multi-media approach. The MacBride Commission observes, "Thus communication, in quite different ways, becomes an indispensable component of development efforts and social life in every locality. In this sense, development media activities are not, in any way, a 'threat' to freer information flows, but on the contrary, one of the conditions of democracy, since a more active participation in development choices and activities is part of a democratic way of life. At the same time, this does not mean that the role of large-audience media is going to decline, or that countries and communities have to choose between them. For different purposes, different means—

thus a combination of group media and mass media is probably the appropriate answer".

In the multi-media approach, there is mutual reinforcement by the different media so that communication of the message gets the added support. The role of Rural Press in development communication has been discussed elsewhere and it would be interesting to see how and to what extent it can be related to the other media in the scheme of multi-media approach. The "other media", for our purpose of analysis, would be limited to the traditional media, radio and television.

Traditional Media

We have a rich source of traditional media, which primarily provide entertainment, but, if developmental themes are carefully blended with their messages, the media can really accelerate development. This has been the experience all over the Third World. The Rural Press can promote the traditional media in many ways. It can identify the various folk media and publicise their efforts and programmes through its pages. This is the advertising role of the Press which is also the performance of the public relations role for the folk media. Secondly, the Rural Press can suggest development themes to the media at different times of the year and can even go to the extent of providing thematic details of various development topics. Thirdly, it can review the performances of the various folk media and thus, establish a dialogue between the media and the audience.

Fourthly, it can publish the media contents, to the extent possible, say a folk song or a proverb, to enable the audience to read and remember the same. The Orissa SRC occasionally publishes folk songs and proverbs in *Halchal*, and the issue carrying these is more in demand. Once in a village the readers of *Halchal* were found singing the farmers' song published in it. The Rural Press can actually make the traditional media more responsive and sensitive to development issues by establishing a cooperative linkage with the media and in so doing can itself become more knowledgeable about the media.

Radio

To quote Chanchal Sarkar again, "It's true, I think, that the rural newspaper in India would be far more effective if certain aspects of it worked in tandem with the radio. But that of course doesn't happen and probably never will. I don't refer to political programme or even to news but to things like health, family planning, innovations in agriculture, bringing up and teaching children and so on. The media in any country gain much more force when they reinforce each other. But unfortunately this is not happening in India".

Accion Cultural Popular (ACPO) in Colombia, which is also known throughout the world as Radio Sutatenza, is a private institution devoted to the non-formal education of village communities. According to Richard C. Burke, "...ACPO has synthesized man's biological and social needs into five basic concepts : health and nutrition, mathematics, spirituality, economy and work, and literacy. The educational programme of this institution is 'fundamental' in the sense that it is not technical academic education. It is, rather, an education in fundamental notions which serve as the base for man to assume his role as promoter of development—conscientiously, freely and responsibly. It is referred to

as integral because the individual must conduct himself as an integral member of his society, by knowing and observing his family, religious, political and community obligations. Finally, for ACPO, education in its broadcast sense must allow man to realize his capacities and potentials. Although each of the five major themes is developed into its own paper-bound textbook, and each theme is given its own allotment of time in the programming of radio courses, the themes are integrated into a single programmatic approach, each theme complementing the others, each mutually related". Radio Sutatenza also brings out a weekly newspaper carrying important news of the week, articles and features on health and hygiene, food, clothing, animal care, construction and conservation of the home and other topics of interest and utility to the people. The paper has also space for comics, songs, games and sports and a readers' corner.

About our Akashvani, Chanchal Sarkar says,: "Here radio has hardly any rural presence and that is because it is disembodied voice from afar. The radio organisation doesn't enter into the life of the villager, the radio station is not a place where village people can meet the people that talk to them about cows or goats or about raising better onions or ways not to let their babies get dehydrated during diarrohea, nor does the radio organisation send jeeps into the villages to repair Abdul Jabbar's or Krishnamurti's defective set". Radio Sutatenza in Colombia and All India Radio are perhaps two typical examples of one organisation which is under private control and the other under strict Government control. The former, originally conceived as a broadcasting organisation, is today a multi-media communication system devoted to non-formal education and rural development whereas the latter is only a broadcasting organisation. In spite of the limitations of the All India Radio being a Government organisation, its rural programmes broadcast from all its stations are more interesting, lively and down to earth than the broadcasts from other chunks. Its experience with radio forums is the longest and best documented in the developing countries. According to Mathur and Neurath, "In integrating knowledge-transmission techniques into an overall programme, the radio farm forum works far better than the simple distribution of radios to villages in the vague hope that villagers will profit from their presence".

Mass Campaigns

Radio has been used for mass campaigns in Tanzania, Ghana, Cuba and China. As Budd Hall put it, "Mass campaigns often rely on political mobilization as a base for stimulating widespread reflection and action on educational or health concerns. The communication strategy stresses mass media, including broadcast, print, billboards, and popular theatre. The organisations that coordinate and bear these messages are temporary, but build upon the already existing personnel and resources of many permanent institutions."

The Rural Press and radio should play a mutually supportive role in development communication. The Rural Press can provide print support to radio in various ways. It can publicise the rural programmes and other programmes of interest to rural listeners, besides publishing in advance the brief contents of the broadcasts for the benefit of the listeners. It can establish a dialogue between radio and the audience by devoting some space for listeners' feedback. It can announce, in advance,

about festivals, special events, success stories and other points of interest for the benefit of Akashvani. It can identify progressive farmers, entrepreneurs, folk artistes, youth leaders, and publish about them for the information of the radio people, who might invite them for producing appropriate programmes. It can review the various programmes broadcast over radio and suggest improvements in the same while suggesting new topics. In short, the Rural Press can support the radio in such a way that the broadcasts retain some permanency through print and the audience can use them whenever they like. Radio, in turn, can support the Rural Press in many ways, but in a Government controlled medium like the All India Radio, this may not be feasible.

Television

Television started from a zero base only a few decades ago, but, its rise as a communication medium is obviously very striking. *Many Voices, One World* gives impressive statistics : "The age of television dawned in 1936 when France and the United Kingdom began regular transmission of programmes. By 1950, five countries had a regular TV service and by 1955 the number was 17. This figure had increased fourfold by 1960. A decade later, more than 100 countries were transmitting television programmes and, today, television services exist around the world in a total of 138 countries. The number of television receivers, reaching a formidable 400 million throughout the world, is proof of the immeasurable impact this invention has had on the lives of millions and on the spread of information. The most recent available figures show that between 1960 and 1976, the number of countries with more than one million television receivers increased from 13 to 34. At least nine nations have more than 10 million receivers and, in most developed countries, the number of sets approaches the number of households". However, the situation is totally different in the developing countries. Television, in the Third World, is the possession of a tiny minority. In many developing countries the programme content goes to show that it is intended for the local elite. In spite of this shortcoming, the expansion of TV has become so rapid that there are some 32 separate TV services operating in Africa, 118 in Asia and 75 in Latin America (though not for serving the masses).

According to a UNESCO survey on Radio and Television in Literacy, conducted in 1969, it was seen that the second half of the sixties saw the expansion of TV services for adult education. Twenty-one countries were using TV for adult education.

In India, the first Agricultural Programme on TV was organised in 1967 under the auspices of the All India Radio, in collaboration with the Indian Agricultural Research Institute, New Delhi, and the Delhi Administration. Community Television Receiving Sets were installed in 80 villages around Delhi. India's Satellite Instructional Television Experiment (SITE, 1975-76) is considered as the costliest experiment in mass communication so far conducted in India. As Ramesh Chander and Karnik put it, "We in India, therefore, look on SITE as a gigantic case study to find answers to technical programmatic problems in the planning, designing, organising, and creating a viable system of educational broadcasting by Satellite". 2,330 villages in 20 districts and in six States were covered under SITE. Programmes were produced to be telecast in four languages : Hindi for Rajasthan, Madhya Pradesh and Bihar ; Oriya

for Orissa ; Telegu for Andhra Pradesh and Kannada for Karnataka.

Television service is being expanded in a big way in India, particularly when INSAT-1B is already in its orbit. There would be tremendous scope for expansion of TV particularly for the rural audience. Our own experience of SITE and whatever we have learnt from the experiences of other countries lead us to the realisation that planning for software production is crucial to the utilisation of television for development.

Although Chanchal Sarkar does not quite agree about the effects of SITE over the 2,330 villages, he says, "perhaps we will agree that it was a first class job in management for which the Indian Space Research Organisation should get a standing ovation. I am not talking about the quality of programmes or the way they were put together but about the way the Space Applications Centre went about things and how they harnessed techniques of finding out and of planning. In planning the contents of rural papers, I feel that we could learn a lot from these techniques.

"Gather audience profiles, work towards a needs assessment, attempt a statement of goals, specify the bills needed, list strategies of reaching the goals—these are some of the things to learn".

The Rural Press should be able to develop with TV the same type of relationship it is supposed to have with radio. It should do the public relations job for television, make people aware about its programmes, publish in-depth thematic contents of telecasts, introduce local festivals and fairs, local artistes, folklore and local leaders to the television organisation and offer healthy criticism on the telecasts besides suggesting suitable programmes on behalf of the people.

The Rural Press will be able to play its supportive role, as described above, effectively provided it enjoys autonomy and freedom.

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Rural Press in the Eastern Region

Assam

NEWSPAPERS in Assam, as in all other States and Union Territories, have grown mainly in the principal cities. Statistics show that the number and circulation of newspapers published from Gauhati, one of the main cities of Assam, have continued to grow fantastically as compared to the rest of Assam. At present, of the seven dailies of the Brahmaputra valley—the *Assam Tribune, Dainik Asom, Assam Express, News Star, The Sentinel, Rastriya Batori* and *Dainik Janambhumi*—all, except the last one, are published from Gauhati.

However, this is not a correct indication of the trend of readership—actual and potential. In fact, there are a large number of silent news-hungry people in the district towns and remote rural areas of Assam. An educated villager reading a newspaper to a small gathering of illiterates in the open is a common sight in the rural areas of Assam. One may come across such scenes in public places like rural markets, clubs, and tea and betel-nut shops. During meetings like Asom Sahitya Sabha, Kisan Melas and Farmer's Day, it is not uncommon to see illiterate villagers collecting various publications and getting them read by their own literate children, school teacher or postman. This perhaps is also true of the rest of rural India.

There has been a remarkable growth in the weeklies and other tabloid size publications printed on treadle machines and priced between 40 to 70 paise from the districts and small towns of Assam. Most of them have been short-lived but a few are growing stronger. At least one language weekly is published from each district of Assam and these weeklies are wielding no small an influence over their readers.

Some of the small papers, defunct or surviving, have done commendable work. They have given due importance to development news, that is, news related to programmes of transformation of society or change in the socio-economic structure. Many educational institutions and banks have been established in rural areas, as a result of their highlighting of various problems of villagers and creating public awareness. However, it has to be admitted that they should give more coverage to problems related to some of the basic requirements of the rural population, such as, water, food, education, health and medicine. Equally important in the Indian context is the problem of bonded labour.

Yet, there is another side to the small papers. Published in an atmosphere of intellectual stagnation and enjoying local patronage and monopoly, they often indulge in misleading headlines, biased and distorted news which foment social tension. Dispassionate and objective discussion or reflection on current events is hardly to be expected.

Turning to the ownership pattern, it has been observed that newspapers, big or small, are all family newspapers, barring a few—the *Asoma* a monthly organ of Congress (I), the *Janamat*, a weekly of C.P.I. and the *Alok*, a R.S.S. weekly. Most of the small newspapers have grown to the present status from job-printing presses and are more business-oriented rather than news-biased.

They are more or less one man show, the same person is the proprietor, editor and manager. The editor neither has any journalistic background nor any definite mission to serve the society. He is in the profession of journalism just because it has a glamour and is a means to earn easy advertisement revenue from the government and local authorities.

The attitude of the dailies of Assam towards rural news leaves much to be desired. Most of them do not have any regular column for reporting rural news. Their indifference towards rural news is reflected in their very style of reporting. *The Sentinel*, an English daily recently started from Gauhati in one of its editions gave the following news item with one column headline—'Camp Inaugurated' :

"A ten day residential camp for instructors and instructresses under Rural Functional Literacy Programme was inaugurated at Hojai Kishan Vidyapith by Mr. L.P. Hazarika, Deputy Minister of Agriculture."

The paper could have at least said how the programme of rural functional literacy would benefit the illiterate rural people of Assam, how many villages are to be covered under the programme and the number of people to be made literate, and the necessity of people's participation in such a programme. During the entire month of June 1983 the paper did not carry any depth-news or feature or editorial on rural literacy programme. Interestingly, the paper itself has claimed a good number of rural agents for marketing it in the rural areas.

The *News Star*, another English daily recently started from Gauhati (1982), covered the same news item on adult education in a little more detail in its June 18, 1983 edition. The item read as follows :

"A ten-day training camp for instructors and instructresses organised under the rural functional literacy programme was inaugurated on June 10, at Hojai by Mr. Lakhi Prasad Hazarika, Deputy Minister, Agriculture and Fisheries.

"The Minister in his inaugural speech stressed the need for proper implementation of adult education programme and urged the instructors and instructresses, to be sincerely devoted to their work and make rural learners realise the importance of the programme.

"Mr. Moniruddin Ahmed, project officer, welcomed the trainees and explained the purpose of adult education."

This paper again did not publish any follow-up news or feature on rural functional literacy in the same month, yet it tried to focus on some rural problems like water supply scheme and training in farm in-put utilization through its column 'North-East in the News'.

On the other hand, both the *Assam Tribune*, the oldest and largest circulated English daily of the North-East India, and *Dainik Asom*, the largest circulated Assamese daily, apparently did not consider inauguration of the training camp even important enough for publication. During the entire month of June 1983 both the papers did not publish any depth-news or feature relating to rural literacy, leave alone any editorial. Admittedly, during this period they published small news items now and then about scarcity of food-stuff and other materials in villages, panchayat elections and family planning. But these news items got negligible space and insignificant place. Barring a few news items of rural interest, both the papers, as it appears from the study, did not maintain any regular column for rural news.

A serious drawback in the reporting of rural news by the Assam Press is the absence of follow-up coverage to evaluate an event. An event cannot be seen in isolation. An occasional and unconnected report cannot bring out the whole truth.

The rural reporters' lack of nose for news is yet another handicap in the reporting of rural news. This is so partly because they are still guided by the traditional concept of news, that is, when a dog bites a man it is not news but when a man bites a dog it is news; and partly because they do not have any journalism training. Hence, there is a need to educate and train rural reporters in the light of the changed concept of news which treats not merely the event, but also social and economic processes as news.

The Rural Press, whatever its size and circulation, has a distinct and important role to play in society. As a grassroots opinion-maker the rural newspaper can act as a powerful instrument for educating the silent rural masses and solving community problems. The Rural Press can also play a very important role in preventing neo-literates from relapsing into illiteracy by providing interesting reading material which would increase their reading habit and consequently reinforce their literacy skills. It can also educate the rural masses about their rights and their needs.

Another severe handicap for community newspapers published from small towns is lack of capital. Small newspapers cannot afford to subscribe to a teleprinter wire service or to station a reporter even in the State capital. Only the big dailies of Assam subscribe to the teleprinter wire service and the *Assam Tribune* is the only paper in Assam to have its own correspondents outside Assam—one in Shillong and the other in Delhi. As a result, sometimes events of public importance relating to their own locality or State are reported late or not reported at all in the local newspapers, particularly small papers. The information imbalance of such a magnitude cannot be bridged by a mere A.I.R. slow speed bulletin or by P.I.B.'s irregular press releases. The remedy to meet their deficiency is to provide them with a public teleprinter service which may be installed at the district information centre. Some sort of feature service in the regional language may also be started by the P.I.B, the Directorate of Field Publicity, Department of Public Relations of State and Block Development Offices.

In Assam, the State transport facility is poor, barring a few, all newspapers, whether published from a district town or remote areas do not have any good distribution arrangement of their own. They have to depend either on rail, bus or postal facilities for distribution of newspapers. The recent increase in postal tariffs from two paise to five for a copy of newspaper weighing more than 50 grammes has caused them further hardship. The transport of newspapers by rail is not convenient also because of the unusual delay in booking the newspapers and getting their delivery at the point of destination. Interestingly, newspapers published outside this region sometimes reach the readers much earlier than the local newspapers because of well organised air transport arrangement.

To overcome the problem of distribution the Government can offer transport facilities to the newspapers or as recommended by the Second Press Commission encourage the newspapers to establish a joint distribution system.

—Aurobindo Mazumdar

Bihar

NEWSPAPERS of, for and by the rural communities are non existent in Bihar. A rural newspaper can be defined as one whose major editorial space is devoted to agriculture, community development, cooperatives, horticulture and Panchayati Raj. This definitely has a conceptual base in the definition of the word 'rural' that is, those occupations which are concerned with primary activities, for example, agriculture, mining or fishery, and areas where more than 51% of the population is involved in these occupations. The newspapers originating from urban centres which devote more than half of its editorial space to rural matters can be safely assumed to serve the 'rural' readers.

According to the information available from the 1981 Census and Public Relations Department, the total population of the 31 districts of the State of Bihar is 69.65 million with 17.91 million literates. The total number of newspapers—daily, weekly and fortnightly published in Hindi from the State is 98.

TABLE–1
Demand and Supply of Topics Covered in Bihar's Rural/Municipal Press

Demand by Adult Villagers			*Supply of reading materials in rural municipal papers*	
Information and advice required	*Per cent of voters*	*Rank*	*Per cent of papers covering the topic/ information*	*Comments*
Information on Loan/ Credit	64%	1	8. 3%	Needs wider coverage
Ration	56%	2	4. 2%	Needs wider coverage
Crime/Political Disputes	49.6%	3	62. 5%	
Fire/Flood/Famine/ Drought & Electricity/ Irrigation	48%	4	29.16%	Needs wider coverage
Agricultural Problems	33.6%	5	45.83%	
Land Disputes	28.8%	6	4. 2%	Needs wider coverage
Education Facilities	25.6%	7	37. 5%	
Political Information	19.2%	8		
(a) Local			58.33%	
(b) State			62.25%	
(c) National			66.66%	
(d) International			41.66%	
Religion/Inspiration/ Supernatural	14.4%	9	37. 5%	
Municipal/Panchayat facilities	51%	10	83.33%	
Legal Problems/Courts	8%	11	12. 5%	
Income & Employment	9.6%	12	33.33%	
Administration/Police Block	8%	13	87. 5%	
Health/Family Planning/ Disease	6.4%	14	41.66%	
Exploitation of Women/ Children/Minority Caste & Workers	4.8%	15	79.16%	

(*Source* : Empirical survey by Dr. S.S. Singh and content analysis of Bihar's papers).

But as per the Bihar Government records the total number of newspapers is 289. Out of these 24 qualify to be rural as per the definition given earlier. A survey conducted in the North Bihar's Darbhanga District in 1974 revealed the information and areas in which adults need advice, in the order of priority, shown in Table 1.

An empirical research revealed that nearly 38.4% adults in a north Bihar Parliamentary Constituency could be reached through newspapers. Although the rural voters have various sources of information like political workers, radio and educated villagers, newspapers do have a significant role to play in this regard.

As Table I shows, villagers in Bihar need more information about loan and credit facilities for access to better agricultural technology; supply of essential commodities like ration and kerosene oil; and for fighting fire, famine, flood, drought and problems related to irrigation and technology. Most of the 24 rural newspapers in Bihar are touching the areas or subjects on which the rural audience needs information and advice. But they should also highlight achievements related to each of the above mentioned topics.

The proposition of producing a local rural community paper does not seem feasible. The gap, therefore, has to be filled by the newspapers originating from towns. They can have their correspondents in these areas and as delivery by rail would be a slow process of distribution, local people can be used for vending newspapers. Finance is the biggest problem confornted by most of the newspapers in Bihar. For this advertising support could be built by approaching manufacturers of agricultural inputs, like fertilisers, pesticides, tractors, powered tillers, pumpsets and agricultural implements, consumer goods like bicycles, torches, radios, watches, textiles blades, soaps and talcum powder, and service institutions like banks, insurance and transport companies and governments for advertising their products or services in the papers. Better contents, quality of production, and innovative approach with regard to editorial policy, marketing and advertising, can also go a long way in improving the financial position of the papers. Also, the Government's support should be sought in this regard.

—Sitasaran Singh

West Bengal

THE history of the Bengali Press is part of the 19th century renaissance in Bengal. The message of the renaissance reached the literate circles, and to an extent even beyond, particularly due to the vernacular Press—rural or urban. Beginning from Raja Rammohan Roy and Dwarkanath Tagore down to Sri Motilal Ghosh—the founder of the Amrita Bazar Patrika in the closing years of the third quarter of the last century—almost all the renowned leaders of renaissance and our newly developing nationalism, strove to convey their ideas mainly through the Press. Almost all of them were either founders of or closely connected with vernacular journals. The vernacular Press took up fight against social and religious superstitions, promoted scientific education, and condemning the oppression of indigo planters fought for equal rights for Indians for which it earned the wrath of the English rulers who tried to suppress it or created obstacles in the publication of the papers. Though all the newspapers in Bengali language were not champions of social progress or fought activey against religious or social superstitions, they were by and large oriented towards progress and development of the country

and the people.

The papers published from Bengal, were originally concentrated in or around the metropolis probably because the infrastructure required for it was more readily available in the area. Rural Press is, therefore, a later development. It emerged during the last decades of the last century and received a further impetus during the Swadeshi Movement in the country.

Rural Press if taken to mean journals or newspapers actually published from villages or rural areas, is surely limited even now. This is true not just of West Bengal but whole of India where there is a wide gap between towns and villages in respect of literacy, economic development, social consciousness and material and social amenities. In that case Rural Press would also include small newspapers published from small mofussil towns and suburban areas of Calcutta or other large towns as some of these small town-based newspapers do reach the outlying villages and are used mostly for community reading.

Bengal Social Service League (BSSL) recently conducted a somewhat hasty survey on the rural newspapers of West Bengal. More than 200 newspapers from mofussil areas responded by sending filled-up questionnaires sent to them along with the sample copies of their papers. Given below are some observations based on the information provided in these questionnaires.

Information with regard to the number of newspapers published from rural areas or adjoining mofussil towns, the conditions under which they are being published, the cause and the rate of their mortality, how many of them really reach the rural people, the number of readers in rural areas, and finally how much they are contributing towards rural development is not yet available.

Some of the rural newspapers originated during pre-independence period. Instituted by people who were inspired by patriotic and nationalistic feelings they have now deviated from their original goals and are serving vested interests. They have turned into mouthpieces of rich peasants. According to the Survey of the BSSL, the Rural Press in West Bengal at present can be categorised as follows.

During the 40's when the State of West Bengal was passing through political turmoil, quite a large number of newspapers and journals published by diffeent political parties and with strong political overtones came into existence. Many of them are still in the political fray. In spite of their constant voicing of the problems of the masses in cliche-ridden pharaseology most of them have failed to work out any concrete solution for the deep-rooted problems of poverty and backwardness in their locality or region.

Of late, another category of beautifully produced papers, often financed by dubious foreign funding agencies, has come up. These papers attract the young talent. The younger generation not only finds the handsome remuneration offered by these papers lucrative but also gets satisfaction out of the feeling of doing something for the people.

Then there are papers backed by well-known social leaders which are apparently devoted to social work and the people's cause. Though published from calcutta and other towns they do reach rural people to some extent and are popular also. But some of even these papers are financed by foreign

agencies. They carry on foreign assignments by proxy and as such pose even greater danger. This stealthy infiltration of foreign influence into the Rural Press is a serious threat to our independence and needs to be checked.

Another category of rural papers is devoted mainly to culture. These are not usually backed by political parties. Young people inspired by the cultural magazines and journals of the city are normally the publishers of these papers. However, the infant mortality rate of such papers is very high and the language they use is sometimes unitelligible to the rural people.

A few papers devoted wholly or mainly to sports comprise yet another category. They speak the language of the big monopoly Press of Calcutta and to realise their potential for the benefit of the rural youth, they should be oriented more towards rural sports rather than city sports.

The rural newspapers in West Bengal are faced with a number of problems and unless steps are taken to remove them, the mortality rate of these papers will go on increasing.

Finance is the main problem of most of the rural papers which are not funded either by foreign agencies or local units of political parties or local vested interests.

Advertisements constitute the main source of newspapers' revenue and rural papers hardly get any advertisements. Multinational organisations and other big mercantile firms do not give advertisements to these papers because their products hardly have any relevance for readers of these papers and also because their circulation is very limited. Not only this, advertisement from the State Government and DAVP are also difficult to get because of their long drawn out and complicated procedure. Hence, not only should procedures be simplified but also the State Governments should give preference to these papers and subsidise them through advertisements.

Obtaining newsprint quota is another big problem for the rural newspapers because of the complicated procedure. This procedure should be simplified. It is a well known fact that big newspapers indulge in blackmarketing of newsprint. While it would not be right to absolve rural newspapers completely of this malpractice, a procedure for regular check-ups should be evolved and the responsibility for this should be entrusted with non-governmental vigilance commission rather than bureaucrats or Panchayats to ensure freedom of the Press.

Another serious threat to newspapers is posed by the monopoly newspapers of the metropolitan cities. Some of these have started publishing their own editions from mofussil areas. This has not only endangered the existence of small rural newspapers but has also posed the threat of the entire medium—rural as well as urban Press—being controlled by the monoply Press. Suitable measures should, therefore, be formulated to avoid this.

—Niranjan Sen Gupta

Women in Rural Newspapers

Ruchira Shyam

A survey of one hundred rural newspapers was conducted to find out how much space they devote to the problems of rural women, viz, their education, health, employment, dowry system, status of widows and activities of women's organisations. The newspapers surveyed included dailies, weeklies and fortnightlies. Only one of these was found to carry one article on the status of women in society. None, including this particular paper, carried any report on rural women.

The papers gave importance to political bickerings in West Bengal, Panchayat elections, bank robberies, accidents, defects in railway functioning, tubewell sinking, agricultural loans, supply of seeds, poultry farming, forming of trade unions, kerosene scarcity, operation of barrages water scarcity, loadshedding in Calcutta, budget session of the State Assembly, Press strikes, workers' strikes, Krishak Sabhas, blood donation camps; published full texts of speeches made by political leaders; and reproduced verbatim reports from other newspapers of political events.

Articles dealt with such varied subjects as Karl Marx, Netaji, Mahatma Gandhi, Ramkrishna Paramhansa, Vivekananda, Saradamoyee, Bharat Sevashram Sangha, astrology, duties of of the police, independence day and republic day, afforestation, family planning and Sino-Soviet relations. Rural life as such was very much neglected and rural women were conspicuous by absence of any mention about them. None of the newspapers had a special feature for or on women.

Women constitute as much as 48 per cent of our population and their problems, especially those of rural women, are numerous. There are a number of cases of torture of women, killing of young wives, dowry demands, and girls being sold by poor parents. Unable to find any decent means of earning a livelihood, many girls get involved in smuggling of rice or other hazardous occupations. They have no understanding about health, nutrition, family planning, etc.

Some women's organisations are working for the upliftment of rural women and are helping them to become self-supporting. These organisations are also trying to improve educational and cultural level of rural women. But there is no mention of these activities in rural newspapers. There are no reports on the spread of literacy among women or their other problems. None of the newspapers surveyed carried a single report on any women's literacy centre.

This lack of factual and investigative reporting on rural women has kept us in the dark about the acuteness of some important problems facing them. There is a total lack of awareness about the plight of women. No efforts are being made to make people conscious of the problems of millions of our illiterate,

semi-literate and half-fed women—how they are living, how they are trying to supplement their income and how they are being subjected to various kinds of oppression. Collecting and disseminating information about women belonging to families of marginal farmers, share-croppers and landless labourers is another task which these newspapers are neglecting.

Not much concern for women is reflected even in the selection of news by urban newspapers. Rape and wife-killing get prominence in these papers because they make sensational news. However, not even a single newspaper among those surveyed carried any report of bride burning or wife-killing. But it would not be right to conclude that such crimes are not committed in villages. For, the author herself knows of an instance in which a wife was beaten to death by her husband in broad daylight in a village in Nadia district and the murderer got married for the second time soon after. No one, however, cared to inform the police. Finally the organiser of a women's organisation informed the District Magistrate of Nadia about the crime. The man was then handed over to the police and sentenced to life imprisonment. But none of the newspapers in Nadia carried the news either of the murder or of the trial and conviction.

It would, however, not be right to expect rural newspapers to publish such stories for the sake of sensationalism. For, in that case these may have an adverse effect of encouraging such crimes. Hence, while publishing such news the newspaper should also comment on the exemplary punishment such criminals should get. Similarly, newspapers should collect and publish news about the suffering caused to rural women due to the dowry system or their struggle against it.

Rural newspapers should campaign for a change in the value system of our male-dominated society, and for inculcating new values for the restitution of women's rightful place in society.

In this regard it is suggested that rural newspapers should introduce regular columns and publish investigative reports and features on women, highlighting *inter alia* the following points :

- working conditions of women labourers;
- the mode and extent of contribution of labour by women to their families, their source of income;
- reports on oppression of women;
- health and hygiene—their importance for women;
- special care for pregnant women and nursing mothers;
- child care;
- how to get cheap and nutritious food;
- reports on women's efforts to become self-dependent;
- information about local women's organisations;
- sports and cultural activities of women;
- need to change the present attitude towards dowry system; and
- developing positive attitude towards a female child.

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Communication Development for the Rural Masses

K. L. Bhowmick

DEVELOPMENT means achieving improvement and improvement gets assessed with reference to two different situations, one, which existed at one point of time, and the other, which got enforced at another point of time. Thus, for understanding development it is necessary to take into consideration two specific points of time—one may be described as earlier and the other as later. The situation that gets enforced at a later point of time is to effect an improvement, otherwise the resulting change-over will not be accepted as a function of development.

The arguments as put forward indicate that a situational change-over gets identified as a function of development only when an assessment in question may be done by people who have experienced both the situations or even by those who have not experienced either situation but have the faculty to assess it in terms of their other experiences. These assessments largely differ with reference to assessor, situation, time, space and experience, and may at times even be completely divergent, for example, one group may describe the change-over as an improvement while the other may not think so. Hence, it is very difficult to ascertain whether a change-over at a point of time in a specific community is a function of development or not.

Both pre-historic and historic evidences suggest that the members of a community at any given time try their utmost to go with the forward moving forces and by all means avoid subscribing to those forces which are retrogressive. This very determination to reach a common goal of progress and prosperity contributes towards developing a basic understanding which lends a kind of unity even to diverse assessments of one and the same situation. This unity makes it possible to identify the different stages of development in the civilisation-building process and to set accordingly the goals for achieving further development.

Development is thus viewed as a dynamic process wherein an improvement of a situation in a community takes place only when the members of that community are capable of holding and cultivating the body of knowledge that comes to them through cultural heritage and can prove themselves

efficient in making use of the gathered knowledge along with their earned operational experiences to overcome the existing situation of stagnation and immobility. The working of the process depends on communication, and a communication becomes effective only when there is an interaction between a communicator and a communicatee. This interaction may take place at a personal level or at an impersonal plane. Persons living at a specific place and at a particular point of time may enjoy the benefit of person-to-person interaction. In such a case both the communicator and the communicatee get an opportunity to understand each other more intimately as they can see, hear and speak to each other. But persons living at distant places and/or at different points of time do not get the advantage of a person-to-person interaction. They, however, enjoy the privilege of interacting with one another on an impersonal plane.

In ancient times this impersonal communication took place through *sruti* (listening) and *smriti* (memory). The invention of letters and figures following the historical course of events brought to mankind an opportunity to foster growth of impersonal communication with higher precision and more efficiency. In recent decades, the development of communication has made a tremendous progress in consolidating and sharpening the process of receiving, recording, classifying, documenting, preserving and transmitting mankind's large body of knowledge acquired over time and space, and these processes have duly received enormous support from many and varied communication gadgets which have been continuously increasing in number and efficiency. As a result of this striking development of communication, people all over the world have got an opportunity to come very close to one another and mutually share their experience of living, loving and surviving.

The advantages of communication development have not been utilised equally by different groups of people. For example, people living in dense forests or other remote areas have not been exposed to the modern communication network.

If we may divide society into two groups—industrial and agricultural—we would observe that industrialists in their individual capacity as well as group situation are thoroughly organised to understand and make use of the highly developed communication system of modern times. As such, communication development in the industrial society has instantly been providing all the necessary impetus to increase the intensity of development communication. The agricultural sector being unorganised is unable to make use of most of the communication development in order to intensify development communication.

In recent decades, many important scientific discoveries have accelerated the pace of technological development which, in turn, has resulted in reduced cost, increased quantum and improved quality of production. The members of the industrial society being in an advantageous position exploit such discoveries to the best possible extent. They also continuously provide feedback and exert influence on the community of scientists and technologists to direct their efforts towards fulfilling their stated needs and demands. The members of agricultural society, on the other hand, have miserably failed to take advantage of

the scientific and technological advancement for elevating their position on the scale of development or for that matter for exerting any influence on scientists and technologists to make them find solutions to their problems and felt needs.

The agriculturists' inability to attract the attention of the scientists and technologists has led the Government to provide the necessary stimuli for the growth of research in agriculture and allied sectors. The collaboration of scientists and technologists has produced and streamlined many and varied innovations for maximising and improving rural production on the one hand, and enhancing the quality of rural life, on the other. But the situation has not changed much because of poor communication. It is estimated that one-fifth of the research results percolate to rural areas, and one-tenth of innovations introduced to the rural population get acceptance. This costs heavily to the exchequer, and the cost of research support per unit of production works out to be too high to be justified. But one needs food to survive and to put a curb on research in agriculture and allied sectors would be suicidal. On the contrary, there is a need to strengthen the system of communication in such a way that every penny of the expenditure on research gets utilised and this is possible if research findings percolate to rural areas and receive a favourable response from the ruralites.

There is a country-wide communication network which makes use of persons, methods, techniques, media and many other things which facilitate communication of innovations to the ruralites. The modern mass media consisting of television, radio, cinema and newspapers have made it possible to communicate innovations to the ruralites. Unfortunately, these have become more a fashion than effective instruments for disseminating relevant information to the rural masses. The mass media spend more time and energy in catering to the needs of the urbanites on the plea that most of their subscribers are from urban areas. There is not much truth in this, particularly with respect to radio and cinema. In the modern India, these mass media have a large number of subscribers from the rural areas, yet the interests of ruralites are not given weight in determining the contents. The rural readers mostly get exposed to interests, styles, thoughts, expressions, contents, techniques, norms, usages and values that largely shape and reshape the urban way of life.

Coming to newspaper, one of the important mass media, it may be said that there is a considerable increase in the number of subscribers and readers from rural areas. The number of newspapers stood at 18,140 at the end of 1980 as compared to 17,168 in 1979, showing an increase of 972 newspapers (5.66%) during the year. Out of the total number of newspapers published in the country, 5,510 (80.4%) were brought out from the four metropolitan cities of Delhi, Bombay, Calcutta and Madras. In 1981 there were 3,255 urban centres covering 1,561.89 lakh of population. Almost all newspapers get published from these urban centres, and the ruralites who form the great majority (501,952) are deprived of locational advantage. But these newspapers, although located in urban centres, have some considerable circulation in rural areas. It is found that these news-

papers being owned, run and managed by the urbanites put higher weightage on covering the interests of the urban people and show a very casual attitude in flashing the news of rural importance. The dailies, particularly in regional languages, have recently started allocating one page once a week to rural news and information relating to technology. This has certainly helped but does not adequately cover the needs and interests of the rural people.

Of late, there has been considerable increase in the number of newspapers, particularly weeklies and other periodicals, which come out mainly from district or sub-division headquarters. These newspapers flash local news and provide a greater coverage of rural life and its activities. It is such papers that comprise Rural Press. These newspapers have very limited circulation and mostly thrive on advertisements.

The news items in such newspapers do not impress the readers much due to poor language, contents and presentation. There is no agency service to equip the Rural Press with classified news and the reporters who serve the Rural Press are in most cases neither trained nor oriented to carry on their job with a command. Moreover, their loyalty to the urban way of life due to their urban upbringing acts as a barrier to their coming closer to the rural people and their way of life.

It is often argued that the majority of rural population being illiterate, the communication of information, news and views relating to development through newspapers will not serve any purpose. In support of this argument the wide gap between literacy percentage in urban and rural areas is often referred to. The urban population in India in 1981 had a literacy percentage of 57.19 as against 29.57 in the rural areas. The difference in percentage is quite high, but it is important to consider the absolute numbers before arriving at any conclusion. In 1981, India had 8.93 crore literates in urban areas as against 14.84 crore literates in rural areas. The demographic reality thus reflects the need for assigning higher weightage to the development of rural mass communication through newspapers.

For the purpose of strengthening rural newspapers it is necessary to develop a news agency service for facilitating communication of rural news. This may assume a very important role in the collection and processing of news of rural importance from various parts of the country and abroad, and is likely to play the role of a catalytic agent in bringing the contemporary rural societies together. In a way, this agency service is expected to help the ruralites to overcome their parochial interests and subscribe to the spirit of international brotherhood.

For a rural news agency as also rural newspapers a cadre of rural journalists would be required and one cannot deny that initially people from urban areas and/or with urban orientation would be available for this. The selected persons will be required to undergo a special training so that they can efficiently play their role as rural journalists. Classroom teaching and theoretical discussions based on assumptions, precedences, definitions, deductions and inferences would be relevant for this kind of training. On the other hand, the trainees should be exposed as much as possible to the rural way of life. They should be encouraged to live and work with the people. The training should be impart-

ed in instalments, and in between the instalments the trainees should be given opportunities to practise, and develop a professional zeal.

Now, coming to development communication it may be said that it has two aspects—news of development events, and information with regard to development technology. The selection of development news from rural as well as urban areas, and communication of the same to the ruralites for their appreciation require a special understanding of the rural way of life. Similarly, the selection of such information on development technology as would be appreciated by the ruralites requires a kind of skill and specialisation which are lacking in this country. It is not very unusual for a technologist to become a communication specialist overnight and stake a claim to be treated as an all rounder for promoting all kinds of rural development activities. The so-called communication specialists' knowledge about the rural situation is very superficial. As a result, the messages that they want to communicate for accelerating the process of rural development neither attract the newspapers, to be patronised by them, nor have an appeal for the ruralites. Such messages in the form of advertisements occasionally get printed in newspapers. But even these do not

(*Contd. from page 41*)

take into consideration the felt needs of the rural people. Hence, it is necessary that communication specialists are made to undergo a special training which avoids classroom teaching as much as possible and encourages trainees to live and work with the villager.

To sum up, there is a need for mobilisation of resources to strengthen the Rural Press, and for this agency service is required to serve primarily the needs of rural newspapers. Considering that rural newspapers for most part would comprise news, views, events and information related to rural development it becomes necessary that rural journalists are properly trained and oriented, and understand well the village way of life and the process and intricacies of rural development. The communication specialists working in rural development programmes and projects should be made to undergo a special training so that they understand properly the rural way of life and implement effectively rural development plans in the light of their knowledge so gained. A two-way communication between communication specialists participating in rural development, and rural journalists is also to be established for achieving systematic progress in the field of development communication. ●●●

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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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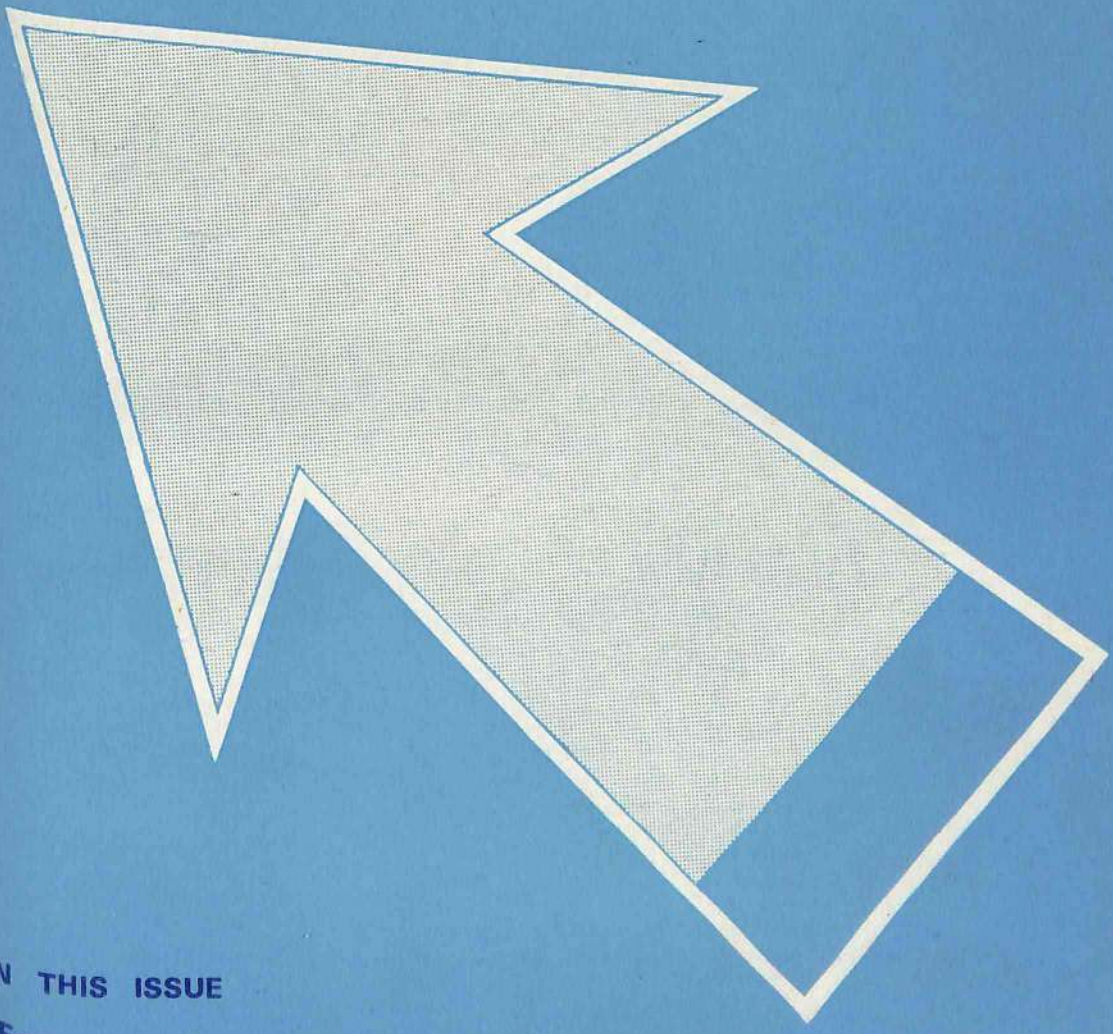

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OUR CONTRIBUTORS

Ms. Marjorie Fernandes is Project Fellow, National Institute of Educational Planning and Administration, New Delhi.

Dr. (Ms.) Mridula Seth is Lecturer, Lady Irwin College, New Delhi.

Dr. S.C. Dutta is Treasurer, Indian Adult Education Association, New Delhi.

Dr. K.S. Pillai is Coordinator and Head, Centre for Adult Education and Extension, University of Kerala, Trivandrum.

Dr. N.A. Ansari is Project Adviser, Adult Education, Dr. A.V. Baliga Foundation, Link House, New Delhi.

Dr. (Ms.) Inder Prabha Sharma is Lecturer, Department of Education, Punjab University, Chandigarh.

Ms. Manisha Pathak is with the Department of Home Science, Education and Extension, Faculty of Home Science, M.S. University of Baroda; and **Dr. (Ms) Anupama Shah** is Reader in the same Department.

Education as Liberation for Women

There is an awakening among the enlightened that the question of women's status in our times is a serious one. It cannot be relegated any more to the world of polite, sometimes flamboyant, rhetoric. There is much substance to the challenge of the status of women, issues. In many parts of the world the challenge is taking the form of a movement with consequences of no ordinary kind to society as a whole from a long-term point of view. It is moving from the drawing-room protests to convulsive vibrations that are affecting communities. This is particularly true of the western world. Organization and purpose in ideological terms is entering steadily into what was at one time a fashionable protest of the elitist few. But the problem, it must be said, is that the life of the vast majority of the millions of women the world over has not changed.

This challenge is an important phase of the women's movements towards self-liberation and needs to be understood with sympathy and incisiveness. It is much more than seeking equality with man in a competitive spirit. It is in essence seeking a purposive and serious mutuality which while recognizing certain differences between sexes, is devoid of mutual exploitation, especially of the female by the male. The latter has been the saddest part of man-woman relationship for centuries in many cultures. If this is to be resolved satisfactorily, efforts should be thought of in radical terms and this in turn should be based on sound and practical educational practice and philosophy.

It is true more girls are going to school and less of them are dropping out. Some women are visible more than before and in a consequential way, in professions like education and medicine and even in politics. They are entering unfamiliar and challenging areas like technology, science and management and so on. We can say a woman can and has become a Prime Minister with some pride. All this is good and cheerful. But as already indicated, the problem in its intense and sometimes hateful forms goes virtually unchallenged. Otherwise how can we explain the atrocities on women daily from heartless neglect to rape, bride burning and torture for the sake of dowry and so on. So it is obvious the women should take their fate and future in their own hands, with the hope that men will not come in their way, in fact will cooperate with them. In the ultimate analysis it will have to be a combined effort of men and women as part of a larger humanity.

From the Adult Education point of view, education for women must stress the obvious. It must have immediate meaning and usefulness to them.

That is why the stress on economic activities—income generating activities. The problem with this is at best ad hoc, nevertheless useful to some, extent. Involving women in developing schemes/projects like ICDS combining elements of education with economic activities can build small clusters of women which can provide the basis for a larger movement of women towards wider participation and higher goals. Special training courses of a practical kind like sewing, knitting, tailoring, household activities like "papad" making, etc. can help to reduce to some extent never-ending and ever-increasing economic burden in the family. Special study programmes, designed for women for matriculation, college or technical training are most welcome and they should be increased, intensified and made more practical, and more than anything else easily accessible. The challenge posed by the multitude of rural women is real and demanding. What is called for is not an imposing programme external to their life style and socio-economic setting but programmes which would relieve them from the burden of a work system and daily routine which is depleting in morale and health and restore a social and physical health that is life sustaining and life boosting. In all this the State and voluntary effort must go beyond polite gestures to serious effort as part of an active political and social policy.

The greatest lacuna in all the issues related to women's problem is that men have not fully awakened to it as part of a philosophy in which they believe. Even those, among men, who show concern look upon it as a need, in vague and general terms *sans* real commitment. Man is not fully involved in it. All said and done, he still rules the roost, in the home and society. To help women is to share. He may help and share to some extent, but it is still based on male domination. The male and female relationship needs to be reorganized as a mutuality for the good of themselves and of the society. Men must step aside to give women a place for their participation and involvement ensuring both dignity and freedom from oppression. Stepping aside should not be a gallant gesture of the male but an effort to undo the wrong of many centuries and as a step towards reorganizing society differently without mutual exploitation. Whatever the wrongs of the centuries in man and woman relationship, the fact remains that they should not be and can never be separated in marriage, family and society. Conflict as a choice does not exist. Education therefore should be a movement for the liberation of women in which man and woman have a common stake. Education must therefore aim at liberation of women, which is not possible without man also being liberated from his own strong and irrational vested interests.

Development of Women's Education: Problems and Suggestions

Marjorie Fernandes

Though the importance of women's education has been emphasised from time to time by various committees in our country, their education has lagged far behind that of men. The article discussing the problems in the way of the development of women's education, suggests measures for improving the situation through formal as well as non formal approach.

EDUCATION is often regarded as a key input in a country's development process. The experience of advanced countries has shown that human resources contribute more towards a country's development than material resources. While education of both men and women is important a country where women's education is lagging that of men cannot hope to achieve real progress.

Our First Five Year Plan recognised that the general purpose and objective of women's education cannot be different from those of men's education. Similarly, the Secondary Education Commission (1953) held that in a democratic society differences leading to variations in the intellectual development achieved by boys and girls cannot be envisaged.

The National Committee on Women's Education (1959) recommended that the education of women should be regarded as a major and special problem in education for a good many years to come and that a bold and determined effort needs to be made to face its difficulties and magnitude and to close the existing gap between the education of men and women in as short a time as possible and also that highest priority should be given to schemes prepared from this point of view, and funds required for the purpose should be considered to be the first charge on the sums set aside for the development of education. The Report of the Committe on Differentiation on Curricula for boys and girls (1984) emphasized on the same type of education and the same role of men and women in society. The Education Commission (1964-66) again endorsed the importance of educational development of women. The National Policy on Education (1968) laid down that the education system must produce young men and women of character and ability committed to national service and development, implying that

equal importance to education of men and women should be given.

Actual Achievement

In spite of the importance attached to women's education by various committees and commissions, the educational development of women in the country is far from satisfactory. This can be seen from the following aspects relating to women's educational development: (a) low level of educational development of women and its slow expansion over time as reflected in low female literacy rates and enrolment for various levels and types of education, (b) low level of educational development of women vis-a-vis that of men, and (c) the gaps between regions (i e. both rural-urban and inter-state disparities) and between socio-economic groups (especially SC/ST and non-SC/ST groups) with respect to educational development of women.

During 1951 and 1981, the female literacy rate increased from 7.9% to 24.9%, and female enrolment increased from 5.38 to 29.0 million in classes I—V, from 0.53 to about 7 million in classes VI—VIII and from 0.19 to 3 millions in classes IX-XI/XII. The University enrolments rose from 0.08 to 1 million during the same period. Thus, total female enrolments in educational institutions, increased from about 6 to 40 millions during the 30-year period—an average increase of 3% per annum.

Wide disparities can be seen between males and females at every level of education. In 1981, the female literacy rate was about half the male literacy rate (47%). Again, in classes I to V (9—11 age-group) one out of every 3 girls is still out of school, while there is 100% enrolment for boys. In classes VI to VIII (11—14 age-group) only 29% of the girls but 53.5% of the boys are in school. At the secondary stage that is classes IX to XI XII (14—17 age-group) only 13% of the girls as against 35% of the boys are in school. Of the 15% of the population age-group 17.23 enrolled in higher education, only one quarter are girls. Most of the girls (about two-thirds) are enrolled in arts and commerce and professional courses have very low female participation. Thus, the male-female disparities seem to be increasing at successive higher levels of education.

Amongst women themselves, it is the rural and the scheduled castes (SC) and scheduled tribe (ST) women who fare worse than their urban and non SC/ST counterparts at every level of education. At both secondary and higher education stages, education is confined mostly to urban middle and upper middle classes. Similarly, women do not fare equally well in all the States of the country with respect to education. While Bihar and Rajasthan show uniformly lowest performance at all levels, States like Andhra Pradesh, Assam, Maharashtra, Karnataka, Uttar Pradesh, Himachal Pradesh, Manipur and Tripura have achieved higher rates of progress at the primary level. States like Jammu and Kashmir, Kerala, Nagaland, Tamil Nadu, and Delhi have achieved progress both at primary and middle levels while only Kerala, Tamil Nadu and Delhi have fared well in secondary education also. A more disaggregated (i.e., district wise) study of disparity in the level of women's education (measured in terms of an index based on 31 variables relating to the five aspects of female literacy and female enrolments at primary, middle, secondary and higher education stages) shows that only 9 out of 412 districts

have very high level of women's education, 59 districts have very low level and 137 districts have low level. These districts are spread over different parts of the country. Thus, it is important to have a disaggregated regional approach to the development of women's education.

Inhibiting Factors

Various factors are responsible for the low educational development of women. These factors can be grouped under three categories, namely, economic, social and those related to the delivery of formal education.

Economic Factors An important reason for the low participation of girls in education among the disadvantaged sections of the population is that girls from a very early age begin to take care of their younger siblings and do household work to relieve their parents to go out for work. Thus, such girls indirectly generate income. Again, although no school fees may be charged, certain items like books, stationery and uniform entail costs which a poor family would be unwilling to incur for sending their daughter to school. If the girl can directly earn some income, for example, as a domestic servant, the income forgone by her if she is sent to school is an additional cost which the family may not be prepared to meet. Further, when resources are limited and education has to compete for resources with various other sectors of the economy, women's education will find it even more difficult to get adequate resources and attention from planners who are generally men with not very favourable attitude towards women's education.

Social Factors These play an important role in inhibiting the participation of women in education. Early marriage or betrothal, *purdhah* system and segregation of girls from boys from an early age adversely affect the enrolment rates of girls in education. Most important, however, is the attitude towards girls which is widely prevalent, especially among the poor and in rural areas. The role of girls is restricted only to the home (an attitude reinforced by the sexist bias in the school curricula) for which education is not considered to be useful both by the parents and the community (amongst whom education has not made much progress) and hence the low participation of girls in education. On the other hand, as boys are regarded as belongjng to the world of work, their education is encouraged. Again, women are regarded to be passive and pliant units in a social system which confers on them a subordinate status (unfortunately, women themselves accept such an attitude as being culturally conditioned for it) and their education is feared as it may make the women question such a system ; hence the negative attitude towards women's education.

Factors related to the delivery of formal education Due to our cultural and social heritage, parents are often reluctant to send their daughters to boys' schools, especially from middle level and above. The lack of separate institutions for girls (the percentage of such institutions to the total institutions is less than half the percentage of enrolment of girls to the total enrolment at various levels of education) thus inhibits their participation in education. The lack of women teachers similarly hinders the progress of women's education. Fixed school timings often do not suit girls in rural areas as they are required for work either at home or in the fields at the same time ; hence their low participation in school education. The unattractive school environment, espe-

cially in mixed schools, e.g. lack of physical facilities for sitting in class, separate toilets, suitable games, and the discriminating attitudes of teachers towards girls, etc., also adversely affect the participation of girls in education. Where schools are located at a distance from the home, especially in rural areas, the lack of transport facilities or hostel facilities also inhibits the participation of girls in education. Similarly, the lack of child-care centres or *Balwadis*, especially in rural areas, is another reason for the non-enrolment or large-scale dropping-out in Class I amongst girls. The sexist bias in school curricula—subjects like home-science and needle-work are taught to girls while boys are encouraged to take up science and mathematics—results in the closing of the more rewarding options at the higher education level and later in the job market for women, and also reinforces the kind of social attitudes which themselves are responsible for the low participation of women in education.

Suggestions for Promotion of Women's Education

The measures to promote women's education will have to take into consideration the factors which inhibit the participation of women in the formal education system. Many of these measures have already been adopted in certain places, but mostly partially. To have some impact, the measures need to be adopted uniformly and in a big way. The measures being suggested are as follows :

— Education for girls up to the secondary stage should be made free in all parts of the country. Besides, incentives like free supply of books, stationery, uniforms, mid-day meals, attendance-scholarships and stipends should be provided at least to the 50% (instead of the mere 10 to 20% at present) of the girls who hail from the poorer sections of society. Such measures would reduce the economic constraints which stand in the way of greater participation of girls in education.

— Child-care centres or *Balwadis* as part of the elementary education system are necessary to keep the siblings (for whose care the girls are responsible) so that the girls are able to attend classes in the school.

— Separate schools for girls should be established wherever there is a demand for them. However, the same standards and courses should be made available in such schools as in mixed schools.

— More women teachers should be employed and special facilities should be provided to attract them especially to the rural areas, for instance, they could be given free accommodation, special allowances, etc. Where women teachers are still not available, at least school matrons should be appointed to look after the girl students.

— The school environment should be made more attractive so that girls' participation in the educational system is greater than at present. Adequate physical facilities like proper seats in the class, separate toilets, and suitable extra-curricular activities and games should be made available in the school for girls, and especially in mixed schools.

— The time-schedule of the schools should be made flexible so that girls can attend classes when they are free from domestic chores.

— Common and relevant curricula for boys and girls should be introduced to have equal educational apportunity and later equal job opportunity.

— Schools for girls should be set up at easy walking distance from their

homes. Where this is not possible, adequate arrangements for free or cheap hostel facilities for girls should be provided.

— Special campaigns should be launched to change people's attitude in favour of girls' education. Such attitudinal changes are more likely if the benefits of education for girls are obvious, for instance, shools can provide education which is relevant to their daily lives and would enable them to run their homes better in later life or would help them to enhance their income for which, of course, greater employment opportunities for women will have to be generated which is by no means an easy task.

Considering the inadequacy of the formal education system to meet the educational needs of women, the importance of non-formal programmes cannot be over-emphasised. However, the non-formal programmes available at present tend to be as ineffectively utilised by women as the formal education opportunities as the socio-economic factors acting as barriers in both the cases are the same. Social constraints affect women as covertly as school-age girls and the whole value complex attached to the norm of a house-bound woman limits women's access to non-formal programmes. For example, while women may work the whole day in the field, an agricultural extension programme would be directed only to male farmers. Again, economic constraints loom large where expenditure is involved or where paid leave facilities are not provided to working women. Women with family responsibilities are left with little time after the endless drudgery of household chores to participate in educational programmes. Besides, there are no infrastructural facilities like child care services and domestic assistance to facilitate their participation. Similarly, sex-stereotyping can be seen in the vocational training provided for women—they are offered training mainly for low-paid, low-status jobs.

While devising non-formal education programmes for women care needs to be taken that these.

— enhance awareness ;

— include literacy and numeracy as learning tools ;

— offer general education related to knowledge and skill base required for improving the quality of life ; and

— impart vocational or employment related knowledge and skills.

For girls less than 15 years of age, essential general education leading to the level reached after the completion of first cycle of the formal system is required. They also need to be encouraged a great deal to enter the formal education system. The content of education for such girls will have to be derived directly from their real life situations and/or work activities so that it is not divorced from reality as otherwise the non-formal system would prove to be as ineffective as the unrealistic formal system.

For the age-group above 15 years, continuing education programmes outside the formal system (e.g. literacy programmes, part-time secondary and tertiary education, open universities, distance education which includes correspondence courses and education through mass media leading to certification and may offer an opportunity to re-enter the formal education system) need to be provided according to the educational level already attained by them. Such women could thus get a second chance to complete their education and to enter suitable occupations, or if already

working, to advance in their careers. The latter would also necessitate vocational training programmes but these should not be confined only to programmes for low status jobs. Again, general programmes, those relating to health, family-life, nutrition, child-care, home management, women's rights, civil responsibilities, generation of awareness of the role of women, etc., are also needed for all women, whether working or not.

Mention may be made of the factors which would help in effective utilisation of various non-formal programmes. Many of them are common to the formal education system. These are :

— access to a greater number of non-formal programmes with multiple alternatives for learners to choose from, and provision of free or subsidized programmes ;

— provision of more employment opportunities, and elimination of sex-bias in job-classification,

— motivation schemes like paid-leave and supportive facilities as child-care centres to enable women to participate in the programmes ;

—time and labour-saving devices to simplify household work ;

—support within the home including the concept of shared responsibilities ;

— maximum utilisation of existing infrastructure (e.g. formal school buildings) and community resources for providing non-formal education. Some of these factors have far-reaching implications and are by no means easy to ensure. In all non-formal education programmes special attention should be given to the needs of rural women who are the most disadvantaged socially and economically.

Conclusion

There is an urgent need to give top priority to women's education in the coming years to ensure development with social justice in the country. Keeping in view the problems that have inhibited the educational development of women in the past, concerted efforts will have to be made to promote both formal and non-formal education for women. A movement for women's education in India will have to strike at the very root of the parasitic system of social inequalities in the country. Women's education is an instrument for the liberation not only of women but of the Indian society as a whole. ● ●

Role of Income Generating Activities in Adult Education Programme for Women

Mridula Seth

About three decades ago it was not considered respectable for a family to have a working woman. But the changed socio-economic conditions have forced women to seek employment either to help meet the basic needs or to improve the standard of living of their families, and with this the status of working women has improved. The author discussing briefly the reasons for the girls and women of the lower strata not pursuing education narrates the experience of a literacy linked income generating project undertaken by her institute in a village of Delhi.

WHILE the female literacy rate has increased from 7.93 per cent in 1951 to 24.9 per cent in 1981, the absolute number of illiterate women has also increased from 161.9 million to 239.3 million in the corresponding years. The gap between male and female literacy has remained almost constant during the last two decades. In 1961, there were 65.56 and 87.05 per cent illiterate males and females, respectively. The corresponding figures for the year 1981 are 53.26 and 75.12

Education of women is important not only because they are either mothers or potential mothers but also because they are workers. Three decades ago, in Indian society it was not considered respectable for a family to have a working woman. Only women with the least amount of education, irrespective of the mode or means through which it was gained, were the ones most likely to work.

But the present-day economic hardships, and change in social conditions and values have made both rural and urban women go out for work either for the fulfilment of the family's basic needs or for improving the standard of living. Today, a girl engaged in an income generating activity or possessing skills for the same has better matrimonial prospects. This need for women's participation in economic activities generated by socio-economic conditions has changed the status of working women.

A study on women engaged in economic activities (Devaki Jain, 1981), has revealed that women's status in the family has improved and that they are able to mobilise groups for community

action.

The illiterate lower class forms a major part of the labeur force in India. Statistics for working women show that in the upper and middle classes in which women are better educated, the rate of employment is also proportionately higher. Education makes them more employable and consequently they have more job opportunities. But in the lower strata, job opportunities are fixed and educational qualifications become quite redundant (Khanna and Verghese 1978).

The education of adult women should be related to the type of work they are engaged in. While the position in the traditional industries has not recorded any appreciable change either way, according to the 1964 Labour Bureau Report 'Women in Employment', many fresh avenues of employment have opened up for women in recent years and according to the estimates made by the Planning Commission, there is still considerable room for employing women gainfully.

The Sixth Five Year Plan (1980-85) document states that 'the major thrust of the Plan in the field of welfare of women is their economic upliftment through greater opportunities for salaried, self and wage employment.' The primary objective of planned development should be provision of work opportunities to all. Education, employment and development should become catalysts for each other and should lead to the improvement of the quality of life in both rural and urban areas.

Largely because of cultural perceptions regarding the mobility of women in the public domain, women in the informal urban sector and in rural areas have a decided preference for self employment at home. In Pakistan, tailoring, spinning and carpet weaving tend to be popular occupations for both rural and urban women because they can be practised within the home (Shah & Shah 1980). The situation is similar in India. In a study of women in north India, Sharma (1980) found that preference for stitching clothes at home forced women to accept much lower remuneration than tailors in the village shops. As Sharma points out, women literally pay for their 'public invisibility.' They have to depend on a male intermediary, therefore, they become more vulnerable to exploitation. The women's preference to work at home tends to place them outside the scope of protective social legislation and exposes them to exploitation.

Adult women in the lower income group, who form bulk of the illiterate masses, do not have a felt need for education (Seth 1983). These women belonging to the unprivileged group are denied the right to education as daughters because of their involvement in activities for supplementing the family income, domestic responsibilities, looking after siblings or simply due to their parents' or grand parents' unfavourable attitude towards women's education. Having grown up in such a milieu, as adults they neither have the motivation nor the support of famiiy members to pursue education. Therefore, if their unfelt need is to be transformed into a felt need, it is necessary to incorporate income generating activities in the educational programmes for them.

Income generating activities play a two-fold role in an adult education programme for women. First, they motivate illiterate adults to join functional literacy classes. Second, they sustain their motivation to continue with the programme. This is due to their realisation that income generating activities

require quality control and precision for which education is a pre-requisite. The importance of economic activities in education has been stressed by M.S. Swaminathan (1982) who strongly feels that the educational system must recognise and accept the fact that the uncounted millions who have never entered the four walls of classroom need ways and means to enable them to earn. Thus, the system must not only be considerate in fixing the timings of the classes but should also actively seek to improve the economic skills of the learners.

Discussed here are the strategies and implications of an income generating project 'Sahjauna' organised by the students of Lady Irwin College, New Delhi.

'Sahjauna' is a women's cooperative in village Jaunpur in Mehrauli Block, Delhi. The village was adopted in 1977 by the College for their field work. Rotary Club Midtown collaborated for providing necessary financial assistance for the programme. Before starting any programme for women and children, the felt needs of the women were assessed. Majority of them were interested in learning tailoring and cutting. Thus, a sewing centre was started. The village has only one co-educational primary school and a large number of girls drop out of the school. The sewing centre catered mainly to the needs of illiterate girls and women. They were ready to pay fees for learning tailoring but for literacy, they neither had the time nor the desire to learn. After one year, a number of women who had acquired some skill in tailoring felt that they should supplement their family incomes. Consequently, about 20 women formed a cooperative 'Sahjauna' in 1981. These women who are engaged in income generating activity have been involved in the educational programme in a meaningful manner.

Motivation for learning Since they are engaged in an activity of their choice, they willingly participate in the programme. The centre provides a venue for conducting other educational activities as well.

Leadership training The women have elected their own President, Vice-President and Treasurer. Initially, they were reluctant to assume leadership roles but gradually they discovered the strengths and weaknesses of their members. It was interesting to note that in December 1983, they unanimously elected their office bearers. Thus, leadership training and training for good citizenship which is essential in a democracy has been achieved through participation in economic activity.

Social issues Drama has been used very effectively for discussing social issues like dowry, casteism and sex discrimination. A skit was also produced on 'Immunization'. The college students only gave ideas while the script was developed entirely by the women themselves. Thus, relevant messages were communicated effectively through this medium in their own socio-cultural context.

Economic gains The women earn wages according to the quantity and quality of the work done by them. They work at home and come to the centre for taking orders for work, learning new designs, for education and for social interaction. While some members earn as much as Rs. 125/- in a month, others take home as little as Rs. 5.00. During harvest, their work input is reduced. Two of the members are contributing substantially to the family income as their fathers are in jail in connection with some land dispute.

Self development Women in rural areas lack confidence in themselves. By organising social functions like on the occasion of Republic Day, *Basant Utsav*, they are provided opportunities for self-development and developing communication skills. Some of them have even gained confidence in giving extempore speeches

Management skills The need for maintaining accounts is felt only by those who are handling money. Even the illiterate and semi-literate members are motivated to acquire skills in basic accounting and record-keeping. Earlier, all the women were getting equal wages depending on the quantity of work done. This was naturally resented by those whose quality of work was superior. Therefore, now the wages are determined by the quality of work produced by them—This motivates them to acquire better skills for competency.

Quality of life The purpose of education is to improve the quality of life of the learners and transfer of appropriate technology plays an important role in this regard. In the centre, the women have been given demonstration of smokeless chullah, weaning foods, bio-gas, etc. The centre is also imparting education in nutrition, and population and consumer education.

Cooperation For even one rupee earned by a woman, she contributes 5 paise towards the society. This fund is to be used for the welfare of the members. Thus, training in cooperation and tolerance is imparted in a realistic situation.

Involvement with other programmes Women with common interests are likely to form a cohesive group. Sahjauna women were informed about the 'Holiday Camp' Scheme sponsored by the Social Welfare Board for children between 10-16 years. As a group, they decided to avail of this opportunity and the President of the Cooperative along with the teacher took 25 village children to Haridwar for a holiday. Many of the children were related to the members of the group. Thus, their involvement in such a programme is the result of their participation in an economic activity which created social bonds among the members of the group.

Functional literacy In spite of continuous efforts to motivate participants for literacy, it is still the weakest component of the programme. If they do not have work, they feel restless, but for literacy they have no time. However, the need for literacy is gradually dawning on them. They have realised that if they are to take up work independently, without literacy they cannot go very far. They have realised that they may stitch clothes for there own consumption without much difficulty but for professional work they must acquire literacy skills. The President of Sahjauna, Hirwati, was illiterate when she joined the group but is now determined to manage the affairs of the cooperative and is making efforts for it. The college is gradually withdrawing assistance and preparing local women to take over the responsibilities of the centre.

Problems of Economic Activities

Involvement of adult women in economic activities poses a number of problems in adult education programmes. One must ask the question: what is the purpose of incorporating these activities? Is it merely to motivate women to participate in educational programmes? Is it a social service to provide them the means to supplement their family income or is it a method of providing adult education in a realistic situation?

Marketing is the main prtblem in an econoimc activity. An evaluation of TRYSEM (Training for RuralYouth for Self Employment, 1982) also reveals this problem. Items produced by illiterate and semi-literate women do not compete well in the market. Who then is to do the tedious work of marketing? The women lack managerial skills and confidence to market their own produce. They do not have the contacts for establishing marketing channels for their work. The adult educator cannot be expected to handle the task of marketing. Moreover, it is necessary to understand the consumers' preferences and market trends. Preparing and dumping items that do not have a ready market is a common problem of many centres undertaking such activities. Institutional support would be needed to overcome this problem.

Procurement of raw materials for the activity is another problem. Bulk purchases can be made only if women form cooperatives or work together. Inventory control and maintenance of accounts require skills in management and literacy. The adult educator cannot be expected to bear the entire responsibility.

While the objective of incorporating income generating activites in adult education programmes for women is to motivate them to participate in these programmes, it has been seen that once they start earning, they are more interested in using their time for making money. However, it is very important that they see the relationship between literacy and their work. In other words, functional literacy must be introduced.

Thus, a programme of education of adult women through income generating activities can be an important tool for the learners' all round development if it embraces all the three professed components of adult education, namely, literacy, functionality and awareness, and an adult educator to be an effective change agent should be a multipurpose worker who can impart education as also enable women to supplement their family income. ●●●

Education of Adult Women in India

S.C. Dutta

Today, when women even in advanced countries are fighting for equality with men, it is not surprising that in a country like India where antiquated social institutions still prevail and where social prejudices and customs regard women as inferior to men, women have been granted the right to equality only on paper. The author tracing the reasons for the inferior position that has come to be relegated ro women, discusses the programmes and strategies needed for the upliftment of women.

TODAY, in principle, Indian women are emancipated. They have the right to vote. Under the Constitution they are guaranteed full and equal rights with men, and the State has recognized the principle of equal pay for equal work. Their right to own property has also been established. But in actual practice women in India still have a long way to go. Tradition, social customs and prejudices die hard, and the problem of women's place in society is further complicated by many of the antiquated social institutions of our country.

Historical Perspective

Lack of educatian lies at the root of most social prejudices, and it is fortunate that a growing body of public opinion is now convinced that much of our backwardness, ignorance and apathy will disappear when our women are better educated. It is well that this is conceded in theory, but it is still difficult to organise systematic educational programmes for women, for there has been no tradition of women's education in India in not too distant a past. For about eight centuries, from approximately A.D. 1000 up to a hundred years ago, few Indian women received any sort of organised systematic education or any education at all. This state of affairs was caused mainly by the political and economic unrest of the period to which foreign invasions contributed a share, but the net result was that somehow it came to be believed that women are inferior creatures who need no education, and whose proper place is in the home.

This attitude began to change during the period of British rule. Gradually, with the onset of the renaissance movement in Bengal and Arya Samaj in Punjab, women's education began to be recognized as of vital importance to the nation as a whole. The national movement for independence also favoured this attitude, and the part played by women in the movement strengthened their claim to education. This trend

was reinforced by the two world wars when for the first time a great many women went to work as teachers, midwives auxiliary nurses and clerks. But they constituted a very small proportion of the women population.

The Indian Government was faced with two major tasks after independence. The first was to raise the standard of living by increasing national productivity; and the second, to prepare the people to exercise their political responsibility as citizens of a democracy. Education was of paramount importance for both, and different kinds of education were needed, including vocational training for work in industry, and in modern methods of agricultrue. Health education was another vital necessity, since the work force was seriously weakened by the ravages and after-effects of various diseases.

Post-independence Period

Immediately after independence, major emphasis was placed on development projects for rural areas, including special education programmes for women. These development plans called for the recruitmert of both men and women workers; the programmes were to be based on local needs and demanded large-scale effort. It was important therefore that those working in the schemes knew and understood rural needs and problems. Girls brought up and educated in cities were usually neither interested in nor suited for village work. On the other hand, there were very few village girls or women with sufficient basic education to be trained as primary school teachers, midwives, adult education workers, family planning workers and for other similar jobs. This was the major stumbling block in the success of our developmental plans, and accounted for the fact that less head-way was made than had been hoped.

The Need Today

In the light of our needs, it is necessary for us to plan relevant and practicable educational programmes, so that women can play an effective role in the implementation of our developmental projects. The 20-point programme of the Prime Minister has highlighted the need for laying greater emphasis on the education of adult women, for fighting exploitation, inequality, injustice, poverty and ignorance. The fact that hardly 25 per cent of our women are literate makes the task difficult and therefore all the more urgent.

The educational programmes need to be operated at various levels in order to be effective and to have an impact on the total social milieu in the country.

At the lowest level, for women who stay in the house doing household chore and seldom go out we must organise programmes to arouse consciousness about the realities of life, develop skills to help them increase their family income and to reduce drudgeries of life; and make them literate so that they are put on the path of self-learning. Similarly, self-learning kits need to be produced for serving their varied needs and improving their living standard and environment.

Some of these women, specially in rural areas, would need education and training in home-based activities, such as kitchen gardening and animal husbandry. Women engaged in agricultural activities need to be given agricultural education and extension training.

In the integrated rural development programme, the crucial role of women as change agents and as partners in the total development process in the com-

munity should be recognised. The present practice of giving women a marginal role in decision making should be reversed. Educational programmes tor women should be an integral component of developmental projects and policies and not ad hoc. Women need to be given pivotal positions in all our developmental projects. But the point for consideratron is—are women ready to assert themselves? Adult education must play the role of making women aware of their responsibilities and prepare them by equipping them with knowledge and skills to undertake responsibilities and Fulfil them efficiently. While adult education programmes can never be a substitute for long term development policies directed towards attacking poverty and inequalities, they can be useful in effecting structural and attitudinal change by promoting educational opportunities and eliminating discrimination.

At the middle level, we need to organise condensed courses for women to prepare them for 10th class certificate in two years' time. This can take care of drop-ou ts, push-outs and those who had to leave formal stream due to various social and economic reasons. Those who are willing and capable can join training programmes in primary health care, family welfare, teaching, adult education work, craft and cottage industry, secretarial training, tourism, development work and for jobs in hotel industry.

We also need to plan programmes for training in entreprenurship for women in self-employment. We must also formulate plans for training women for the exercise of civic responsibilities, and organising them at various levels for the exercise of their rights—legal, political and social.

While it is for the programme planners and organisers to decide which of the programmes listed above are important and relevant, programmes for consciousness-raising and income-generating would be necessary for women if we want to treat them as equal partners in development and in building a new world order of peace, plenty and prosperity. In the new economic order, adult education needs to be given key place, and in the adult education programme women will have to be given important position till disparity and discrimination, so apparent today, are removed. ●●●

Educational Programmes for Adult Women

K. Sivadasan Pillai

Proposing linking of educational programmes with cottage and small scale industries the article says that any such programme should include not only job training but also transactional aspects like public relations, understanding of human behaviour, responsibilities and benefits of co-operative effort. Further, stating the ends of general education and the lofty ideals it is expected to cherish, the author says that this type of education begins right from the moment a child is conceived, therefore making women's education indispensable.

IT is estimated that there are about 11 crore illiterates in the age group 15-35 and of these nearly two third are women. It is high time special attention was given to the education of women, for by educating a woman you educate the whole family. Educated women even if they remain at home will prove to be better housewives, better mothers and better caretakers of the family though more and more women are coming forward to take up jobs on equal footing with men in all sectors. Certain fields are their monopoly (for example, teaching and nursing) However, there are not enough job opportunities at the levels and in the areas to which they aspire. At the same time it is also true that many jobs go abegging due to lack of qualified personnel. Women are still ill treated and subjected to harassment at many places. There are organisations in some parts of the country which demand liberation of women, and equal status and opportunities for them. But their efforts are not sufficient to uplift women in general. Women are still considered a depressed a group and preferential treatment for them has been suggested even in adult literacy programmes.

Literacy is directly linked with development and productive activity. Hence, imparting literacy to all should be a pre-condition for any programme of socio-economic and cultural development.

Mere literacy may not be attractive. So, income generating activities have to be built into the programmes of adult literacy and adult education. Taking into account local resources, needs of the people and the availability of know-

how, small scale and cottage industries can be linked with the adult education programmes. The necessary financial support should come from banks, welfare agencies and the Government for providing to the learners the necessary raw materials, equipment, etc. As the beneficiaries of the programme are likely to be poor people who can't afford such materials, they should be supplied these free of cost or on subsidised rates. In fact, it should be the policy of the Government to link literacy with occupational and income-generating activities. A thorough study of the community, however, would be required for formulating any effective strategy. Identification of resources and possible courses should be the first step in this direction. Marketability of the products is another hurdle which will have to be overcome. Some income generating activities for women which can also be termed as self-employment programmes are sewing, tailoring, embroidery work, basket making, plastic bag making, pickle preparation; *pappad* making; candle and soap making; dyeing; plumbing; repairing kitchen gadgets; laundry; baby sitting; toy making; puppetry kitchen gardening; bee keeping; match box, fancy goods pottery and *agarbathi* making, book binding, carpet making, etc. In most of these ocupations the traditional monopoly is no more there. Lack of opportunities for marketing the produce at reasonable rates or profit has resulted in many people trying to form cooperative societies. Here again, human relations pose a major problem. Hence, any educational programme linked with income generating activities should include not only job training but also transactional aspects like public relations, human understanding, cooperative efforts, and partnership responsibilities and benefits.

It is important for the learner to get the feeling that whatever vocation she is pursuing will lead to a better life. Unhealthy rivalries and competitions hamper the success of any programme and to overcome such hurdles, appropriate pre-planning is needed. Measures needed for putting a check on such rivalries should be thought out well before the launching of the programme. Education of women, whether formal, non-formal or informal, should include all the elements mentioned above. The education so envisaged can be a by product of formal education if there is a vocational bias, but it can also form a part of literacy campaigns during the post literacy stage if not earlier.

Making good use of one's leisure time has become difficult in this era of scientific and technological advancement. Even housewives find more leisure time now as they are fast switching over to modern electronic gadgets. Courses on the use of such gadgets followed by proper education on cultural pursuits, hobbies, folk art forms, etc could be organised for women, irrespective of whether they are employed or not. Courses on home management, home economics, child care, mother craft, cooking, laundry hairdressing, etc. are fast becoming popular. These could be combined to make them more attractive and useful.

A pertinent question, however, is—is the education given at present to girls in our schools and colleges relevant and related to their life? Even the so called educated women find it difficult to cope with the day-to-day problems. Thus, there is a need for courses for women not only adult or adolescent

but of all ages which would prepare them for life. A survey should be conducted to find out the learning needs and aspirations of women—unemployed under employed; and employed—in urban slums as well as in rural areas. Only then will it be possible to find out the nature of courses they are looking for.

In fact, random surveys among men should also be conducted to ascertain their preferences with regard to educational programmes for women, especially adults. It is only through such elaborate and scientific studies that real needs can be identifed.

Atrocities against women are on the increase and rules and laws are not sufficient for preventing such offences. Hence, there is a need to arouse public consciousness and create necessary awareness among the masses. It is said that women can make or mar a society. With such a great power at their command they can not be left uncared for and unprotected. They will have to be educated.

It is indeed shameful that the State of Kerala which recently received an award of rupees one and a half crore for topping in girls' education in the country has not been able to secure cent per cent enrolment of children in the five plus age group, especially girls. All States should not only strive towards securing cent per cent enrolment of girls but also ensure that they are in the school at least upto the 7th standard and are given life-related education. Only then the conditions of the toiling masses can be improved.

Education given at school or outside the four walls of the institution should develop in the learners the ability to perceive things in the right perspective and things cannot happen overnight. This goal will be achieved in due course of time only through continuous and tireless work done with dedication and sincerity. Education is a life long process for both men and women. Educational programmes for women will become a reality as a corollary to what little education is being imparted through the formal institutions. The day is not far off when women will demand more and more courses, short as well as long, not only on academic subjects, artistic and cultural pursuits, and life related issues but on anything and everything. In developed countries roughly 200 adult education courses are being organised at a time in a single institution. Time is not far when we will also follow the same pattern. Out society is stereotyped. We can change it only through concerted efforts and let these come from women. Then alone there will be good education.

Education which will highlight the Indian culture and heritage, our values and ideas, the need for tolerance, perseverance and sincerity in the job, the issues involved in the prosperity of the country, and a desire to work for the same; a vision to sacrifice individual privilieges for the society and the country at large, and the strength required to stand united against external forces and internal conflicts, can be a reality only if our girls and women are educated, for, such lofty ideals are to be instilled right from the time when a child is conceived. ●●●

Some Aspects of Women's Education in India

N. A. Ansari

Self sufficiency is the 'key to stronger women' and education with an emphasis on economic independence is the most important means for achieving this goal. Outlining the Social Welfare and Education Ministry's Scheme of functional literacy for women, the author discusses the strategy that needs to be adopted for making an adult education programme for women a success. Adequate involvement of women at the conceptual, advisory and implementation stages of the programmes meant for them, he feels, can go a long way in this regard.

IN his message to the Community Development Conference held at Mount Abu more than a quarter of a century ago Pandit Jawahar Lal Nehru said :

"In order to awaken the people, it is the woman who has to be awakened. Once she is on the move, the household moves, the village moves and the country moves; and through the women, its children are brought into the picture and given the opportunity of a healthier life and better training. Thus through the children of today, we build the India of tomorrow".

Studies have revealed that "women carry two third of the total workload in the country and receive not more than 10% of the total wages, out of which they probably do not get even 1% for their own use".

It is rightly said that self-sufficiency is the 'key to stronger women'. Many of the problems faced by women exist either because they are illiterate or because they are economically dependent on others.

Our Constitution has conferred on women equal rights and equal opportunities—political and economic. In practice, however, women by and large have not been able to take adequate advantage of the rights and opportunities made available to them.

The ultimate goal of the programmes for women's education is total involvement of women in the mainstream of national activities. This goal cannot be achieved as long as a large majority of women in the country remain illiterate and ignorant.

Although the percentage of literates has nearly doubled in the last two decades, the number of illiterates has also increased substantially. Of the total population of 548.30 million in 1971, 264 million comprised women. As against the national average of 29.49% literecy, the percentage of literacy among women was 18.7%. This percentage was alarmingly low in the rural areas—12.9%. The picture in 1981 was not different from that in 1971 with more than three-fourth of the womenfolk in the country, particularly in the age group 15+, not knowing how to read and write. It is therefore essential that the programmes of literacy for girls and women are taken up with much greater vigour. Primary education for girls of school-going age, and functional literacy for out-of-school young girls and women assume much significance in this context. Women not only have to be taught the skills of literacy, viz., reading, writing and arithmetic, but also need to be provided adult education in the broad sense of the term. For creating a climate wherein women are respected and treated as equals, it is extremely important that the curriculum of adult education centres for women is comprehensive. Evils like dowry, and adverse effects of anti social elements should be highlighted in the curriculum. Case studies should be conducted and success stories collected for making women aware of social issues. In addition, provision of appropriate materials—teaching, learning, guidance and follow-up—both for learners and instructors should be ensured.

Main Aims of Women's Education

The main aims of adult education for women may briefly be outlined as follows :

— making women and men more conscious of their rights and responsibilities, the implications of the laws governing women's status in society, and developing an understanding about the various manifest and concealed ways which cause women's oppression ;

— assisting women to achieve economic viability through acquisition of literacy and other necessary skills and resources; providing women access to knowledge in areas like health, child care, nutrition, and family planning.

— assisting women to form their own groups for learning and productive activity, and strengthening their participation in the developmental process.

That the importance of women's education has been well recognised by our planners is clear from the schemes such as 'Condensed Courses for Women' launched by the Central Social Welfare Board. Our Fifth Five Year Plan document stipulated that priority should be given to women in need of care and protection and with dependent children. Provision was also made in the Plan for a programme of functional literacy for adult women, which would endow them with necessary knowledge and skills to perform the functions of a housewife which demand a knowledge of child care, nutrition, health care and home economics.

The Scheme of Functional Literacy for women is a high priority programme of the Ministry of Social Welfare and Education. The objectives of the Scheme are:

— to enable illiterate women to acquire the skills of literacy through functional literacy classes, and participate in the development effort of the community ;

— to promote a better awareness among women of modern methods of health and hygiene (including population control), of the importance of nutritious food and balanced diet;

— to impart need-based training in home-management and child care ;

— to bring about attitudinal changes among women so as to enable them to play effectively their role as citizens of the country; and

— to adopt appropriate follow-up measures to sustain the interest of the beneficiaries in their newly acquired skills,

The Scheme seeks to deliver a package of services to illiterate women in the country and is addressed to adult women in the productive age group of 15 to 45 years (particularly 15-35) because of this group's receptiveness to the requirements of attitudinal and other changes. The population of women in the age group of 15-45 is estimated to be 115 million. Out of these, about 93 million live in rural areas. The Scheme focuses on rural, tribal, backward, hilly and other inaccessible areas, where the fruits of development have not reached in the same measure as in the rest of the country. Women living in urban slums and shanty towns are also among the Scheme's priority groups.

Content Areas

The Scheme proposes to offer non-formal education using functional literacy as the means and covers the following subjects.

Elements of Health and Hygiene

Environmental sanitation;

Air pollution;

Drinking water, its source of contamination; preventing contamination of drinking water;

Use of latrines and their types;

Smokeless *chooIah* for the prevention of eye and lung diseases;

Personal hygiene—care of eyes, ears, teeth, skin, hair, nails, etc.—harmful effects of tobacco; and

Recreation, cultural programmes and physical exercises.

Food and Nutrition

Malnutrition and its effects on the human body;

Importance of nutrition at various stages;

Importance and preparation of balanced diet;

Types and preparation of low-cost meals with locally available food articles;

Demonstration of the preparation of nutritive meals; and

Preservation of food.

Home Management and Child Care

Cookery;

Fruit preservation;

Pickles;

Needle craft;

Rangoli;

Painting (Madhubani);

Cloth printing (Batik);

Prevention of ill-health and diseases;

Ante-natal care;

Feeding the baby and importance of breast feeding

Immunisation;

Family Planning, importance of small family norm;

Home nursing and first aid;

Selection of clothing according to the climate; and

Cleaning of clothes.

Civic Education

Elementary principles of civics;

Observance of national festivals;

National flag and national anthem;

Concept of democracy;

Election, significance of voting and duties of responsible citizenship.

Vocational and Occupational Skills

Basic information on vegetables;

Production of vegetables at home;

Layout of kitchen garden;

Preparation of nursery;

Improved method of cultivation of vegetables;

Plant protection appliances, and fertilizers.

Poultry keeping

Backyard poultry

Programme for production of pedigree chicks, table eggs and table chickens;

Proper housing, making use of the local resources;

Balanced feeding from the locally available grains; and

Important parasites, diseases and enemies of poultry and precautions to be taken.

Implementation of Educational Programmes

The campaign for women's education will have to be turned into a national movement in the real sense of the term. The governmental and voluntary organisations must all come forward to share the burden, and extend help and cooperation in every way. All political parties should be contacted and their support enlisted for the cause. Women's literacy should be included in their manifestoes for the coming elections. A national committee should be set up with representatives from major women's organisations to promote the campaign.

Educational institutions at all levels should be involved in the programme. They should be encouraged to contribute in various ways—by offering management services, and making available teachers, students, and physical facilities like buildings, equipment and materials. Help of mass media and all concerned Governmental and non-governmental agencies in the field of agriculture, rural development, health, family welfare, labour, and social welfare should be ensured. It is important that the efforts of all these agencies are mobilised in a coordinated manner.

To ensure that the goal is achieved in the shortest possible time, a thorough and careful planning is essential. Experience has shown that one of the major pre-requisites for the effective implementation of any educational programme is a sound and adequate supportive structure. The structure would be required to provide the much-needed technical and academic services, particularly in the fields of formulation of curriculum; development of appropriate instructional material; organisation of training and orientation of personnel at different levels; follow-up and continuing education activities; monitoring and evaluation; and conducting and promoting appropriate research.

Some of the significant aspects of an educational programme are :

flexibility of the programme;

inter-sectoral and inter-agency coordination;

appealing instructional programmes using traditional and modern mass media;

carefully designed, group specific and work-based curricula which would be integrated as part of development activity;

focus on the weaker sections;

involvement of the voluntary agencies of established repute which have great capacity to innovate;

network of rural libraries and post-literacy follow-up programmes;

optimum utilization of existing facilities available in the community; and

qualitative improvement of the educational system as a whole on the basis of continuous feedback.

Some general aspects of adult education for women are discussed as follows.

There are different categories of women who require the attention of adult educators. There are women in the organised sector which includes factories, mines, plantations and public undertakings. Another category of women workers is of those who are in semi-organised industries manufacturing bidis, matches, agarbattis. etc., and contract or casual labourers. They suffer from all the problems faced by their counterparts in the organised sector in more acute form. The largest category consists of rural women whose characteristics and problems vary across groups. Since traditions play a more important role in society it is important to understand these differences in order to be able to design appropriate strategies tor the education of women in the rural areas.

A good deal of thinking and innovation in the methods of adult education is necessary. Mass media, such as, films and television (wherever available) should be widely used as these have great mass appeal. Recreational and cultural activities help a great deal in the learning process. Thus, folk theatre, community singing and dancing, group games, excursions to places of historical, religious and developmental importance and discussions in the meetings of mahila mandals, cooperatives and trade unions etc., could be organised. It has been found that in such meetings and programmes women assert themselves more actively and participate effectively in decision-making and group action.

It is difficult to get women instructors. Hence, local educated girls and women, even if less qualified may be identified and given appropriate training for organising women's programmes. Services of girl students in colleges, NSS volunteers in the women's and home science colleges, workers available in voluntary organisations in the area, personnel of Integrated Child Development Services (ICDS), Scheme Integrated Rural Development Programme (IRDP), Integrated Tribal Development Programme (ITDP), Drought Prone Area Programme (DPAP), Small Farmers Training Centres and Extension Training Centres and others may be utilised for women's adult education programme.

All adult education programmes for women to be a suceess should have an effective administrative structure. For this there should be adequate involvement of women at the conceptual, advisory and implementation stages at different levels—national, state, district block and village. Appointment of women at the key administrative positions, and entrusting of the operational responsibility of the projects to women by appointing women project officers and supervisors can go a long way towards creating a suitable organisational and administrative machinery as outlined in a recent publication of the Ministry of Education.

As Mahatma Gandhi said, "Education should be so revolutionised as to answer to the wants of the poorest viliager".

India has developed several concepts and programmes for out of school youth and adults during the last three decades, for example, social education, functional literacy, non-formal education and the national adult education programme, Any adult education programme. in the author's view, should be 'FREE' with 'F' denoting 'flexibility'; 'R' indicating 'relevance'; 'E' indicating equality with the formal education system and the last 'E' representing the ultimate objective, that is, 'equalization of educational opportunities.' The word 'FREE' would also denote freedom from the rigidities in the present formal education system. ●●●

Non-Formal Education for Women : A Case Study

Inder Pabha Sharma

With the second highest literacy percentage in the country, the Union Territory of Chandigarh also boasts of there being more women on the rolls of its rural as well as urban adult education centres, than men. Presented here are the findings of a research survey undertaken with a view to evaluating adult education programme for women in the Union Territory.

WOMEN form a sizeable chunk of any society, but with the growing industrialization and urbanization, the devaluation of women is also on the increase, the surface manifestations of which are visible in the increasing volume and penetration of discriminatory laws and practices against them. Any development, therefore must aim at transforming society's attitude towards women and also their own attitude towards themselves. Spread of education among women is the main strategy through which their exploitation can be avoided and the process of social, economic and political change and change in their status enhanced.

Considering the level of social, economic and technological advancement of the country, the role of women will continue to be distinct from that of men. Giving views on the role of women in society, the Education commisson (1964-66) stated, "For full development of our human resources the improvement of homes and for moulding the character of children during the most impressionable years of infancy, the education of women is of even greater importance than that of men. In the modern world the role of women goes much beyond the home and the bringing up of children". One of the expectations of educational development is reduction in the inequality among individuals and this is why education has been included as the basic right of every human being in the Universal Declaration of Human Rights. UNESCO in its Constitution has declared that its efforts should be directed towards achieving the "ideal of equality of educational opportunity without regard to race, sex or any distinction".

In India, a number of committees were set up after independence to examine the problem of women's education. These were—the National Committee on the Education of Women

under the chairmanship or Smt. Durga Bai Deshmukh ; the Committee on Differentiation of Curricula between Boys and Girls under the chairmanship of Smt. Hansa Mehta ; and the Committee under the chairmanship of Shri M. Bhaktavatsalam which studied the problem of Six States where the education of girls was less developed. In spite of the recommendations of these Committees women continue to be outside the development process.

The National Adult Education Programme which was launched in 1978 with the objective of making 100 million adults in the age group 15-35 years, literate in a period of five years made some progress but the fast rate of population growth seriously affected the achievement of the target.

Female Year	*Population in Millions*	*Literacy rate*
1971	264.05	18.7
1981	330.46	24.88

Nearly half the males, and three-fourth of females are still illiterate in India. Ignorance about the value of literacy and education is the main cause which prevents them from attaining literacy and education.

In the present socio-economic environment, income generating programmes assume special significance for women, especially poor women, some of whom are either the sole bread-winners in their families or are providing vital financial support to help their families survive. They are either landless labourers toiling hard to eke out a living in villages or constitute the vast numbers who migrate to cities and towns in the hope of earning a living. Adult education programmes for women can provide opportunities for growth and devolopment of self-reliance and leadership qualities among women workers.

The present paper is an attempt to study adult education programme in the Union Territory of Chandigarh which has the second highest literacy rate in the country. Adult education drive has been on in Chandigarh since 1972, but there has been no formal or informal evaluation of the programme by any outside agency. Though some aspects have been covered by research scholars the programme in its totality has not been subjected to any critical scrutiny. Hence a study was undertaken with the following specific objectives :

—To examine the contents of the programme with a view to finding out as to how far it serves as a viable education policy for women, and more particularly the policy implications of the scheme for raising the literacy level of women.

—To explore the Government thinking on and motivation behind new policy, including the measures initiated by it.

—To assess the capability of the administration and voluntary agencies for putting through the new measures effectively.

—To find out the understanding of different classes of women of the programme, and their general attitude towards it and to critically examine the adequacy and performance with regard to all the three aspects of the programme, namely, awareness, literacy and functionality.

—To find out the extent of expansion, in opportunities to women for employment, and access to new skills, knowledge and society at large with a view to increasing their self-reliance, bargaining power and participatory opportunities.

—To identify the chief weaknesses and bottlenecks in the programme to be able to offer suggestions to make it more action oriented.

The Union Territory of Chandigarh was particularly selected due to the following considerations : (a) The professional commitments, and limited time and resources did not permit the researcher to leave the station for long durations. (b) The literacy percentage of Chandigarh is the second highest (64.192) in the country as compared to the national average of 36.23. (c) The Union Territory for the past many years has been achieving the target of enrolling 6,000 learners per year, thus, the purpose was to find out the factors responsible for it and whether some of these could be adopted for experiments elsewhere. (d) The drop-out rate of the learners was the minimum in the region (less than 15%). (e) The Union Territory being cosmopolitan in nature and also near to agrarian States attracts a large number of illiterate labour from all parts of the country, providing opportunities for interaction between them. (f) The Union Territory has a unique distinction of having centres being run in languages other than local or regional. (g) It has been awarded a special prize of over 11 lakh rupees for spreading literacy among women.

The present survey is based on in-depth interviews with the learners, field staff and supervisors. Detailed discussions with high officials of the Directorate of Adult Education, were also held which threw up certain indicators which were tested by participant observation and numerous visits to various centres. The sample consisted of 125 learners selected on random basis from different centres. The learners were approached with a well structured interview schedule.

The Coverage

The Adult Education Programme in Chandigarh as elsewhere is being implemented under the Minimum Needs Programme of the Sixth Five Year Plan and as mentioned in Point No. 16 of the New 20-Point Programme of the Prime Minister. At present there are 347 local centres out of which 268 are for women alone. The break up is as shown in Table I.

Table 1

Total Number of Adult Education Centres and Number of Instructors as on June 1, 1984

Name of the Project	*Number of centres*			*For*		*Number of Instructors*		
	Rural	*Urban*	*Total*	*Men*	*Women*	*Men*	*Women*	*Total*
Sponsored by the State Government	92	65	157	79	78	76	78	154
Integrated Child Development Scheme	57	123	180	—	180	—	180	180
Nehru Yuvak Kendras	4	6	10	—	10	—	10	10
Total	153	194	347	79	268	76	268	344*

*Three posts of instructors are lying vacant.

It is worth noting that the enrolment figure in these centres is very encouraging. The number of women enrolled in both rural and urban centres is more than that of men.

Surprise visits showed that the attendance at these centres is very satisfactory.

Major Findings

The programme, by and large has been very well received. Some reasons for this are:

—To motivate learners and to create better competitive spirit, a special convocation is arranged annually in which certificates to learners who have successfully completed the course are distrib uted. This highlights the programme and adds to achievement motivation of the participants.

—The entire Union Territory is divided into four zones and a handwriting competion is arranged in each zone. The members of the Press and TV are specially invited to the competition. In the last two years, the regional Press gave a good coverage to these competitions with the photographs of the winners appearing in the papers. This has made the programme popular.

—Close liaison and collaboration with All India Radio and Doordarshan has also given wide publicity to the programme. The learners particularly liked the broadcasts of their interviews with the coorespondents as these raised their esteem in the eyes of non-learners.

School-going children are involved through inter-school drama competitions. The school which presents a good item with a theme having a bearing on adult education is awarded a cash prize of Rs. 500/-. Over the years, the number and the quality of such presentations have improved and this has created more awareness of literacy drive.

With a view to getting best posters without any extra cost, drawing teachers' competition is arranged in which prizes are awarded to the winners. The poster then becomes the property of the Directorate.

—A couple of times, puppet show was also arranged and the feedback was very good. It gave a traditional cum folk flavour to the programme.

—Learners from different parts of the Union Territory and the supervisory staff which comes for orientation courses etc. are shown round the adult education centres. This keeps those involved with the centres on their toes and encourages interaction.

It is appreciable that no project or programme has ever suffered for want of funds or due to any delay in sanction of funds. This reflects partly the efficiency of the officials at various levels and their concern and motivation to make the programme a success.

However, the major inadequacies identified during the survey are as follows.

The programme so far has largely remained confined to literacy.

There has not been much progress with regard to the awareness component of the programme. The workers or instructors themselves are not clear about the meaning and content of awareness.

One of the objectives was to link the programme with development programmes but it has not been possible to organize and develop these linkages effectively.

Learning materials have been preparaed separately for women but without attention to the diverse interests and needs of the learners.

The importance of functionality has not been adequately reflected in the

programme.

The programme is bureaucra tic in nature and other institutions and agencies have not been involved in a significant way.

Though the Government and the University Grants Commission have pleaded for students' involvement in this programme, not much has been done in this regard.

There is lack of proper facilities, for instance, adequate and suitable accommodation for holding literacy classes is not available.

Honorarium to the instructors is low and their motivation is not very high, the social service spirit is missing.

Training imparted to the functionaries was not very job specific and field-oriented.

The programme is being conducted in isolation and has not been linked up with other educational programmes and schemes of human resource development

Corrective Action

We still have to go a long way. As far as literacy of women is concerned, it cannot be denied that there has been an expansion in women's education, but their participation rate is one third of the total enrolment, as against their population proportion of 48 per cent; in educational institutions, the proportion of girls to boys at the primary level is 2:5, at the secondary level it is 1:3, and at the University level 1:4. Women university graduates in India constitute only 1% of the total female population. Thus, the programme has to be further activized and made more comprehensive and target oriented. Given below are some suggestions for consideration.

Every supervisor is required to pay at least two visits a month to every centre and he has to cover 40 centres every month. The emphasis on quantity dilutes quality and nothing much can be achieved by hurried visits. Feasibility of reducing the visits to half may be explored or else the number of supervisors be increased to make the visits purposeful and instructive.

The learners often complained about the lack of availability of time. Normally programme timings are fixed to suit the majority of the learners but the uncertainty of employment opportunities and disturbed law and order situation have upset many programmes in the past. Duration of the programme has already been reduced considerably. It may be worthwhile to arrange some capsule type of courses of short duration, compact in scope and intensity so that maximum coverage of the material is undertaken in minimum possible time.

The honorarium paid to the instructors is very meagre. Very few of them regard their work as a social service activity, and the honorarium is considered as salary. This feeling has to go and only right type of instructors should be involved. Some meritorious but poor college going students could be involved.

The involvement and participation of the outside community is minimal. There is no advisory committee at the district level. The plea advanced for this is that the area is not big enough, whereas the role of such committees is to generate wider participation and make the scheme popular. The village level committees in which there are representatives of Panchayats and Mahila Mandals, learners are working satisfactorily, which further strengthens the case for a district level committee.

The possibility of utilising the institutional infrastructure available with

various developmental agencies and departments for training material preparation, etc,, could be explored.

There is a need to give proper training to instructors and to impart to supervisors and district level officers the required planning, implementation monitoring and supervisory skills. Collaboration and cooperation of the Regional Resource Centre, State Institute of Education, Panjab University, Technical Institutes, Training Colleges and Post-graduate Medical Institute, and other Institutes should be sought for improving both the course content and the methods of instruction.

More crafts like sewing and doll making should be introduced to enable women learners to supplement their modest family incomes.

Issues for Consideration

Some of the issues thrown up by the above analysis which require further deliberation and discussion are as follows:

Adult Education is a concept, a process and a technique, how can we go about improving refining and adapting it to suit women learners' needs identified on the basis of field experience and other research findings?

How can the three components of adult education, namely, literacy, functionality and awareness, be achieved formally through a definite organizational structure and a well-planned well financed programme of action, and informally by bringing together women to share mutual interest and concerns to achieve growth and development objectives? What needs to be done to foster these linkages ?

The spread of adult education is closely linked with political commitment. Is there enough support to mobilize action around a specific issue, and are there substantial financial allocations to cover the costs of human and material resources ? How is such support to be assured on a continuing basis ?

How can adult education programme help promote women's participation in all aspects of the national development process so that they have greater self-confidence, increased feeling of belongingness, more interest in community development, greater awareness of the thrust of governmental programmes and projects, moreincome and are assured of higher and better quality of life ? What changes in policy and programmes are needed for this?

What are the measures needed to help diversification of women's employment opportunities, and to provide them access to new skills and knowledge ? How can there be better coordination and cooperation among the various governmental and voluntary organizations, social welfare and development departments, and literacy programmes ?

What are the bottlenecks in the smooth implementation of these programmes and how can the administration be improved to make the delivery services more efficient and effective ?

If adult education is to have any value for women, it must become a means for raising their consciousness about the oppressive structures that keep them in the position of powerlessness. Properly imparted, it can assure their true participation in political, social and economic life and thus prevent the strength, wisdom of experience and creativity of half the country's population from being wasted. ●●●

Effectivenes of Puppetry in the Education of Rural Adult Women

Manisha Pathak and Anupama Shah

Lack of motivation or interest on the part of learners, as studies have revealed, is mainly responsible for widespread illiteracy among our rural women. With the purely oral methods posing the problem of retention, and the use of modern mass media restricted due to lack of electricity in our villages, puppetry, believed to be the oldest form of popular theatre in India, can be an effective medium for educating rural women.

PUPPETRY is believed to be the oldest form of popular theatre in India. The term 'Sutradhara' (Stringholder) was the term for the director or the stage manager in the live, classical (Sanskrit) theatre of ancient India (100-1000 A.D.). Experts reason that this use of terminology derived from the puppet theatre is an evidence that puppetry preceded the live theatre in India (Malkin, 1977).

In ancient India, especially in the South, the puppeteers were respected as intellectuals They were usually patronised by kings and wealthy families and enjoyed immense prestige. The art of puppetry was popular both as pure entertainment and as an educational medium. Lack of patronage to art during the dark middle ages deteriorated the position of the traditional artistes and the art. The final blow came with the advent of cinema.

UNIMA—India, known as the Bhartiya Putli Sangh was formed in Delhi by 1982. "UNIMA aims at uniting puppeteers for the development of the art for fostering peace and fellowship among people and for making full use of it in education, occupational therapy, mass communication, physiotherapy and advertisement" (Contractor, 1983).

Unfortunately research studies in the application of puppetry to informal education are not many. Bhatnagar (1982) and Kanitkar (1983) report on employing puppetry in informal education. Bhatnagar ranks puppets next to slides on the basis of a relative efficiency index. According to Kanitkar, puppets can make an impact, if propely used with the active participation of local people.

More experiments in educational puppetry are needed to explore its potentials as an educational medium rather than just dismissing it as a child's play. This becomes more important when one analyses the problems encountered in non-formal educational programmes for rural population, especially for women.

Problems in non-formal education for rural women

There are several government and voluntary agencies involved in non-formal education programmes for rural women. One of the greatest problems faced by these agencies is 'lack of interest' or low motivation on the part of the learners.

As education is not a pre requisite for or related to the primary occupation of the rural women, creating and sustaining motivation to learn among them is a very challenging task. Apart from this major problems like wide-spread illiteracy among women, lack of hardware and electricity, and strong traditional values and beliefs also negatively influence the effectiveness of our non-formal education programmes for women in rural areas.

Illiteracy is a handicap in the use of methods which employ written forms of communication, for educating rural women. Also retention it is believed is low when exclusively oral methods are used for imparting education.

Modern communication media like radio, television and film too have a limited use in rural areas due to lack of hardware and electricity supply. Developing software for these modern means also poses a problem, for the programmes designed for these media are for the masses and not small, specific groups. Our rural women generally find it difficult to identify themselves with unfamiliar characters, situations and messages presented through mass media. As a result, alienation of the communicator from the audience occurs.

Daswani in a study conducted in 1981 found that low motivation of the intended learners was a problem, also for the implementing agencies of the National Adult Education Programme (NAEP) and it often resulted from the use of a communication system far removed from the 'business and bosoms' of the rural folk.

Like any other adult group, the rural women would resist any attempt to be 'bossy' with them. A very subtle approach is required for educating this group. This also makes doubtful the applicability of several direct methods commonly used in formal education to non-formal education.

An effective method for educating rural adult women should have the elements of

— interest
— familiarity
— indirectness

Puppetry seems to have all the three essential elements of an 'effective' educational method.

A study with the purpose of exploring the effectiveness of puppetry as a method for educating the rural adult women was undertaken by the authors in the Surat district of Gujarat. The study specifically aimed at studying the gain in knowledge in the areas of parent education and health, and change in opinions in these areas and social evils, of rural women belonging to different groups with respect to age, education, religion, and family income. The investigation was, however, restricted to women of village Mota Minya Mangrol of the Surat district and was also limited with regard to the contents in the areas of parent education, health and social evils.

Three topics for puppet plays were selected under each of these areas as shown as follows:

Parent education

— uniqueness of each child
— parents' role in habit formation among children
— obstinate children

Health

— community sanitation
— dietary fallacies
— consumer alertness

Social evils

— economic dependence and lack of education in women
— heavy expenditure incurred on social occasions
— untouchability.

The contents were checked by field experts before re-casting them into scripts. Nine scripts were written by the investigators covering one topic in each script. Puppets, sets and recorded musical scores were procured and checked by puppetry experts and rural leaders with regard to their suitability for the scripts and the target audience.

It was decided to use glove puppets for the plays because of the ease in manipulating these and their easy availablility. The investigators had the necessary training in staging glove puppet plays. Seven boys and girls were also trained by the investigators in

—manipulation of puppets,

dialouge delivery and voice modulation, and

—back-stage discipline and techniques.

A structured interview schedule consistng of the following sections was prepared.

Section A : Background information.
Section B : Knowledge and opinion items.

B1 a : Parent education—knowledge.
1.b : Parent education—opinions.
B2.a : Health—knowledge.
2.b : Health—opinions.
B3. : Social evils—opinions.

In all, 88 women of Mota Miya village were interviewed, for this field study based on pre-test and post-test design. The performances of all the nine plays were attended by an audience numbering around 100. The post-test was conducted using the same interview schedule after the performance of a group of three plays in each subject matter area. The retention test was administered after a gap of about six weeks using the same interview schedule. The *final sample* consisted of 50 wemen who had a pre-test score of less than 80 per cent and who had attended all the nine plays.

Findings

The mean scores of post-test and retention test for parent education and health when considered jointly were significantly higher than the mean score of pre-test showing a significant overall gain in knowledge for all the respondents. Gain in knowledge in the areas of parent education and health, when considered separately for each sub-area or topic was also significant.

The mean scores of post-test and retention test were significantly higher than the mean scores of pre-test for all the groups of women.

The mean scores of retention test were significantly lower than the mean scores of post-test indicating statistically significant loss of gain in knowledge in the following cases :

Overall knowledge of all the respondents.

Knowledge in the area of parent education and in the topic "uniqueness

of each child" and "parents' role in habit formation".

Knowledge in the area of health and of the topic "community sanitation" and "dietary fallacies".

Overall knowledge in the case of younger adults.

Knowledge in the area of health in the case of younger adults.

Overall knowledge in the case of women with low education.

Knowledge in the area of health in the case of women with low education

Overall knowledge in the case of Hindus.

Knowledge in the area of health in the case of Hindus as well as Muslims.

Overall knowledge and knowledge in the areas of parent education and health in the case of women with high income.

However, compared to the percentages of initial and final gains in knowledge the percentages of loss were much less.

By and large, the older adults, the women with low educational level and women with low income showed better retention of gain in knowledge.

As for opinions, the mean scores of post-test and retention test were significantly higher than the mean score of pre-test when the three areas, namely parent education, health and social evils, were considered jointly, separately, and sub-area and topic wise. This indicates a significant overall change in the opinion of all the respondents.

The mean scores of post-test and retention test were significantly higher than the mean scores of pre-test regarding opinion items for all the groups of women. This indicated significant (overall and area-wise) change in opinions for women belonging to each of the two categories (high and low) of age, education, religion and family income.

The mean scores of retention test were significantly lower than the mean scores of post-test indicating statistically significant loss of change in opinions in the following cases :

Opinions in the area of parent education and in the topic "uniqueness of each child" and "parents' role in habit formation among dhildren".

Opinions in the area of health and in the topics "dietary fallacies" and "consumer alertness".

Opinions in the area of parent education in the case of younger adults.

Opinions in the areas of parent education and health, in the case of women with high education.

Opinions in the area of parent education in the case of Muslims.

Overall opinions and opinions in the areas of parent education and health in the case of women with high income.

However, compared to the percentage of initial and final change in opinions, the percentages of loss were much less.

By and large, the older adults, the women with low education and the women with low income retained the change in opinions better than their counterparts. Also, the change in opinions was retained better than the gain in knowledge. ●●●

ADULT EDUCATION NEWS

Nehru Literacy Award Announced

The Nehru Literacy Award for 1984 has been awarded to Shri Mushtaq Ahmed for his pioneering work in the field of adult literacy for nearly four decades. He is the 17th recipient of the Nehru Award instituted by the Indian Adult Education Association.

Shri Ahmed organised experimental adult schools in various parts of the country for imparting formal education upto primary standard. He was Director, Research Training and Production Centre, Jamia Millia from 1955 to 1960; Director, Literacy House, Lucknow from 1963 to 1995; and UNESCO Literacy Adviser in Nigeria and Zambia from 1965 to 1937.

At present he is the Hony. Project Director for the Research Study on Reading Needs and Interest of Neo-literates being conducted by the Indian Adult Education Association.

Shri Ahmed has written literacy primers in Hindi and Urdu, and a number of books for neo-literates. He is also the editor of *Gyan Sarovar*, an encyclopaedia in Hindi for neo-literates published in three volumes by the Ministry of Education,

New IAEA Director Takes Over

Dr. K.M. Bhatnagar has taken over as Director of Indian Adult Education Association with effect from September 1, 1984. Earlier he was Regional Director of the Bangalore office of the National Institute of Public Cooperation and Child Development, New Delhi. He also served as Population Education Consultant to F.A.O. of the United Nations for a number of years.

Literacy Day Celebrations

A public function to celebrate the International Literacy Day was organised by Department of Adult Education, Directorate of Adult Education, Delhi Administration in collaboration with voluntary agencies in New Delhi on September 8, 1984. Shri Jag Pravesh Chandra, Chief Executive Councillor of Delhi was the chief guest on the occasion. In his address he suggested that the Indian Factory Act should be amended to make it mandatory for every factory to have an adult literacy centre.

Shri Jag Pravesh said that the Administration was determined to achieve highest literacy rate in the country within two years. He said illiteracy was the root cause of all social evils.

Shri B.R. Vyas, Additional Director of Education, Delhi Administration presented a brief report of the work in adult education being done in Delhi by the Government Department and the voluntary agencies. He said that Delhi Administration is running social education programme, Rural Functional Literacy Projects, Non-formal Education Centres for 9-14 age group Post-literacy and Continuing Education Programme, Night Schools, Correspondence School and Public Libraries.

Shri Kulanand Bhartiya, Executive Councillor (education), Delhi Administration presided over the function.

Shri J.L. Sachdeva, Deputy Director, Indian Adult Education Association,

speaking on the occasion said that an adult education programme should not be limited to literacy but should encompass all aspects of individual and collective learning and put greater emphasis on social awareness and functional upgradation of the illiterate and the poor. Linkage of literacy and awareness, he said, can create a desire for learning which is lacking at present.

An exhibition of books, charts and materials produced at the adult education centres was also organised on the occasion by Delhi Administration, Directorate of Adult Education, Indian Adult Education Association and Dr. A.V. Baliga Foundation.

Poster Exhibition on Women's Problems

A newly formed organisation 'Forum for Women's Progress' organised a poster exhibition on women's problem as its first programme in the women's Library Hall in Nellore, Andhra Pradesh, on August 26, 1984. The slogan coined for the occasion was "People are not free as long as women are not free". The Forum's concern is to make women realise their inferior status and fight for their rightful place in this male dominated society and to draw them into a protracted struggle against male chauvinism, exploitation and oppression.

Some of the question asked through the 60 posters displayed in the exhibition were: "Are you man's slave? Is marriage the ultimate goal of your life? Are you only an instrument to satisfy man's sexual needs? Are you there only to reproduce? Is the kitchen your place in the house? Are the worships, penances, yaganas—the ways and means for your liberation? No, not at all, never! Why is your status inferior to man's? When will your agony end?".

Some other subjects touched were: Poor regard and attention to women's health problems causing high death rate among females. No proper medical research. How women are depicted in religious scriptures, literature and cinema. The problem of wife beating and family violence. Exploitation of women in commercial advertisements. Prostitution, pious prostitution—such as the pilight of Karnataka's Devadasis. Selling of poor Muslim women to rich Arab sheikhs in the name of marriage. Rapes in police stations. Working women torn because of the dual role they have to perform at home and at place of work. Slaves and women : a table of comparisons. Attempts to revive *Sati*. Poor legal protection to women.

A section of the exhibition traced women in matriarchal, patriarchal, feudal and capitalistic societies, and origin of the sexual division of labour. There was also a section on militant women on the move. The story of Sammakka and Saralamma, the common women who rose and fought against the King in 13th century. Non violent and revolutionary women in the Independence struggle. Revolutionary women in the Telengana peasants uprising (1946-51). The Thebhaga movement in Bengal, the Chipko movement against deforestation by contractors. The legendary struggles of Manipuri women now and in the past. Dhulia movement against liquor.

(*Indian Express* September 20, 1984)

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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.

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

Its headquarters is located in Shafiq Memorial, at 17-B, Indraprastha Marg, New Delhi-110002

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Indian Journal of ADULT EDUCATION

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

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OUR CONTRIBUTORS

Dr. Inder Prabha Sharma is Lecturer, Department of Education, Panjab University, Chandigarh.

Mr. Mukul Saxena is doing research in Linguistics and teaching Hindi in the University of York, U.K.

Mr. V.K. Ramabhadran is Programme Director (Special Studies), Family Planning Foundation, New Delhi

Mr. K. L. Zakir is Director, Shramik Vidyapeeth, Chandigarh.

Ms. Asha Mohan is Lecturer in Education, Department of Education, Panjab University, Chandigarh.

A TRIBUTE

With the brutal assassination of Smt. Indira Gandhi the Prime Minister of India on October 31, 1984 in New Delhi, education in general and non-formal adult education in particular has suffered a great loss. She was an eminent educationist, a distinguished statesman and a messiah of the downtrodden and the oppressed.

She was very keen on eradicating illiteracy from this country and included it as point 16 in her new 20 point economic programme.

The Indian Adult Education Association is deeply grieved at the death of the great leader. The President of the Association, Barrister M.G. Mane has said that in her passing away the country has lost an eminent educationist, a distinguished statesman and an enthusiastic exponent of the adult education movement, and has conveyed on behalf of the Association and on his own behalf, heartfelt sympathies at this great national loss.

Research on Research

Research is the holy cow of the intellectual world. It is a thing to be knowledgeable about and with confidence. It is not for them to question why but to do and die—anything possible for and research. There is the other side of the coin, the world of the doer, where research is an incomprehensible inconvenience and where being innocent about research is a virtue ! Described thus one could give the impression of projecting a polarity based on an antithesis. But that is not the purpose of our writing. It is to know and understand the need for research in developmental change particularly in adult education and to recognise the range of difference between the two positions as being near dichotomous.

At this point, it may be worthwhile to reproduce the very apt words in Dr V. K. Ramabhadran's review article on a book* appearing elsewhere in this issue, "In the field of adult education, the understanding of the research environment and the building up of research capacity are matters that require urgent attention of the Indian Adult Education Association." This observation is timely and compellingly relevant. Before we do that, adult educators of every hue and colour and interest should take a step backward dispassionately and assess how much research is really there in adult education of quality and relevance. The overall picture is a discouraging one, if not a dismal one. Research in and about adult education has not really caught on in any significant measure. There are historical reasons for this. Firstly, adult education work and movement as a whole were and are still largely expressions of a concerned people involved in action where niceties like research were not found necessary. In fact, they were not sufficiently aware of it. As a felt need or concern it came much later. The universities did not consider it important enough to be involved in it. Even education as an intellectual endeavour and as a professional discipline accorded to it a low status, very much below university, secondary, and primary education. If this was true of adult education itself, it was much more so about research in adult education.

In the last one decade and more, research has come to stay as a needed tool for adult education. It is, however, not wrong to say, it is still in its swaddling clothes. Much of the research is method or technique oriented and related to action in some way or the other. In other words, it is functionally-oriented. Some of the research lately is oriented towards adult education as an aspect or part of development change. This is a welcome development. Functional orientation of adult

* 'Educational Research Environment in the Developing World'

education research is welcome, but what is not welcome is its quality. Barring some universities, the best minds are not anywhere near adult education research. This is distressing but understandable, because intellectuals and scholars do not find adult education or research that goes with it, an attractive or even meaningful kind of movement. The more seriously involved in adult education research from among the social scientists are educationists. With centres of continuing education and the State Resource Centres of adult education emerging on the national scene there is obviously a fillip to research. But this is not enough. What we need is the total involvement of the social science community in adult education research. The insights of social science disciplines like social anthropology, sociology, psychology, and political science in understanding adult education as part of developmental change and the social dynamics that go with it would go a long way in not only providing much needed correctives but also set in motion changes that really matter for an assured future for adult education research. The insights born of this approach for the feed-back programmes of adult education would be substantial. What we need along with the creation of a supportive and enabling environment for adult education is to know what kind of research we need and to what extent, and to achieve what purposes. The imperative need of the hour for creating educational research environment for adult education is to undertake research on research about adult education in an incisive and forward-looking framework.

Adult Education and Communal Harmony : Role and Relevance

Inder Prabha Sharma

The memory of the ugly form that communal frenzy can take would be very fresh in the minds of most of us. Having allowed it to divide the country once, thirty seven years ago, we cannot let this malady grow further and destory completely our cultural unity and identity. The author outlines the role that adult education can play in this regard.

THE outbursts of communal frenzy during the past few years, which assumed gruesome dimensions recently must make every right thinking Indian hang his head in shame. We seem to have forgotten the message that Gandhi gave in his last days. "All those who are born in this country, and claim her as their Motherland, whether they be Hindu, Muslim, Parsi, Christian, Jain or Sikh, are equally her children and are, therefore, united together with a bond stronger than that of blood". Again, "In the interest of the country all sectional interests would be subordinate to the one interest of the good of India which will include the good of all. Therefore, those who, like me, want constructive suggestions to come into play have to work to bring about a healthy atmosphere, promoting concord in place of discord, peace in place of retrogression, integration in place of strife, progress in place of disintegration and life in place of death".[1] If Gandhi were to visit us again, how sad he would be.

Communal Discords

No country, democratic or otherwise, has perfectly homogeneous population. Every government has to make efforts to achieve cohesion and unity and introduce common symbols of identity among the various sections of its people. There are numerous constellations in the social universe of Indian society in terms of religion (i.e., Hindus, Muslims, Sikhs, Christians, Jains, and others), sect (Nirankari, Namdhari, Shia and Sunni, Vaishnavites, Lingayats *et al*), language (Assamese, Bengali, Oriya, Telugu, *etc*), caste(upper, middle, backward, scheduled caste groups) and tribe (Nagas, Mizos, Santhals *et al*). It is these diversities, above all the feeling of ethnicity, that has

created problems, leading to communal holocausts. Operationally defined, an ethnic group is characterised by a high level of consciousness of a kind, amongst its members and this consciousness is related to the basis of their social life—caste, community, creed, religion, sect, language, race, region, ritual, sub-culture, symbols, traditions and common historical experience.

Communal harmony is the congruence of diversities of different religious thoughts leading to the spirit of tolerance and unity in which all the varieties and peculiarities are preserved. It is the creation of a social and religious climate in the country wherein all—whether belonging to majority or minority community—contribute their best to the nation building activities.

The problem of communal conflict dates back to the period of British rule and even earlier. It led to the partition of the sub-continent in 1947 and has continued to persist even in independent India. The intensity of communal frenzy can be seen from the number of innocent persons killed in communal clashes. From 1968 to 1982, 3,218 clashes took place taking toll of 1,653 lives comprising 383 Hindus, 1,170 Muslims and 118 others. Out of 16,131 injured, 6,410 were Hindus, 5,789 Muslims, and 2,366 others. Administratively, communal riots are a major concern and as many as 142 districts have been identified as being prone to communal incidents, of these 60 have been designated as hyper-sensitive to communal conflicts. Research findings and other official enquiries show that the common desideratum in all communal incidents is a collective emotional reaction to supposed hurt and insult to one's religio-communal pride and sentiments in the affected locales. The inter and intragroup relationship acquire a problem character when they are marked by persisting distrust, tension, disharmony and conflict. This perception, it has been found out, is usually associated with feelings of distrust, political insecurity, economic antagonism and threats to cultural identity.

Role of Adult Education

Adult education has to play a role in developing a spirit of integration, harmony and concord by making efforts to create men with developed outlook, scientific and rational on the one hand, and social on the other. It has, therefore, to be so conceived as to help in enhancing the material standard of living of adults and at the same time maximise the outcome of social and economic inputs for promoting optimum development of the society. In addition, it can be instrumental in creating awareness among the people and also help to redirect ethnic communication channels which encourage sectarian chauvinism, exculsiveness and hatred towards other groups. Through non-formal, adult and continuing education, a cultural ethos of tolerance, politeness, courtesy and intergroup harmony and amity can be created. The content of adult education should necessarily grow out of the vision of an ideal society and adult education itself should become the most powerful agency in realizing this vision. "The fight for state power and educational change are not mutually exclusive acts, the one is to be preceded or followed by the other; they are mutually necessary aspects of the same political process"[2].

Focus on Change

In a fast changing society, education with its flexibility, relevance and diversification has to become an integral

part of tne entire social system. A meaningful change in its aims, content and methodologies is sure to act as a catalyst for reforms in all areas of national life and for generating national values. It has not only to provide a framework but also motivation for directing the change so that sectarian prejudices and religious bigotry do not hamper efforts towards national reconstruction. Society in India is already in transition, but the pace of modernization and development is comparatively slow. Adult education, if properly organized can hasten the process. But for this a team of dedicated and committed workers, action oriented strategies and liberal financial inputs would be required. The following measures are being suggested for policy makers in the field of adult education.

Preventive Removal of Backwardness and Countering of Fundamentalism

Religion, as mostly interpreted by fundamentalists with vested interests divides the nation horizontally and vertically along communal lines. Indian secularism is not basically anti God and anti-religion as was the case in Europe in the 19th Century. But the stance adopted by some unscrupulous politicians and ambitious mercenaries has at times misled the masses. To prevent recurring communal clashes and polarisation on religious basis we will have to remove the factors responsible for backwardness, namely, superstition and blind faith. Through adult education people of different sects and religions can be educated about the oneness of mankind with their common source in the Divine. Man's self-fulfilling urges need to be mobilized in a sustained manner for restructuring the foundations of his social systems. Right type of emphasis on the inculcation of non-sectarian humanistic ethics may help in countering the false propaganda of self styled fundamentalists. Adult educators will have to work as positive activists to counter distortions and misinterpretations, and educate the masses about their repercussions in the historical and contemporaneous perspective. In this task they will have to be specific, straight and objective.

Curative Providing Remedies and Generating Public Opinion

An adult lives in society and he must act and relate himself to others. Education is a basic form of human communication designed to prepare individuals for the membership of society. For creating a misery free and harmonious social order those who are projecting particular interests through ethnic media should be forced to redefine their role towards promoting inter-group understanding, goodwill and co-operation rather than denigrating other communities. Propaganda campaigns, through institutional arrangements should be planned and organized for persuasion and change. In China, the Press, radio, television, street signs, posters, factories, shop windows, blackboards, and public address systems all carry the same relevant messages. The latter are also promulgated by the party cadres and school teachers through the word of mouth[3]. Studies of the locales where communal violence erupts, have shown that sizeable minority population resides there, a large proportion of which comprises artisans and craftsmen, menials and feudal retainers, and anti social and unscrupulous elements.

At times political economy is at the root of communal frenzy. These clashes, though undesirable and condemnable,

be viewed as signs of dynamism of the political system and the secular changes that are taking place in it as a result of economic development. Deeper social processes are at work throughout Indian society and polity giving rise to all varieties of social and civil conflicts and tensions. Through adult education, some curative measures can be adopted and programmes can be so tailored that the background and changing dimensions of societal relationship can be easily examined. The sensitive areas can be identified with care and special cells can be created there. Teaching-learning materials available at the adult education centres should include materials on national integration, scientific temper, and transfer of technology. The materials may be in the form of posters and pamphlets. Special instructional drives in factories, workshops, marketing centres and other focal points can be organized to educate people. Adult education forums can be usefully utilized for periodic public debates and discussions on constructive themes among leaders of various communities. Awareness and enlightened public opinion created through such measures are likely to induce greater receptivity to the message of universal human values.

Adaptive **Creating Development Psyche**

In a plural society which is on an onward march towards socio-economic transformation, various types of adjustments in interpersonal and societal relations have to be made. The explosion of knowledge, rise in aspirations and increasing opportunities of occupational mobility have led to higher expectations for better quality of life. It is, however, unfortunate that religio-cultural traditions continue to be rigorously emphasized in families and neighbourhood, with ethnic groups perceiving their identity and social interests in narrow terms. There is a need, therefore, to develop a more egalitarian and pragmatic outlook, diverting the attention of the masses towards a futuristic society. Right type of positive inputs, introduced systematically in a subtle way may create a new ethos. Serious efforts should also be made to relate the programmes of adult education directly to the needs, interests, aspirations and life situation of the learners and to the national goals of socio-economic development through a process of operational linkages with the developmental programmes. To make people adapt to the new requirements, voluntary agencies can be usefully involved. Through these agencies, programmes on a long term basis with considerable local support can be implemented. They can be further encouraged to adopt and develop a particular area to ensure that every single adult illiterate or non-literate is covered through the adult resource centre in the area. A comprehensive plan for five years can be drawn for achieving particular targets. The adult educator will have to play a dynamic leadership role for creating an organisational climate in which there is full flowering of individual personality and maximum of energy is channelized for constructive purposes.

Promotive **Developing New Outlook**

It is not easy to change diehards and their convictions. Sectarian pressures and local demands give fillip to chauvinism and leadership of anti social elements and undesirable political activists. This can be countered by so designing the programmes of adult education that they are able to develop a positive attitudinal change among the

antagonistic ethnic groups of the community and help them to identify themselves with larger groups. One of the major objectives of adult education should be to promote social learning, which can be brought about by actual practice, instruction, thought and observation. These dimensions should be extended to the learning materials. Persuasion, reasoning and demonstration of concern for everyone, for the welfare of each group should be promoted. The technological revolution, the rising expectations, the vast avenues opened by science and innovative approach can create an atmosphere of learning society. With the vast encouragement provided by the State, the functionaries in the field of adult education can motivate and encourage people to be more productive, constructive and dynamic in their approach. Nehru Yuvak Kendras which were established by the Union Ministry of Education and Culture with a view to developing youth leadership have a potential for playing a key role. Joint efforts of various agencies involved, with suitable changes in curricula can help to bring various communities closer and also help develop ways and means for communicating the message of communal harmony to the adults covered under the adult education programme.

Transformative **Towards an Integrated Personality**

In a technocratic India of tomorrow, the social content of adult education needs to be constantly revamped so as to develop values dictated by common national goals. With the increased use of home-video-tapes and closed channel programmes the need for moral education has also increased. The present programmes of adult education are not giving due consideration to the moral aspect of learning. Good literature if simplified, and education emphasizing ethical values can go a long way in transforming the outlook of the people, making the moral base stronger. The thesis that an ethical life demands some degree of effort and preparation is generally justified in the name of social order. Emile Durkhiem, the classical French sociologist, characteristically expressed this when he observed that the major function of education is to inculcate some kind of moral discipline without which no society could survive [4].

Liberal use of noble ideas and quotations in the teaching material, even for illustrative purposes, is sure to make some impact. For example, the saying "There is only one caste—the caste of humanity; there is only one religion—the religion of love, there is only one language—the language of the heart. There is only one God and He is omni present" can help to overcome the separatist feeling.

If properly motivated, every individual can make some positive contribution. Lenin had said, "Since a man is given to live but once, he must so live as not to be seared with the trivial and cowardly past, he must so live as not to be tortured for years without purpose, he must so live that dying he can say that all his life was devoted to one supreme cause—liberation of mankind". Adult education should strengthen man's commitment on the basis of his 'will to learning, motive for 'self-realization' and desire to have an "inner feeling of life's fulfilment".

Garibaldi said, "Now that we have built Italy, let us now proceed to build

(Contd, on page 25)

Socio-ecological and Linguistic Factors of Illiteracy

Mukul Saxena

As linguistic skills, reading and writing, says the author, have multidimensional facets involving psychological processes, sociological relevance and communicational premises. Discussing socio-ecological, attitudinal and linguistic factors responsible for illiteracy he concludes that the linguistic distance between the school and the home language, and oral and written variants of a language is an important factor responsible for widespread illiteracy, especially among children from lower/working class and with rural and tribal backgrounds where the whole cultural tradition is being passed on through oral mode of communication for generations.

COMMUNICATION is the prime need of present day society. The verbal dimension of communication gets realized through spoken and written mediums of expression. Those who possess reading and writing skills in addition to speaking and listening abilities, are ganerally defined as literates. On the contrary, people who do not possess the ability to read and write are designated as illiterate. In the current literature, literacy has been accepted as an extension of the functional potential of language with regard to reading and writing skills (Srivastava 1979). As linguistic skills, reading and writing have multidimensional facets involving psychological processes, sociological relevance and communicational premises, it is necessary that we develop a composite outlook for understanding the relationship between language and literacy on the one hand, and literacy and society on the other. In this study an attempt has been made to view literacy skills as 'linguistic' processes because it is precisely this aspect which has been mostly ignored by scholars working on literacy.

The basic debate has been between two distinct lines of delimiting the scope of the meaning of literacy—one, which considers literacy essentially as the means for the mechanics of reading, i.e., the ability to decode written words into spoken words, and the other which defines literacy as the decoding of a message encoded in the written language. As pointed out by Stubbs

(1980 : 5) there has been no agreement on this since Thorndike raised the issue in a classical article published in 1917. In this article he argued that reading is understanding the meaning of printed words, and he himself took the extreme view that reading is reasoning and that understanding a paragraph is like solving a problem in mathematics. In fact what is often lost sight of is the fact that the text which people read is linguistically organised and communicationally meaningful verbal material.

According to Pattanayak, "the relationship of multilingualism, illiteracy and underdvelopment need to be investigated and necessary remedial steps need to be taken. The role of linguistics in general and sociolinguistics in particular cannot be underestimated in this regard." Literacy is related to linguistics in the sense that an attack on illiteracy in multilingual societies must generally be preceded by discussion of language policy and the solution of linguistic problems in the context of formal as well as informal education.

The potential cause for high rate of illiteracy, in any given context, is generally looked for in three areas : (i) low rate of enrolment in the schools; (ii) high rate of dropout from the schools; and (iii) incompatibility between the growth rate of literacy and population. It is precisely the second area where linguistic correlates of literacy can be determined most successfully.

Stagnation and Wastage

The irregular progress of children in school from year to year is termed as stagnation, whereas a child withdrawn from school before reaching the prescribed age or class is termed as wastage. The reports of various agencies, in India, suggest that the stagnation and wastage have become more of a norm in our school system. Data from NCERT's All India Educational Surveys of 1973 and 1978 shows that out of every 100 students who join class I, 62 drop out without being able to reach class V. The extent of stagnation and wastage among girls is more than boys. The dropout rate is greater in the rural areas (i.e. 62.42%). The dropout rates for girls are upto 72.76% and 38.04% in rural and urban areas respectively (NCERT : 4th All India Educational Survey; Source : *Blitz*—13th Aug., 1983) According to the Govt. of India (1966), the drop-out rate is very high at the lower stage—about 56% for boys and 62% for girls. About two-third of this wastage occurs in class I. On the other hand, reports of the Sixth Plan (1980-85: 355) point out that even after 30 years, 60% of the children (11-14 years) cannot attend school.

The above figures clearly show that stagnation and wastage have been the primary causes of illiteracy in our country.

Literacy Profile

World Perspective

According to a UNESCO (1980) report, in the last decade the literacy rate of the world has shown an increase of 30 per cent, i.e., the number of people who can read and write rose by 456 million during 1971 to 1981. But, unfortunately there are still many countries where authorities have not been able to keep pace with the growth in population. At persent, in the world 123 million children between the ages of 6 to 11 (115 million of them in the developing countries) do not attend school. Although the illiteracy rate has been cut from 32.4 per cent to 28.9 per cent, the absolute

number of illiterates has increased, rising from 742 million in 1970 to 814 million in 1980. If the present trend continues, the total number of illiterates will reach 884 million in 1990, 70 million more than in 1980. India alone "Accounted for 37 per cent of the world's total illiterates aged 15 to 19 in 1970, and will account for 54.8 per cent in the year 2000... it is clear that in spite of relatively high and increasing enrolment ratios, the primary schools in India are failing to reduce the flow of illiterate youth into the ranks of the adult illiterates. Any international action to reduce illiteracy in the world must pay special attention to India" (UNESCO 1978 a : 13-14).

Indian Perspective

The decennial census data of India for the years 1921 to 1981 shows that the rate of literacy has grown along with the population.

The patterns of the decennial growth of literacy and population are more or less similar. However, literacy growth faced a great set back during 1941-51 the period when the country was in great turmoil due to the freedom struggle. Although there is growth in the literacy rate since the year 1921, this rate of growth has been much less than the drastic growth of population since then. The gulf between the rates of growth of literacy and of population points out the alarming growth in the rate of illiteracy. According to census data and NCERT reports, the number of illiterates has increased at an average rate of 30 lakh per year, from 24.66 crore in 1951 to 30.7 crore in 1971. Despite the rise in the literacy rate the total number of illiterates has increased from 30.7 crore in 1971 to 44.58 crore in 1981 due to the fast growth rate of population (Census 1981 provisional).

Loci—Urban Vs Rural Vs Tribal : Complete census reports for the years 1961, 1971 and 1981 provide the comparative literacy rates of urban, rural, scheduled caste (SC) and scheduled tribe (ST) populations (cf. Table 1).

Table 1 : Percentage Literacy Rate of India

	Rate of Literacy (percentage)				
Year	National	Urban	Rural	SC	ST
1961	24.04	54.00	22.00	10.27	8.53
1971	29.34	52.48	23.60	14.67	11.30
1981	36.12	57.19	29.57	—	—

The data reveals that during these years the literacy rate remained highest among urban population, followed by rural, scheduled caste and scheduled tribe populations, respectively. The data also shows that since the year 1961, the literacy rate among the rural, SC and ST populations is regularly increasing. On the other hand, despite a decrease in 1971, since 1961 the literacy rate among urban population has recovered and increased in 1981. However, the dismal fact is that the rural, SC and ST classes, which form the bulk of the Indian population, register a very low rate of literacy in comparison to that of the urban class, which forms just a fraction of the Indian population.

Sex—Male Vs Female : There is a serious imbalance between the rates of literacy of male and female populations (Table 2).

Table 2 : Percentage of Literacy 1901-81.

Year	Person	Males	Females
1901	5.35	9.83	0.60
1911	5.92	10.56	1.05
1921	7.16	12.21	1.81
1931	9.50	15.59	2.93
1941	16.10	24.90	7.30
1951	16.67	24.95	7.93
1961	24.02	34.44	12.95
1971	29.45	39.45	18.69
1981	36.37	46.74	24.88

If we trace the education of women in the Hindu civilization from prehistoric times to the present day, we find that nine years of Vedic and literacy education was given to girls until about 3 B.C. By the beginning of this century, however, the situation had deteriorated to the point that only 0.60 per cent of the female population was literate in 1901. Since 1961, improvement in the literacy rate is visible. However, it must be noted that nearly 3/4 of the females in the country are still illiterate.

The male and female literacy rates have again remained highest among the urban population followed by rural, SC and ST populations, respectively.

Table-3 : Percentage Literacy Rates of the Male & Female Populations in India

	Rate of Literacy (Percentage)									
Year	National		Urban		Rural		SC		ST	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1961	34.46	12.96	66.00	40.00	34.00	10.00	16.96	3.29	13.83	3.16
1971	39.50	18.44	61.55	41.90	33.7	12.92	22.36	6.44	17.63	4.85
1981	46.72	24.81	65.58	47.65	40.62	17.99	—	—	—	—

The male literacy rate for the urban and rural populations decreased between 1961 and 1971 despite an increase among the SC and ST populations during the same period ; whereas in the year 1981 (although male literacy rate among the rural population recoverd and recorded an increase over that in 1961) the male literacy rate among the urban population was higher than that in 1971 but lower than in 1961. The downward trend in the male literacy rate among the urban population is surprising and alarming in view of the growing educational facilities in urban areas since 1961.

Socio-ecological Factors

Literacy de facto is not contextually appropriate to the socio-economic set-up of the illiterate village and non-literate tribal populations, therefore, these people are not much motivated towards acquiring literacy skills. The village and tribal population mainly comprises farmers, agricultural and non-agricultural labourers and small-scale craftsmen. The kind of localized jobs they are engaged in require face-to-face interaction ; although of a group type, and thus promote oral culture or tradition. Literacy is not essential for traditional agricultural operations and related crafts. Golden (1955) observes that one can easily store the knowledge required for traditional agricultural operations and related crafts in one's memory, and the principles can be transmitted verbally as part of apprenticeship process. Since a husbandman or a village craftsman need not maintain business documents, nor a rural housewife domestic accounts, literacy is not an essential part of their everyday lives. Lack of follow-up literature and print media in rural and tribal settings renders reading skills of the villagers and tribals more or less useless.

Contrary to this, non-agricultural, localized jobs in cities require reading and writing skills for their functioning. Here, people make much more use of literacy. They come across various types of print media every day, which the rural and tribal people miss. Signboards, roadsigns, commodity labels and a wide variety of illustrated and non-illustrated magazines, brochures, booklets, and leaflets are inescapable sights for them. The administrative and commercial set up is of such a nature that literacy becomes indispensable.

Cressy observing changing social patterns in England and New England during the seventeenth century, states, "As one moved from the level of husbandman to yeoman, from copyholder to to free holder, from subsistence farming to production for the market, the ability to read and write grew appreciably in importance" (Cressy 1980:8). Punjab State in India is an illustration of this phenomenon. As a result of growing industrialization within the State, it has been transformed into a commercialized agricultural State and has now one of the largest number of literates in the country. The State of Kerala which has the highest rate of literacy in India is another example of socio-economic change due to growing co-operatives and improved agricultural practices and marketing. Such socio-economic changes tend to accelerate the literacy rate. This substantiates Slaughter's remark that "Literacy enters only at a particular point in development time, after a number of conditions have been fulfilled" (Slaughter 1982-31).

A number of reasons, on the other hand, have been attributed to the lower rate of literacy among females vis-a-vis males. The status of women and their role in the organised sector have been discussed by Whyte and Whyte (1982), UNESCO (1978, 1979), Rao (1979), and ICSSR (1975). The major reasons given for not educating girls (preventing them from enrolling, and withdrawing them from school) are : poverty of the family, the need of the daughter to help her mother with the household work and to look after her siblings, whose number is usually fairly large; and the irrelevance of education for household activities.

According to a study, in India people believe that a girl should not be more educated than her husband and that she should marry within her *jati*. Her level of education was, therefore, found to be directly related to the level of education of males within that *jati* and constituted one of the reasons for the high drop-out rate of girls at an early age of school (Srinivas 1977). According to Sebo (1978), a lively oral tradition in South Asia, to some extent, compensates for the low rate of literacy. This is more so in the case of women as the nature of their work is such that it requires more of oral mode of communication. The status of women in India is not, in any way, much different from that in the rest of South Asia, and actually this is more true in the cases of lower/working class, rural and tribal women.

Hence, the reasons for the lower rate of female literacy, may be summed up as : first, the specific nature of their work (e. g. child rearing, the different kinds of domestic work) which require face-to-face verbal interaction; and second, poverty of the family.

Linguistic Factors

Besides socio-ecological factors, we find certain linguistic factors also which go along with literacy phenomenon. For example, the highest rate of illiteracy exists in the Hindi speaking region

extending from Rajasthan to Bihar (Pandit 1977) and the Telugu speaking State, i.e., Andhra Pradesh (Table 4).

Table 4 : Regions Showing the Lowest Rates of Literacy in India.

STATES	*Rate of Literacy (%)*		
	1961	*1971*	*1981*
	NA-24.04	*NA-29.34*	*NA-36.12*
Rajasthan	15.21	18.79	24 05
Madhya Pradesh	17.13	22.12	27.82
Uttar Pradesh	17.65	21.64	27.40
Bihar	18.40	19.79	26.01
Andhra Pradesh	21.91	24.56	29.72

It is in these regions that the written standard variety of language is far removed in grammar and vocabulary from the local vernacular and the home variant of the language. The Hindi speaking region shows diglossic situation of the type--dialect vs language; while Telugu speaking community between Granthika and Vyavaharika styles.

The pattern of communication in India is such that the bilingual setting is changing in the direction of the diglossic relationship. Ferguson (1959 : 236) conceived diglossia as a relatively stable situation where there is a superimposed high variety (H) or the primary dialect and the low variety (L). In our society, the high variety is considered to be synonymous with being educated. As Srivastava points out, "A language (interlingually) or a speech variety (intralingually) conventionalized as a superimposed (H) variety has been officially promoted and educationally inculcated. Whether the social system allocated hierarchical-features as a prestigeous vs. rustic (Sanskrit/English vs. regional language/dialect), or high vs. low speech styles, they invariably created a deep gulf between educated elite and illiterate masses" (Srivastava). By being diglossia interpreted into school or classroom situation is meant that the communities under diglossic situation have accepted norms of linguistic excellence, the teaching of which is the purpose of language teaching. The normative variety is one that people are expected to write. It is distinct from various spoken dialects in grammar, lexis and phonology in spite of the shared features, which make them mutually comprehensible to some extent. The linguistic values associated with diglossia are different from the overtones of good usage that all teachers of all languages attempt to inculcate in the learners. This may be, in certain ways, responsible for making literacy difficult. It would be reasonable to assume that the school requirements in diglossia would present a further handicap for children of rural and tribal communities.

Attitudinal Factors

Cultural attitudes pose even further problems in literacy education. For example, communities speaking different regional dialects in the Hindi region, show at least an instrumental attitude (if not an integrated attitude) towards Hindi, the high variety (of. Srivastava et al).

Besides being prestigeous, Hindi is the official language of seven Hindi speaking States, the language of administration, wider communication and mass-media.* For such reasons, people from these regions, instead of their own dialect, report Hindi as their mother-tongue to the census, and opt for it as the first

* It has been observed that sometimes the language value gets transferred to the speaker's status and vice-versa. Sociolinguistic studies in U S.A., U. K. (e. g. Labov 1972 and Smith 1979) and India (Srivastava et al. 1978 and Saxena 1984) point out that some groups have a tendency to degrade their own speech in comparison with some other competing speech varieties and think that they themselves speak badly.

language to be learnt in school. Such attitudes then become a potential educational problem since the linguistic difference between this higher variety of Hindi and the dialect poses a problem in language learning. On the other hand, most teachers and literacy workers have convinced themselves that the dialect has nothing to do with literacy. Such attitudes also result in a child's failure at school.

Language is sometimes identified with ethnicity also. Group identification with ethnicity and language sometimes creates (or leads to) separatist demands for education. These demands are encouraged by minority status imposed on them by the education system in spite of their own local numerical superiority. The formal education system, which does not take into account the mother tongue, imposes a language other than the home langugae of the learners. The demand for education through Bhili, Gondi, and Mundari, for example, can be seen as the consequence. The rate of literacy in Dadra and Nagar Haveli, a Union-Territory where the majority of the people (83.1%) claim Bhili as their mother-tongue, is much below the national average. One of the reasons for the low rate of literacy can be attributed to the 'Three Language Formula' of education adopted in this Union Territory. English is the official language, and Gujarati, Marathi and English are three languages taught on compulsory basis in the schools. The medium of instruction is also Gujarati, Marathi and English. The irony of the situation is that the language of the majority, i.e. Bhili, has been given no place in the school curriculum.

A similar situation prevails in tribal areas where the home language of the learner is linguistically far removed from the school language. The tribe encompasses all the four language families, viz., Dravadian, Indo-European, Munda and Tibeto-Burman. Many small groups speaking diverse languages and dialects, which are mostly unwritten, find communication and education difficult. Both education managers and teachers erroneously consider economic and social reasons solely responsible for the low achievement. The fact that language plays a major role in the low performance of the tribal child has not been properly appreciated (Pattanayak)

Thus, significant linguistic correlates of illiteracy can be potentially established as the cause of early drop-outs from the schools. In India where 1,652 languages are identified as mother-tongues, only 67 languages are employed in the primary stage of the school education, thus, widening the linguistic gap between the home language and the school language. Secondly, the distance between the oral and written variants of a language in our multilingual society comes heavily in the way of promoting literacy. The linguistic distance between the school and the home language, and oral and written variants of a language pose greater educational problems, especially, for those children who speak various spoken dialects and styles. These children usually come from low working class, rural and tribal background where the whole cultural tradition is being passed on through oral mode of communication for generations. Such societies are usually identified as illiterate or non-literate. It is, therefore, natural that wastage and stagnation is the general rule in schools with a predominance of children from such langauge and socio-cultural backgrounds.

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Review Article

V.K. Ramabhadran

Educational Research Environments in the Developing World *editors—Sheldon Shaeffer and John A. Nkinyangi; published by International Development Research Centre, Canada; pp. 228*

This book represents the culmination of four years of closely coordinated work involving the Education Project Section of the World Bank, the International Development Research Centre's (IDRC) Research Review and Advisory Group and numerous educational researchers in countries around the world. The book brings together the description of Educational Research Environment (ERE) in nine countries: Caribbean, Colombia, Jordan, Kenya, Mali, Mexico, Senegal, Thailand and Uganda. In her foreword to the volume, Susanne Mowat, Deputy Director, Social Sciences Division of IDRC underlines that the detailed national studies found in this volume is an attempt both to understand more comprehensively the concept of research environment and to serve as particular references to the educators and others working within the countries in question. Raising the basic question whether educational research is a luxury in developing countries while what is needed is to direct attention to the already identified problems susceptible to relatively straight-forward solutions, she contends that such a debate would not arise if the researchers themselves ensure that their work is increasingly perceived as a normal and useful undertaking.

In his exhaustive introduction to the volume, Sheldon Shaeffer of the Social Sciences Division of the IDRC observes the wide variety of circumstances and settings in which educational research takes place : "the cool, anticeptic efficiency of the North American Computer Centre in contrast to rows of clerks and coders manually tabulating piles of data in much of the developing countries; the multi-disciplinary foreign research team fanning across the countryside in search of a random sample versus the single indigenous student doing work by himself." Though the environments for research are everywhere different, Shaeffer observes that in much of the developing world, research environments are also in many ways the same—"burdened by the same weight of colonial dependency, underfinanced and with products undervalued and underutilised. The analysis of such environments for the sake of assessing whether and how they might be changed to enhance national capacity to carry out educational research is a difficult but critical task. It is also the primary purpose of this book."

Any research is a rational enquiry into social issues and education is indeed a major social issue. Any attempt to increase national educational research capacity has necessarily to include an understanding of the research environment, further assumption being that such research will uncover information that can be used by a range of people from national policy makers to clas-

sroom teachers, to increase equity in the educational system and improve the quality of teaching in the schools. Shaeffer points out that the goal of the exercise carried out in this book is not to compare the nature of quality of research in different countries, but rather to develop a framework for the analysis of a given environment for educational research : who is doing research, in what kind of institution, under what conditions, with what skills and competencies, for what purposes and with what effect.

It is a moot question whether and if at all how much of the research findings go into the evolution of the educational policy. The evidence from some of the countries indicates that the educational policy is based on popular opinion or tradition and research plays a minor role. Though this could be the experience in certain countries pursuing a traditional way of life, it is also to be recognised that as educational development becomes more complex, there is definite need to develop indigenous research capacity to handle the complex situation. In this book, research capacity is studied both in terms of what it can absorb and what it can produce.

The case studies of the different countries presented bring out the multifarious problems in Educational Research (ER) such as basic and content research versus action research : academic research of university faculties versus applied research of social scientists.

A three tier approach to educational research, namely in the universities, by Govt. and by non-governmental organizations, figures in these case studies and the overall emphasis is that research should not on the one hand confine to the university faculties nor on the other be made only supportive to the government policies. The overall importance of educational research is that it should assist policy improvement rather than policy justification.

The analytical framework for these case stuides deals with the definition and components of capacity: research capacity, components of a research environment, general environment for educational research, context and nature of development, education system, the research climate, the research process, individual skills and competencies, institutionalising and structuring of research, performance of research and donor activities. The analytical framework also includes design of strategies to enhance research capacity. Research in this book includes research about research (to analyse and assess research-orientations, strategies and achievements—a state-of-the-art), content research (to describe inventory and analyse the educational systems), planning and evaluative research (or instrumental research) and action research (to introduce modification directly into ptactic-often in new and experimental form). Important areas in India particularly appear to be action research in two major fields affecting the population problem, namely, population education and adult education. It is not clear whether there has been adequate research in these two areas particularly on the teaching-learning process and teaching methodology, though there are perhaps quite a large number of studies on action research projects dealing with curriculum development.

On the research climate, Shaeffer raises a pertinent question :" Is education itself seen by the Government and the people to contribute to individual

mobility and national development? A Government that believes that education can solve all of its problems may treat research differently than one more sceptical in its views." In the Indian context though the Government attaches importance to education, education is more of a State subject and obviously the State Governments do not uniformly attach the same importance to education. There is obviously no clear reason from the policy angle as to why there should be such a wide gap in literacy between Kerala and Rajasthan. Adequate research has not been done to find out the reasons for such a large inter-State differential in education levels and people are often content with surmises about historical perspectives. Even granting that Rajasthan State which has emerged from fuedalism is educationally backward, one wonders why there is not adequate research to develop community methods of education and other low cost delivery systems to boost education ? Or is it lack of demand ? Surely, research into the environment to develop ideal methods of promoting education is considered necessary.

On the application of the framework to the country studies, Shaeffer himself makes a critical point whether such an exercise has itself led to a degree of rigidity and inflexibility in the case study and whether it would not have been the better sequence to have done country studies first, from which an analytical framework would have emerged, rather than other way round. Shaeffer argues that the framework of the type developed is valid since the purpose of the exercise is to draw a map of the world of the educational research at a given point of time, a 'snap shot' or 'synoptic' picture. Through this particular model of analysis a variety of research environments have emerged. Thailand, for example, has a surfeit of educationists (researchers trained in curriculum, psychology and administration, usually with a qualitative orientation) but few social scientists interested in the field. Colombia, on the other hand, has few researchers trained in educational areas, but a predominance of sociologists and economists attracted to education because of its apparently pivotal role in issues of social stratification and equity. Also while university was the fulcrum of research in Kenya and Uganda, it played only a supporting role to Government centres in Thailand. Religious beliefs and values dominate all aspects of Jordanian society and family (the elders have great influence on the individual) and hence a lot more importance is attached to what "elders" say (or the *Koran* explains) and not to what research findings demonstrate.

As Shaeffer summarises, "The effective generation, conduct, evolution and use of different kinds of research within a given society is dependent upon the presence of an appropriate combination of individual skills and structural relationships embedded within a toleranf, supportive climate. Shaping and increasing the quality of this combination and, to a lesser extent, improving this climate—in other words, enhancing a society's capacity for educational research—are amenable to strategies by external and internal agencies alike.

"The development of such strategies within any country, however, is a complicated and difficult task. It requires a thorough understanding of the country itself—its history and culture, its political and economic systems—and of the individual, structural and climate components of its research environment."

Capsules of individual case studies are given below :

Caribbean By and large research to date has reflected the socio-cultural biases now dominant in the society. Most of the research has conformed to the traditional mode of thought prevailing in society. Challenges to the status quo have come from the researchers wedded to Marxist ideology. There is no sense of a research community consciously and deliberately attempting to address regional and national issues.

"At the moment research is very much a follower and not a leader in Caribbean societies."

Colombia Though there is a scholarly tradition well established in Colombia, such a heritage does not facilitate the application of scientific reasoning to the examination of social problems. A significant portion of the research on education in Colombia has been done by social scientists applying their methods to education. This "crossing over", seems to have enriched the field of education and probably contributed to its prestige. But it also means that there is a lack of first rate researchers within education itself. Research on education from anthropological, psychological and political perspectives is almost lacking. Though the elements of a national research capacity are present (research institutions, a good data base and regular publication), a major question now facing Colombia seems to be how to organize and coordinate research activity so that it can have a cumulative impact on educational policy and quality. The critical problem is that research runs in two parallel strands : one Marxist and the other with strong US ties. With research so politicized, researchers are unable to merge theory and practice.

Jordan Jordanians are still conservative and in general tend to support the existing social and political system. Religious beliefs and values dominate all aspects of Jordanian society. It is not a conflict between public opinion and research opinion. It is what the 'elders' say (or the *Koran* explains) versus research findings. Research serves the limited purpose of the researcher. There is little coordination in research efforts, nor are there professional ties among social scientists. The bulk of educational research in Jordan is content research. Action research, to improve current practices, is infrequent. Important areas such as curriculum development and instructional methods are paid little attention.

Kenya Some of the problems that beset research activities and research institutions are part of the historical legacy whereas others are structural. Shortage of local funds has forced many researchers to seek international agency support and research has got commercialised where anticipated fee, rather than peer recognition or a desire to contribute to knowledge has become the mainstay of research enterprise. Compounding the above scenario is the government's ambiguous attitude towards research activity—seeking research ideas for planning but intolerant of criticism of government. Problems of technical and vocational training have been prominent issues in Kenyan educational research but the policy makers wonder whether such research has relevance for the growing population of unskilled labourers. "The continued health of educational research depends in large measure upon the extent to which University provides a supportive professional environment and the government ensures an atmosphere of

tolerance for research. Kenya's temperate climate and natural beauty have made it attractive site for foreign researchers. The debate is whether such researchers have helped or harmed the development of local research capacity."

Mali and Senegal Equal educational opportunities for women are a major challenge in Senegal as in most of the developing world. Social and education research is the last of the government's priorities both in terms of the total funding committed to it and in the number of researchers assigned to it. Development of educational research capacity in Mali and Senegal has been hampered by structural and ideological problems, a lack of financial resources, personal conflicts and inadequate training in research methodologies. In the final analysis, there is need to establish a regional capacity in Francophone Africa to identify common educational problems, suggest priorities and develop a local graduate training programme in educational research.

Mexico The environment for research in Mexico is relatively rich and advanced. Research centres abound in universities, government ministries and the private sector. But much of research, espceially that carried out in Government centres, responds to urgent needs and is therefore short-term in nature. There is growing popularity of contract research assigned to private centres. Such an environment has made difficult the development of systematic programmes of research directed towards educational and social issues. In particular, action research is lacking. Mexico is facing serious and typical education problems :

(i) the debate between educational quality and quantity;

(ii) the problem of equal educational opportunities ;

(iii) the demand for advanced and technical education.

Most of the spending on ER is in public-sector institutions, mainly the universities.

Thailand The educational research environment in Thailand represents a typical example of the conflict between academic and administrative research. In universities researchers take up small research projects reflecting their interests. Such a laissez-faire approach research is in conflict with the government's need for administrative research related to development objectives. The administrators usually complain that the technical writing contained in many research reports is incomprehensible to them, which points to the need for a dialogue between the practitioner and the researcher. There is little coordination in determining research priorities or examining basic educational problems in Thailand. Also the general bias of the research community is towards educational rather than social science research and accordingly the projects tend to be narrow in focus. This bias is partly due to foreign training received by Thai researchers. Educational research is meant to benefit learning and instruction, but the research done in universities and in the government have different purposes, scopes and outcomes. Without a systemic view of the larger problems, the piecemeal examination of diffused issues that concern individual researchers will have little impact.

Uganda The turmoil in Uganda has not made possible the precise environment for educational research. National security itself became a dream and personal security was an over-riding

consideration. Under the arbitrary regime inducted in 1972, private and public institutions began to flounder and the professionals either resigned or left the country, if they had not 'disappeared'. Bronowski's assertion that 'civilisation can never grow on the move' has been proved right in Uganda. Just as everything in nomadic life is on a constant move and difficult to record so is the research environment. Instability, political repression, corruption and what may be termed 'intellectual nomadism' had repercussions on a viable research environment and re-establishment of sufficient research capacity.

This cross-country study of EREs brings out that there is often over-emphasis on disciplinary approach while the real need is for interaction between educational researchers and researchers in other fields, thus providing an inter-disciplinary approach. It clearly emerges from the case studies that there is need for fusing social science into education so that social science methods form an integral part of professional educator's approach. It is believed that social scientists can provide perspectives often missing in purely educational institutions. A typical crisis in research is between the researcher and the government. While governments seek research inputs for their planning utility, they are sometimes not tolerant towards the findings of the researchers. Sometimes governments do not want to see advocacy of new ideas and strategies emerging from scholars and researchers. There is also conflict between what the researcher considers to be an important issue for research and the policy makers' priority areas of research. The need for indigenisation of educational research for practical results is underlined in these case studies. Too much dependence on foreign expertise, particularly those attached to the donor agencies could diminish the practical utility of the results. The inadequacy in training in research methodology, which could hamper the building up of indigenous capacity for educational research is also underlined.

In the Indian context, however some of these observations do not apply. For example, whether we do adequate and purposeful educational research may be debatable but whatever is being done, is indigenously managed. Further, though some of the experiences presented in the case study may be useful, not much can be drawn from it towards the solution of two major educational problems in India, namely, population education and adult education. The case studies and the choice of the countries in the network deal more with general education. Population education, as a specialised area, has attracted researchers and the National Council of Educational Research and Training (NCERT) in India has set up a Population Education Unit. Though some efforts in curriculum development are evident, there appears to be more scope for research into teaching methodology in population education. Just as population has an age structure, the population education curriculum has also to be developed for corresponding age groups. Research would be necessary to find out whether there has been adequate age-group specificity or sex-specificity in population education. In the field of adult education, the understanding of the research environment and the building up of research capacity are matters that require urgent attention of the Indian Adult Education Association. It is hoped that the IDRC case studies and the analytical framework would be useful in dealing with various State level situations. ●●●

Role of Adult Education in Active Aging

K.L. Zakir

Old age brings with it ont only physical problems caused by depletion of energy, disease, and impairment of faculties but also social and economic difficulties. The article discussing the social aspect outlinest he role that adult education can play in active aging.

AGING is a serious individual, social cultural and economic problem of both developed and developing countries. The process of aging has physical as well as social implications for a person. Physical aging accompanied by depletion of energy disease, and impairment of faculties is a problem which every individual has to face. It cannot be avoided completely. Only either its severity may be reduced or the process itself may be delayed. The problem, however, is best left to medical experts.

The focus of the present paper is on 'social aging', the problems connected with it, and the role of adult education in seeking solution to the same. Some of these problems are :

—Economic insecurity

—Loss in status in the family and neighbourhood

—Improper use of leisure

—Attitude and expectations of other family members

—Emotional problems

—Inadequate welfare services

—Disregard for older women, specially the widows

—Environmental conditions—unsatisfactory for the poor families due to housing problem

—Lack of balanced diet

—Psychological health—loneliness, feeling of not being wanted, depression, emotional stress (more in the case of women)

The above are some of the general problems of the aged. There can be many more individual problems which can form good topics for research.

Adult education programme is a comprehensive and a multi-dimensional programme. Therefore, 'active aging' is an area which very much falls within its purview. Adult education programmes are meant for the amelioration of all categories and sections of society. The

senior citizens are an important part of our population, who unfortunately, like women, are entering the category of weaker sections. Unfortunate, because both these categories are neither weak nor underprivileged. At least in our cultural fabric, this is not true.

The adult education programme can best address itself to the problem by tapping the potential that the older people have for national development. Given below are some suggestions :

—If we have been able to involve college and university students in the adult ecucation programme, the older people, specially the retired ones, can also be purposefully involved in taking up literacy work in the localities where they are living.

—The old retired people can be engaged on part-time basis in imparting professional know-how to smaller groups. In this way not only will their experience and special proficiency be meaningfully utilized but also they will benefit economically.

—Some women organisations can undertake a few special programmes for the aged women for improving their economic status and for freeing them from the feeling of loneliness, depression and unwantedness.

—Special short courses in counselling with regard to and planning of life after retirement may be introduced in the existing adult education programmes.

—Training of the personnel engaged in the care of elderly people would be an additional useful component of the adult education programme.

—Small books in bold print, specially on religion can be prepared for older people, particularly for women. Religion offers great solace and satisfaction at this stage of life.

—As in the case of adult education, mass media could be purposefully used for creating awareness about 'active aging,' covering the individual, the family and the community. Group discussions, seminars and workshops could also be organised.

Adult education aims at bringing about social change among the weaker sections and raising their quality of life. It is with the help of the written word, the media, the spoken word and social interaction that these objectives can be achieved. But adult and non-formal education activities need coordination at many levels of many agencies, development departments, welfare agencies, voluntary organisations, health services, religious organisations, educational institutions and cultural associations. Even the aged individuals and their small groups can assist in this new but important area.

Role of writers

Writers in Hindi, Punjabi and Urdu have been helping in the preparation of materials for adult learners and neo-literates belonging to various groups. They are aware of the power of the written word and how it can drive home the message. The role of creative writers in building up new values is similar and they can certainly contribute towards the cause of active aging by helping

—to create awareness among individuals and groups;

—to make the younger generation aware of their responsibility towards the aged;

—to make the aged feel their importance in the family;

—to give a purpose to the life of the aged, specially the women;

—to enable them to utilize their leisure time meaningfully;

—to help them take their individual physical disadvantages normally and reconcile with their disabilities;

—to make them self-reliant regarding their personal needs;

—to acquaint them with the special schemes with regard to housing, health education and recreation.

Illustrations can also play an important role in designing the scripts, for, a splash of colour can make a lot of difference to the scripts designed for the aged.

The purpose of linking adult education with 'active aging' is to give dignity and purpose to the aged in the society. They should not be regarded as destitutes but as senior and experienced citizens. Their role in politics is not as central as in restructuring of the social milieu. Let politics be handed over to the younger generation. We have a rich cultural and social heritage, but the population explosion, housing problem, economic frustration and social insecurity have undermined the trust of the aged in the existing social order. Let the community be benefited by the experience of the older generation, and let the older people work together with the younger citizens with trust, confidence and hope. It is here that social scientists, field workers, researchers, media men and creative writers can play a very significant role. Let all writers, old as well as new, come forward and join the noble campaign of investing the 'setting sun' with dignity with the help of the written word—a cause which has always been an important component of the adult and non-formal education programme. ●●●

(*Contd. from page 8*)

Italians". Let all our energies be directed to building Indians who alone can sustain the greatness of India and in this noble cause adult education should make its own contribution by narrowing social and emotional distance and bridging regional, cultural and religious differences."

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Psychology of Adult Learning

Asha Mohan

While an individual's ability to memorize may decline with age, his or her capacity to solve problems, judge, reason, and think creatively, says the author, is not only retained but also improves with advancing years. Discussing factors inhibiting adult learning, the article makes suggestions to help adults learn better.

LEARNING is a fundamental characterstic of life, and man can learn as a result of every experience he undergoes. Learning, working and living are inseparable (NAEP, 1979), making education a life-long process.

Adult education is an essential means of communication; as an antidote against crime; for industrial efficiency; and as an index of culture and progress (Narain, 1958). It is essential for individual freedom for questioning the value of established practices and institutions; for identification of individual needs through interaction with others; for reaffirmation of individuality and status in life; and for the effective use of resources for having necessary skills (Adult Education : Report 1975). It becomes all the more essential for a better understanding of one's family life, roles and problems; and for enabling the adult to engage in all the activities in which literacy is required for effective functioning in one's group (The meeting of experts on literacy, UNESCO, 1962).

What is Learning ?

Learning refers to those fundamental changes in behaviour which result out of the experience of the learner. It is an ability to do something, which one could not do before (e.g. learning to read, to type, to drive a car). In some situations learning is reflected through the way a person reacts in the situation he is encountered with.

Gagne (1972) listed eight types of learning in hierarchical order. These are: (i) signal learning, (ii) stimulus-response learning, (iii) chaining (iv) verbal-association, (v) multiple discrimination (vi) concept learning, (vii) principle learning, and (viii) problem solving. Knox (1977) observes that in most instances in which adults set out to learn something, much of the pre-requisite learning of the four lower order learnings

has already been acquired and the learner concentrates on concepts, principles and problem solving.

Can Adults Learn ?

Learning Capacity

In the matter of education adults are free agents within the law, with no legal compulsion or parental pressure to attend classes or courses, unless they wish to apply for specialized jobs. Their choices are made in terms of needs (felt needs) and interests (Williamson & Lyle, 1949). With the passage of time they do not lose the ability to learn, although the ability to memorize may decline with age. The ability to solve problems, judge, reason and think creatively is retained and improves with age. Adults have many experiences with which to associate new ideas. They have stable interests, and long time purposes and goals. This makes their education easier but challenging. They can apply themselves to a task for a long time, but are highly selective in the choice of subjects to which they will devote time and effort. With experience they become more questioning. They not only describe but also explain things. In addition to learning capacity, adult learning is characterized by attitudes, and cognitive and psycho-social factors.

Attitudes and States Affecting Learning and Performance

Knox (1977) observes that in the case of adults, motivation, relevance, anxiety, speed, cautiousness, rigidity, fatigue and experience affect learning and performance.

Motivation may be assumed to be age-related (Smith, 1970). If anxiety—a non-cognitive emotional factor—is reduced, the quality of aged subjects' performance increases (Schaie and Strother, 1968). Speed—older subjects value accuracy more than speed (Botwinick, 1973). Cautiousness—the attitude of being careful increases with age (Botwinick, 1973; Palmore, 1970). Rigidity is experiential. Fatigue is a status factor in cognitive behaviour.

Cognitive Factors

During adulthood the process which modifies performance in family, occupation and community, is reflected in cognitive abilities like intelligence, and general problem solving ability.

(i) Intelligence : Apart from the variations in intelligence, the increase, decrease or stability in intelligence depends much on its definition, the psychometric devices used, and age level of the subject.

(ii) Ability : Tests to estimate the ability of adults to learn or peform can be useful in predicting whether an adult, be he a young drop-out or a middle-aged person, can acquire proficiency in a particular skill or not. A review of the literature on the subject reveals that performance on tests of fluid intelligence, such as, short-term memory, abstract reasoning and perception of complex relations tends to decline during adulthood, but on tests of crystallized intelligence measuring general information and formal reasoning, the performance continues to increase gradually. General learning ability remains relatively stable. But older people compensate for the loss of fluid intelligence by a greater reliance on crystallized intelligence, that is, they substitute wisdom for brilliance.

Noncognitive-Psycho-Social Factors

These comprise memory, practice, approach and expectation.

(i) Information Processing and Memory : Age-related individual differences in some aspects of information processing entailed in adult learning are: (a) Attention to information (perception, meaning, persistence, association) (b) Short-term and long-term memory—consists of input, stimulus-response, register, storage and retrieval (retention and recalling). Adults have a memory for concepts and activities. The ability to retain information tends to be relatively stable during adult years if the material is short and meaningful; (c) Practice and reinforcement (rehearsal, reward, conditioning); (d) Interference re-learning, retroaction, unlearning; (e) Transfer—younger adults learn with experience, old with problem solving: (f) Incidental learning (g) Pacing—adults learn more effectively when they set their own pace of learning. For many of these aspects, the effectiveness of learning process depends partly on whether the adult is able to interact with appropriate learning resources (Knox, 1977). In case of adults, attention facilitates the most purposeful learning. There is a selective perception as a result of broad understanding, active search for meaning, and discovery of relationship between current competence and new learning.

(ii) Approach : Effectiveness of adult learning is affected by the approach the adult takes to learning activity, which reflects (a) previous experience, (b) recent use of learning procedure and (c) current circumstances that give rise to the need for increased competence. The *previous experience* of low achievement and failures may reduce learning skills, persistence, self-confidence and participation in educational activities. *Recent participation* in educational activities results in increased knowledge and content competence. *Current circumstances* and recent role changes that call for adaptation, urging by significant others to obtain knowledge help increase awareness of needs for competence, motivation and persistence (Havighurst, 1956; Knox, 1970).

(iii) Expectation : Most adults approach learning with specific expectations about what they will gain from the experience, Use of increased competence to achieve an external goal, interest in the subject contents, and enjoyment of the activity are enhanced by expectation.

Key factor in the attitudes of adults towards learning is whether or not they are capable of changing their habits. Huberman (1974) sums up that what adults lose in maturational decline is compensated by impact from environment. What is lost in reasoning, speed, and perception, is gained in experience, knowledge, and wisdom. They learn in areas of experience in which their personal interests lie because they typically want to use what they learn, soon after they learn it.

What Motivates the Adult to Learn

In organized learning activities an adult is motivated to learn if he thinks it will help him solve personal, social or vocational problems or will make him feel happier (Lowe, 1975). Other motives are: to become better informed, to understand and prepare for a job, to spend leisure in enjoyable and rewarding way, to meet new and interesting people, increase interpersonal relations, to increase income and production, and to develop some physical attributes.

The most common of the motives that compel adults to learn can be : sense of educational inadequacy, intellectual curiosity, vocational interest, a desire

for companionship, and escape from home. They are motivated to learn if emphasis is placed on applied rather than on theoretical knowledge, and contents are related to everyday tasks, and if methods used take account of their every day experience of life.

Factors Affecting Adult Learning

Home and family setting The environment in which an adult emerges constitutes the major characteristics associated with adult development and learning (Knox,1977). These are: (i)general acceptance and encouragement from family to receive more education or accept community responsibility; (ii) availability of learning resources for adults in home; (iii) awareness of opportunities for organized learning for adults inside the home; (iv) willingness of adult members to spend time and money on continuing their education; (v) the willingness of other members to adapt and change when an adult learns; (vi) opportunities to engage in activities that help clarify need to grow and change.

Personal Disregard Sometimes learners have a desire to learn but refrain from learning because they have to toil hard even to survive at subsistence level. After the day's hard work, they are not left with any energy either to think, act or even react to their deplorable conditions. Lack of self-confidence, docility, submissiveness and vulnerability to exploitation are other factors, which hamper their learning.

Robbed of basic necessities and sense of security, dogmatic superstitiousness leaves them bereft of ambition and perspective (Williamson, Lyle, 1949). Lowe (1975) feels that personally the adults shun learning due to (i) fear of unfamiliar, of being ridiculed, feeling of social inadeqaacy, emotional insecurity, dislike for schooling, negative attitude to learning, lack of money, the uncertainty of future rewards, mental and physical handicaps, and difficulty in getting away from home.

External factors : Fatigue after work, lack of transport and accessibility to training programmes are additional blocks to learning. In case of under-educated, their attitude towards school and school teachers who had embittered or demoralized them, are major factors that kill motivation to learn.

Social and Environmental Factors :

Impoverished conditions and racial groups affect the learning ability and opportunities of the subjects. Social values, role expectations and interests are other factors that facilitate, and influence learning.

Suggestions to Facilitate Adult Learning

Aids to memory : General consensus in the literature is that short as well as long term memory gradually declines. Botwinick (1973) has the following suggestions to make to help adults learn better :

—Slow down the pace of events presenting in life. Give adequate time to attend to information without distraction. Give short intervals between information. Let them set their own pace.

Help the older subjects to organize the material better (aids like summary material).

Give strong emotional support.

Employ visual-aural augmentation. The more senses the elderly use the better they learn and remember (poster displays to illustrate concepts).

Reduce interference (proactive-retroactive) until the initial learning is fairly well-mastered.

Make task shorter, meaningful and relevant to adult life. Also, it should not be too complex to learn.

Make the task more practical—of what good is it? It motivates better performance.

Knox (1977) adds to the above suggestions :

—Engage the adult in relevant educative activity with a modest scale, and it should be goal oriented;

—Provide them with a model of what they should do—a criterion of performance.

—Establish a rapport and climate that encourage and allow learners to consider their own expectations and select learning objectives which are attractive and realistic.

—Use questions and instructions to help them or organize their ideas when prior learning is not sufficient.

Emphasize the positive, and provide successful learning experiences and group support.

Help them in intentional learning acts to cope with changes and adjustment in life.

Connect knowledge and personal experience and minimize the discrepancy between current understanding and new experience.

—Encourage adults to persist and set objectives that lie between apathy and disabling anxiety, and constitute a satisfying challenge (by questions and prompts).

—Some older adults have intense concern for accuracy which can contribute to success and satisfaction in learning, but it can also block flexibility and innovation and speed. Help them maintain balance between the two.

—Reinforcement, recognition and reward are good conditioners for some adults. But reinforcement as some achievement, recognition by others become less salient rewards for some adults. Match programme objectives to learner's needs. Provide tasks to encourage practice and review.

—Connect educational activities with activities in families, work or community to which new competencies are to be applied (Knox, 1976). Relate contents to every day tasks (applied rather than theoretical).

—Emphasize conceptual, abstract and mechanical abilities.

—Have concrete projects in order to drag them out of inertia, shyness, reservation.

—Make use of media and resources such as Radio, T.V., lectures, films—because they make adults interested in the task, help register and retrieve information as and when needed, minimize interference, create balance between intentional and incidental learning.

Success of learning depends on one's belief that educative activities can actually contribute to achievement of any personal goals. Give them freedom to choose what is best for them. ●●●

Adult Education News

Awards for 25th Competition for Literature for Neo-literates Declared

The Directorate of Adult Education, Ministry of Education and Culture, Government of India has selected 40 manuscripts in Indian languages for award under the 25th National Prize Competition for Literature for Neo-literates.

Out of the 40 books selected, two each are in Assamese, Bengali, and Gujarati, 15 in Hindi, one in Kannada, four each in Malayalam and Marathi, three in Punjabi, one in Sindhi, two in Oriya, one each in Tamil and Telugu and two in Urdu.

Each selected book will get an award of Rs. 1,000/-. The Directorate will also purchase 1,500 copies of each of the prize winning manuscripts when printed.

The objective of the competition is to stimulate and encourage creative writers to write suitable and interesting reading material for persons with limited reading abilities.

Call to Stabilise World Population

The UN-sponsored International Conference on Population has called for "political commitment" by world leaders and willingness on the part of Governments to take a lead in formulating population programmes and allocating necessary resources for further implementation of the updated world population plan of action.

In a document called "the Mexico Declaration" delegates from 150 nations also highlighted the need for "adequate and substantial" international support to be provided "in a spirit of solidarity and enlightened self-interest."

The declaration issued at the end of the week-long conference said : "The message of Mexico City is to forge ahead with effective implementation of the plan aimed at improving the standards of living and quality of life for all peoples of this planet and in the promotion of our common destiny in peace and security."

The declaration noted that at Bucharest (in 1974), the world was made aware of the gravity and magnitude of population programmes and their close inter-relationship with economic development.

The world population plan of action calls for international cooperation to meet the major challenges in the area of population and stabilise the global population projected to rise from the current 4.7 billion to more than six billion by the end of this century.

Union Minister of Health and Family Welfare B. Shankaranand applauding the declaration said the message of Mexico conference would go a long way for mankind to march on the right path and achieve a better future.

Besides the declaration, the conference adopted a document of 85 recommendations dealing with socio-economic policies, development of population policies, population goals, status of women, international migration, population structure, promotion of knowledge and research, the role of national governments and international co-operation.

The declaration reiterated the commitment of the participants to the conference and expressed their re-dedication to the further implementation of the world population plan of action.

The declaration called for high priority by governments to the attainment of self-reliance in the management of such programmes and for coordination of international assistance at the national level.

The declaration reflects the concern of the developing world in terms of overall development participation and the challenges before them in terms of family planning and the need to mobilise their own resources as well as international assistance to push forward the family planning programmes.

The declaration reiterates the clear link between population and development and makes it more comprehensive by stressing the inter-relationship between population, development, environment and resources.

Folk Dances on National Integration

The Department of Adult Education and Extension, Madurai Kamraj University in collaboration with the Field Publicity Office, Government of India, Madurai organised a programme of Folk dances and Cultural Performances on the theme of 'National Integration and Communal Harmony" on Octcber 18, 1984 at University city complex (West).

The "Vasant Troupe" of Madras Centre, Song and Drama Division, Ministry of Information and Broadcasting, Government of India gave a two-hour programme of folk dances and songs of various States of India. They also enacted a Tamil Drama highlighting the importance of adult education programme. Programme officers of NSS and Adult education ; supervisors and instructors of adult eduction and faculty members of the University attended the show.

Literacy Day Celebrations in UNESCO House

International Literacy Day was celebrated in UNESCO House Paris on September 9, 1984 (as September 8 was this year a Saturday which is a holiday in Europe). It was attended by the permanent delegates to UNESCO from 60 countries, 30 international non-governmental organisations and over 100 adult educators from UNESCO and other bodies. The meeting was presided over by the chairman of the Executive Board, the Director General of UNESCO and the chairman of the World Literacy Jury.

The Director General opened the meeting with a statement on the continuing challenge presented by the problem of adult illiteracy in our world. He called attention to the worrisome problem of falling illiteracy rates, but rising absolute numbers of illiterates. He said that calculations have shown that illiteracy could be brought to an end by spending a sum of US $160 billion—i.e., approximately a quarter of the world's expenditure in 1982 on

armaments. It clearly illustrates the prospects that would be open to the international community if it decided to devote to the education of men and women a part of the resources currently used to increase the means of destruction. He rededicated UNESCO to the goal of eradicating illiteracy totally. He called on the Chairman, World Literacy Day, to present his conclusions.

The Chairman in his address pointed out that : (a) eight countries out of 161, namely, India, China, Pakistan, Indonesia, Nigeria, Bangladesh, Brazil and Ethiopia account for 76 per cent of the 850 adult illiterates, with the two countries, India and China between them accounting for 60 per cent of all illiterates in our world today ; this means that if these eight countries solve their illiteracy problems, the back of illiteracy will be broken and UNESCO must specially help these countries; each of them should make a literacy prize submission each year; and one of them should receive one of the 4 prizes every year ; b) out of 161 countries only in about 22 per cent of the countries is the cruel paradox referred to by the Director General, of falling illiteracy percentages, but rising absolute numbers of illiterates, operating (including India and China) ; and c) child illiteracy expressed in the dropouts, push outs and left outs are to be combated as part of containing adult illiteracy, and this is the first year that 11 countries reported on their programmes to fight child illiteracy.

The awards presentation followed at which :

—the Nedezhada K. Krupskaya Prize was awarded to Cuba for its unique adult literacy programme for the blind;

—the International Reading Association Award was presented to Mexico for its comprehensive literacy campaign;

—the Noma Prize was awarded to China for its making the Bazhong district literate ; and

—the Iraq Literacy Prize was awarded to Turkey for its massive literacy campaign.

In addition, under the Krupskaya prize special honourable mention was made of the Literacy Programme of Uttar Pradesh, India, and the Popular Education Programme of Madagoskar.

Under the International Reading Association Award Special honourable mention was made of The Adult Education Programme of the Cross River State, Nigeria, and The Basic Education Society, Gujranwala, Pakistan.

Under the Noma Literacy Prize, special honourable mention was made of The Adult Literacy and Basic Skills Unit of the National Institute of Adult Continuing Education of the United Kingdom, and the Permanent Education programme of Colombia.

Under the Iraq Literacy Prize, special honourable mention was made of The Literacy Programme for Women and Girls of Togo, and the National Foundation on Books for Children and Youth, Brazil.

The distinguished services of the following in the field of Adult Education were recognised :

Mr. A.J.A. Nelson of Australia who is also co-editor of the ASPBAE Journal; Mr. G.J. Bretonnes of France for his picture dictionary of basic French for rural people; and Mr. S.A. Metodjo of Benin for making literacy a part of rural development.

'Alternative Nobel Prize' to Four Women

Four women from Asia and Africa share the 1984 Right to Livelihood

Award of 350,000 Swedish Kronor. This is the first time that a major European Award has gone entirely to women from the Third World.

The prize was introduced four years ago by a Swedish-German Alternate Member of the European Parliament, Jakob von Uexkull who sold his valuable postage stamps to fund it. It is presented in Stockholm on December 9th, the day before the Nobel Prize ceremony to 'honour and support those working on practical solutions to the real problems facing us today.'

The winners of this year's Award are :

—Winefreda Geonzon (Philippines), lawyer and founder of the Free Legal Aid Volunteers Association in Cebu City which explores new ways to support and rehabilitate prisoners and organise the poor under conditions of the martial law.

—Professor Wangari Maathai (Kenya), biologist and women's leader who pioneered the 'Green Belt reforestation movement.

—Self-Employed Women's Association (SEWA) in Ahmedabad (India) founded by Mrs Ela Bhatt which pioneered the organising of homebased producers. SEWA organises trade unions of homebased producers, small vendors, etc., and helps them assert their rights. The SEWA co-operative bank provides saving and credit facilities to self-employed women who could not have fulfilled normal banking requirements, liberating them from money lenders. SEWA also provides legal aid, social security, productivity and vocational training, education, health and maternity protection and insurance schemes. It helps to set up co-operative production units at all levels—from procuring raw materials to marketing. It has now spread to other Indian States, where independent local SEWAS have been created.

A special Honrary Award will be presented to Miss Iman Khalifeh of Lebanon who has inspired and organised the Beirut peace movement. ●●●

Correction

Readers may kindly note the following correction in the news item 'Nehru Literacy Award Announced' on page 36 of our September 1984 issue ;

Mr. Mushtaq Ahmed was Director Literacy House, Lucknow from '1963 to 1965' and Unesco Literacy Adviser in Nigeria and Zambia from '1965 to 1975.'

(*Contd. from page 16*)

(B) Indian Literacy Atlas (1978) Mysore: CIIL—
—for (i) Total Population, 1961,
(ii) Total Population, Rural and Urban, 1971; and

(C) Census Exhibition (30 Sept.-7 Oct. 1966): Basic results of 1961 census. Office of the Registasr General of India, Ministry of Home Affairs New Delhi.
—for (i) Urdan and Rural Literacy Rates, 1961.

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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.

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

Its headquarters is located in Shafiq Memorial, at 17-B, Indraprastha Marg, New Delhi-110002

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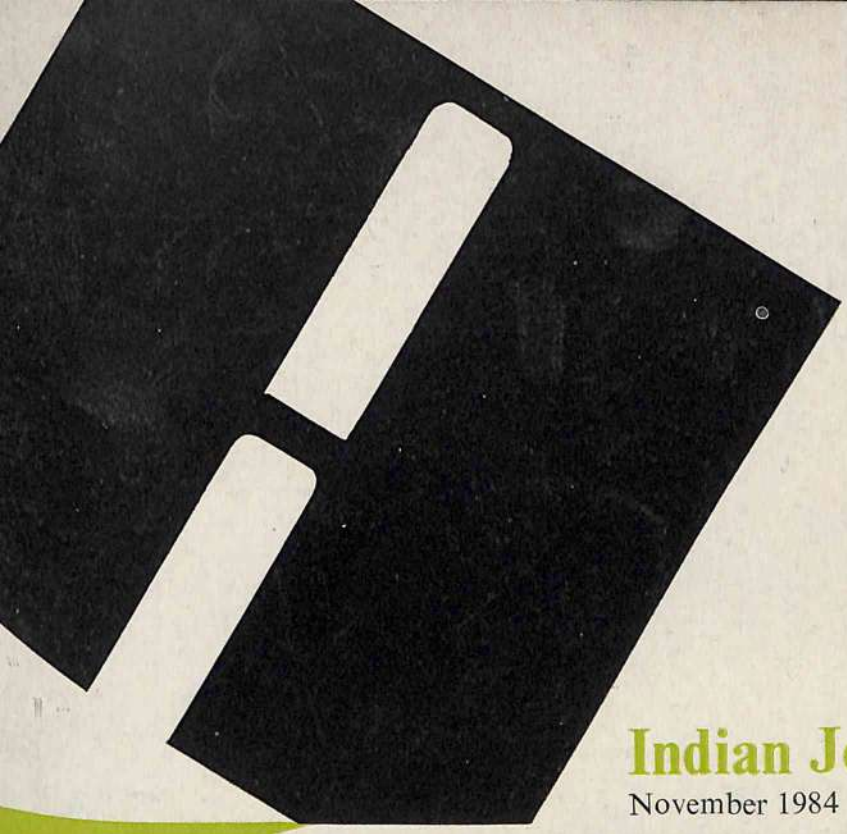

Indian Journal of ADULT EDUCATION

November 1984 Vol. 45 No. 11

In This Issue

'Educating the Voter—
Need and Challenge'

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Indian Journal of Adult Education

Indian Adult Education 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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Contributions and other correspondence regarding the advertisements, subscription rates, etc., should be addressed to the Editor, Indian Journal of Adult Education, 17-B, Indraprastha Estate, New Delhi-110002.

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Asha Vohra

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OUR CONTRIBUTORS

Dr. Bashiruddin Ahmed is Professor, Centre for the Study of Developing Societies, Delhi.

Dr. P.B. Desai is Professor of Demography, Institute of Economic Growth, Delhi.

Dr. J.S. Yadava is Professor and Head of Communication Research, Indian Institute of Mass Communication, New Delhi.

Prof. Ramlal Parikh is Vice-Chancellor, Gujarat Vidyapeeth, Ahmedabad.

Dr. S.C. Dutta is Treasurer, Indian Adult Education Association, New Delhi.

Mr. B.B. Mohanty is Director, State Resource Centre, Orissa.

Mr. K. L. Zakir is Director, Shramik Vidyapeeth, Chandigarh.

Prof. M.C. Nanavatty is Consultant in Social Welfare and Developmet, and is at present working as Coordinator, Training Course in Development and Management of Youth Organisations, Vishwa Yuvak Kendra, New Delhi.

Mr. B. Chatterjee is Consultant, AVARD Foundation for Rural Development New Delhi.

"Democracy is a plant of slow growth. It needs patience, peace, stability and staying power. Translated in terms of millions, its ingredients are food, clothing, shelter, health and individual freedom. Mere political democracy without economic independence and equal distribution can only prove a snare and an illusion."

M. K. Gandhi

Voting is People's Power

As we go to press, we are in the thick of General Elections. They burst on the national scene with an electric suddenness, which no prophet could foretell, although the idea of elections being not far away was very much in the air for some months. The latter was a routine kind of anticipation.

The elections are being held in a state of uneasy and intense uncertainty about the shape of things to come. As part of this process there is also high comedy and low farce ! The issues at stake like unity, integrity, stability of the nation & freedom and "government that works" are being bandied about vociferously. Issues like abolition of caste and class, the need for religious tolerance, and employment for all are also having a conspicuous place in the competitive atmosphere of the day. The advocacy of positions is strong and strident without any respect for consistency or coherence. Half-truths and distrotions mingle with highmindedness. People, however, seem to be taking all this in their stride.

The elections, however, call for the most critical collective decision on the part of a people currently in a trauma, which few nations of the world have had to face in their long and chequered political history. Each party is holding high its proposed ideals and is generous with its promises. It is unabashed wooing of the electorate. The name of the game is political strip-tease ! We are witnessing political seduction as an adept art, tolerable we suppose in the heat and dust of an election in a democracy.

Reading through the various articles by the several worthies in this issue is a stimulating and educative experience. The one idea that runs through in subdued and reluctant to open and accentuated forms is that India has made it—as a democracy and its democratic heart is sound, inspite of the severe battering it has taken over the years. Most have an unquestioning faith in the election process, believe it is rooted firmly in democracy, and some have a critical and questioning stance and all is not well with the election process although they also do not question the need for democracy and its relevance to the country.

The most important thing to note however is that elections have come to stay. The voter expects it and wants it. This perception and acceptance of the elections and the process that goes with it is of critical importance. The voter may be an unlettered peasant, an illiterate slum-dweller or a tribal far removed from the influences of modernization, but he has shown his own way of responding to the elections. Money

has played its part, exploitive leadership is on the stage everywhere, booth capturing has taken place, caste has had something to do with how he has voted and many unworthy things have happened including what has come to be known as dependence on vote banks and so on. But elections as an expression of a collective entity of the people have come to represent with a fair degree of accuracy of what people think and want.

It may be worthwhile to reflect on how and why this has happened. First of all the sheer numbers of those who have voted have been consistent and significant. The overall percentage of voters has been good. It compares favourably with many developed countries. They would not have voted if the elections did not have some meaning for them. Voting out a Prime Minister for authoritarian excesses dramatically and decisively and again voting out with equal decisiveness a government that did not reflect stability or unity, are no ordinary indications of the meaningfulness of the elections in the minds of the masses. The fact that there are on the national scene several regional parties also shows changes have taken place as part of the electoral process in the state governments and is reiterative of the reality of the electorate's perception of its participative role. Add to this the steady change of the composition and character of the electorate. More younger and educated people are voting. This will be a continuing trend. The electorate will be more assertive and also in the not too long run, it may radicalize politics and also strengthen the quality and processes of our democracy.

The fact of the matter even now is that election as a participatory act in the overall democratic process has become internalized by and large in the minds of the people. It is a newly acquired sense of power and they know it and its potential for their own good. They may not have heard of the Magna Carta or read what Tocqueville wrote on American democracy or whether there was such a thing as French Revolution, or for that matter the finer points of the Indian Constitution or its existence, but the elections have provided an opportunity and a mechanism for survival as a people on the whole on their own terms and in their own way. The reaction to elections and the common man's participation in it have been "gut reactions" to put it in a crude and simplistic way. One wonders if this is accumulated wisdom of the ages or historically and biologically conditioned elemental force of the people with its own staying power or both that prompts them to act the way they do. This reaction is not alien to the rational understanding of the processes of democracy and the elections that go with it. Adult education for responsible voting in a democracy has much to do with both the inner reality of the people as described above and also methods and processes of educating people.

One of the problems, in fact the central problem of those concerned with adult education *vis a vis* voting, is that they do not sufficiently appreciate the dynamic reality of the Indian people. Adult educators often make the mistake of viewing people as just traditional with no dynamic content in their outlook. People as an electorate are way ahead of the adult educators. They have understood the meaning of elections clearly and in their own way. Elections are vitally linked to their dreams and hopes.

The politicians of every hue and colour during the elections have a manipulative approach to the elections and the electorate, whatever their lofty ideas may be. It is all so open with no apologies whatever and one wonders if this is also true of educators

themselves, more particularly of adult education. Manipulations among adult educators take subtler forms and it may not be for any selfish ends like getting themselves elected or seeking power. The logic in this is something like this, a peasant or slum dweller is ignorant or ill-equipped, he needs to know not only the physical act of voting, but also understand the issues germane to current situation in a democracy with an intellectual stance. The adult educator wants to place him in a rational framework, which is also elitist in character. He wants him to come up in his standards of conduct about the elections. He uses his methods for this purpose. With this attitude the methods take on manipulative character. This is so because the adult educator does not fully understand the voter. The voter is really in a different world, one of survival not only in the immediate sense of the need for food, shelter, employment but more than that his survival as part of a collective social and human entity, it is a primordial racial drive to stay as a special species. It is for this that he visualises elections as of primary importance. That is the profound truth about Indian democracy today.

Educating the voter is a critical need of the hour, not in the sense of giving what he does not have or is not supposed to have but strenghten his will to survive and in the process bring in those values that sustain a culture or a people in a democracy. In accepting the critical value of elections as a process and mechanism of collective self-expression people have begun to lay the foundation of a firmer democracy. Elections are not a periodic gift of the government to the people and the people have come to know this. It is their right in a democracy. The common man may be wrong in the short run, or commit mistake of an immediate or a fleeting kind, but in the long run he is right, he knows what is right and good for him. The coming elections may have all the ingredients of uneasy uncertainty—a young man trying hard to succeed to an unearned legacy, a diverse opposition seeking desperately mutuality and cooperation, and conditions of instability and unspeakable violence. None of these are the doings of the common man. Happily, in spite of all this the common man has faith in himself. More than that he knows that voting is people's power—his own. In a true democracy, it is the people who lead. The signals for change and movement come from them. Today more than ever our leaders need the confidence, sensitivity and the strength to lead people. It is time the leaders looked for leadership to the people themselves. A democracy is therefore as strong as its people. And Indian people have come to believe in democracy. That is the ultimate hope for democracy and free and fair elections, which the country is happily assured.

Introduction

With each successive election, the Indian electorate has shown mature understanding of the election process and its own responsibility in voting. In the process it has shown that the Indian masses have adopted themselves to the concept and practice of democracy with assured confidence. Nevertheless, with each election the challenges posed are becoming serious because of the growing complexity of the country's problems and the need to elect members to the Parliament and the State legislatures of the highest possible excellence. The progress and development of the country is tied up with the kind of legislatures we have. More importantly, the challenge of creating an egalitarian society with in the framework of democracy is a continuing and demanding one. The election process and its usefulness and relevance is tied also up with the voting behaviour of the country's citizens. With the elections for the eighth Lok Sabha just round the corner, we thought that it was an appropriate occasion to provoke our experts in different fields into some thinking on the subject. And the result is this issue on 'Educating the voter—Need and Challenge'.

The bringing out of the issue, we believe, should prove a useful exercise in the light of the fact that the journal (as one of its own kind in the country) would have high educational and dissemination value for it is read by field workers involved in adult education and allied programmes, academics and researchers in the field of adult education and development and the policy makers in the State and central administrations. And these in turn have grassroots linkages. However, to expect this issue to have some impact on the ensuing elections would be unrealistic. For, education, as it goes without saying, is not only life-long but also a long process in itself. Besides, the need and longevity of elections is as enduring as democracy itself. Hence, we have taken this opportunity only to stimulate a discussion on this vital topic.

The broad framework suggested to the authors was to understand and analyse the perceptions of the voters themselves about the elections and what the opportunity means to them and their likely voting behaviour ; with a focus on relating voting to the larger issues and challenges inherent in the country's problems and their solutions (voting viewed in this way has to be sensitive to the need of a positive and responsible leadership, especially that of legislatures) ; and a discussion of the need and nature of information, education and communication that is called for educating the voter about understanding the candidates, party manifestoes, philosophy, etc. ●●●

Elections and Electoral Outcomes in India

Bashiruddin Ahmed

INDIA is among the very few countries in the Third World that have successfully sustained a relatively open and stable political system in their post-independence phase. Established under the Constitution the country gave to itself in 1950, and in tune with other open and competitive polities, India's political arrangements have as their centrepiece the institution of free elections based on universal adult franchise.

The Constitution provides for direct elections to the Lok Sabha, the lower house of the Union Parliament, and to the lower houses of the State Legislatures, called the Vidhan Sabhas. The normal term of the Lok Sabha and the Vidhan Sabhas is five years unless they are dissolved earlier. The terms of these houses, however, can also be extended, one year at a time, provided a Proclamation of Emergency is in operation. But once they are dissolved, the Constitution stipulates their reconstitution through fresh elections within a specified period of time.

The responsibility for this is borne by Election Commission, an independent authority established under the Constitution and assigned the task of 'superintendence, direction and control of the preparation of electoral rolls for, and the conduct of, all elections to Parliament and to the Legislature of every State...'

The first general elections, also the first to be held on the basis of direct and universal adult suffrage, were conducted by the Commission in 1951-52. In this election, as well as in the three that followed it in 1957, 1962 and 1967, polls to the Lok Sabha and the State Legislative Assemblies (Vidhan Sabhas) were held simultaneously. This practice was, however, disrupted after the Lok Sabha, elected in 1967, was dissolved by the President on the advice of the Prime Minister in December 1970, a year or so before the end of its normal term. As a result, the fifth general elections to the Lok Sabha were held in March 1971, while those to the State Assemblies were conducted a year later, in March 1972. There have so far been two more general

elections to the Lok Sabha (March 1977 and January 1980), held separately from the general elections to State Assemblies, which have followed, since March 1972, a different pattern of frequency and dates.

Elections in India have on the whole been free, fair and orderly. In fact, they are easily placed in the category of 'democratic general elections,' as described by Butler, Penniman and Ranney. As they put it, democratic general elections are 'those contests that largely or wholly satisfy the following six conditions :

'1. Substantially the entire adult population has the right to vote for candidates for office.

'2. Elections take place regularly within prescribed time limits.

'3. No substantial group in the adult population is denied the opportunity of forming a party and putting up candidates.

'4. All the seats in the major legislative chamber can be contested and usually are.

'5. Campaigns are conducted with reasonable fairness in that neither law nor violence nor intimidation bars the candidates from presenting their views and qualifications or prevents the voters from learning and discussing them.

'6. Votes are cast freely and secretly ; they are counted and reported honestly ; and the candidates who receive the proportions required by law are duly installed in office until their terms expire and a new election is held.'[1]

That the general elections in India, judged in terms of these criteria, have been democratic in character is indeed a position that Butler, Penniman and Ranney also subscribe to. But there can be no testimony in this regard more striking than the fact that elections in India have led to alternation of parties in power : twice at the Centre and on a number of occasions in the States. The first such change at the Centre occured in 1977 with the sixth general elections to the Lok Sabha, when the Congress Party, which had ruled the country since Independence, lost heavily and was replaced in office by the newly formed Janata Party. The seventh general elections to the Lok Sabha held in 1980 produced the second instance of change, when the Congress was returned to power after having spent nearly three years as an opposition party in Parliament.

Beginning with the 1967 elections, electoral outcomes in India have exhibited two striking features : a close correspondence between prevailing conditions and electoral outcomes and an impressive uniformity across the country in the electorate's support for or opposition to the party in office. If the conditions are good the party in office is "rewarded", if they are bad it is "punished", with the degree of reward and punishment depending on the perception of the voters of how well or badly the incumbents have performed.

These two features reflect the impact of a variety of changes in our society and economy and, of course, in the size and composition of the electorate itself. Our electorate has changed in a number of ways in the years since the First General Elections. The most obvious of these changes is the increase in the number of voters. As against 173 million voters in 1951 there were 364 million at the time of the last elections held in 1980. Even more important, perhaps, is the

fact of massive change in the generational composition of the electorate. Through a continuous process of replacement large sections of the people born and brought up in different periods before independence have left the electorate through death. Their place is now taken by younger age cohorts, with individuals in them who were born in the post-independence period, or who reached the voting age at that time. Three-fourths of the electorate now consists of these two latter age cohorts. In fact, one-fourth of the total electorate is made up of people born after 1947.

Coupled with the change in the composition of the electorate are other social and economic changes that have considerable bearing on the quality and character of electoral response. Among these are: (1) changes in literacy and (2) in urbanity.[2] Expressed in terms of percentages, these changes may not look very impressive. Literacy, for instance, increased by 19 per cent and urbanity by only 6 per cent in the period since the First General Elections held in 1951-52. But given the size of our population, these percentages when translated into absolute numbers produce staggering figures. The 19 per cent change in literacy, for instance, means an increase from 59 million in 1951 to 241 million literates in 1981. The 6 per cent increase in the same period in urban population likewise involves an increase from 59 million to 160 million. In other words, the increase in the number of literates was four-fold while the number of urban dwellers increased by two-and-a-half times between 1951 and 1981.

Equally significant in the case of urbanity is the pattern of urbanization between 1951 and 1971. Cities with a population of 1,00,000 or more almost doubled in number from 74 in 1951 to 148 in 1971 ; in the next size category of towns (50,000 to 99,999) the number during this period increased from 111 to 183, as did the small-size towns. As against the total of 1,045 small towns (10,000-49,999) in 1951 there were 1,456 such towns in 1971. In the same period there was also an increase in the number of large-size rural settlements. These changes in urbanity and size of rural settlements are of great importance. For these changes index a change in the social milieu in which large numbers of people find themselves. Large sections of people have now been brought into contact, in many cases for the first time, with governmental agencies, services and institutions, and into a situation where they face new problems as well as opportunities.

Along with these social and demographic changes a number of ties have been forged between urban centres and the rural peripheries. These ties are administrative, economic and political in character. The first two are the result of a rapid expansion in the 50s and the 60s of government-initiated developmental activities and programmes. The third is the consequence of party competition (and the electoral mobilization associated with it) conducted within the framework of a democratic political system.

Development programmes have in particular transformed agriculture from a subsistence way of life to a set of profitable business activities for an increasing number of farmers. Many of them have consequently been drawn into the monetized national market. In the process, traditional norms of reciprocity in the exchange of benefits and

services that once informed the recruitment of farm labour, the determination of their wages and the relationship between landlords and tenants, rich farmers and small farmers, have been replaced by impersonal bargaining arrangements and a new set of social and power equations in the countryside. While agricultural programmes contributed towards the transformations noted above, they also produced unequal distribution of benefits leading to an increase in social antagonisms between landlords and tenants, rich and poor farmers, land owners and agricultural workers, producing thereby a marked degree of social polarization in village communities and, to an extent, in state and national politics.

Both for social and economic reasons, who rules in the state or in Delhi are, therefore, questions which are almost as important for individuals in, virtually, all classes in rural areas as they presumably always were for people of different classes in urban areas. Today whether one lives in cities and towns or in small or large villages the government is no longer the remote entity it used to be. Instead it has become a proximate presence everywhere. Its actions (or inaction) have consequences for large numbers of people in terms of their income, occupation, the education of their children, etc.

Elections and politics have also contributed to this development. Forced by the logic of an open-competitive system to expand their support base, political parties moved from the towns into the villages. As they did this they performed two major functions: one, they contributed to political education of the rural electorate and, two, to its assimilation into the larger political system. The rural electorate today is not as politically innocent and gullible an entity as it perhaps was once. Through their presence and continued efforts at support mobilization the parties have increased the electorate's awareness of the relevance of party-competitive processes and produced in it a heightened consciousness of its own power to "reward" and "punish" parties. The electorate has indeed acquired considerable political sophistication in dealing with parties and politicians on its own terms and thereby the ability to influence the processes of allocation of power and other resources in the larger political system.

To say this, however, is not to imply that political awareness and sophistication of this kind exists at the level of the rank and file voter. It does not, and perhaps never will. For an average voter, politics is not quite at the centre of his main concern--whether he is living in an urban locality or in a village—in a developing society such as ours, or even in one with very high levels of literacy, urbanity, exposure to mass media, etc. The number of politically involved and active citizens is always small. But it is such individuals who in a variety of ways influence electoral choices and actions of others with socio-economic characteristics similar to their own. Therefore, when we talk of political sophistication in the electorate it is to the involved segment of the voters in it that we refer. To be sure, such individuals are not distributed equally across all social categories and groups. But in each of these there is always an identifiable core of people who give to the actions of their respective groups (and thereby to the electorate as a collectivity) a degree of political acumen which was absent before.

An implication of this development

is, of course, that the rich land-owning families and individuals do not control the votes of the poor and the less privileged to the extent they did in the past. As a consequence, it has become possible for leaders to go above the head of such influentials and appeal directly to the deprived and the poor on the basis of their economic interests and other social needs. Because of this becoming possible, the Congress Party, led by Mrs. Gandhi, for instance, could win a massive majority in the Lok Sabha elections in 1971 in spite of the fact that the network of support mobilization, used by the undivided Congress in earlier elections, remained with the split-away group of "Syndicate" Congress. And it is for the same reason that Mrs. Gandhi's Congress was able to create a substantial and stable constituency for itself among the Harijans throughout the country and among the other backward classes at least in some states.

Elections in India are, for all these reasons, no longer merely nation-wide ; they are now national. The electorate reacts to the prevalent conditions by expressing its approval or disapproval in more or less a similar fashion across all constituencies. To be sure, in a country as vast and varied as ours the "tide" or the "wind" of popular support or anger does not move with the same intensity everywhere. Partly because the events and conditions that precede an election affect some parts of the country more than others. But partly also because the major parties have been able to build, over the years, significant constituencies of their own exhibiting strong and enduring psychological attachments to them. Such constituencies are found in different social groups and spread over different parts of the country. For voters who are part of such constituencies the decision to vote for a party is not made anew at each election. It is a "standing decision" which they tend to change only when there is a severe tension between their continuous support for a party and their own existential experience, as well as their perception of personal and collective interests, given the prevailing conditions produced by the performance and actions of their own party or other parties.

Elections have now come to reflect increasingly the prevailing configuration of opinions and sentiments in the electorate in the country producing, for that reason, a relatively close fit between the conditions in the country and the outcome of an election. Governmental power and patronage, political network, party machines and support of local notables, caste and faction leaders, are no longer effective, or, at least, not to the same extent as in the past.

While traditional mechanisms of vote mobilization are no longer very effective, it will be wrong to believe that our voters act on the basis of a systematic assessment of issues, candidates, present and past record of parties, etc. Nor have the voters exchanged their caste or religious identities and loyalties for just secular affinities of party or class. Instead, both secular and ascriptive affinities now go together.

Similarly, it must be stressed that a whole range of political intermediaries and influentials like the village panchayat leaders, officials of agricultural cooperatives, caste leaders, the well-to-do farmers, etc., still exist. But the relationship between all of these intermediaries and the rank and file voter is no longer a simple one-way relationship. The local influentials still influence but not when their advice is in conflict with

(*Contd. on page 26*)

Ballot Box, December 'Eighty Four

P. B. Desai

"Democracy is a plant of slow growth It needs patience, peace, stability and staying power. Translated in terms of millions, its ingredients are food, clothing, shelter, health and individual freedom. Mere political democracy without economic independence and equal distribution can only prove a snare and an illusion."

—M.K. Gandhi

IF we subscribe to the above dispensation of the man who had so completely identified himself with the masses of this country and whom we extol as the Father of the Nation, it becomes clear that what he had warned against has continually characterised the working of the polity in the course of nearly four decades of independence. Under the Constitution, we gave ourselves a parliamentary system of political democracy but it has ever operated as a snare and an illusion.

National freedom proved a heady wine, which generated impatience in the matter of economic development which, therefore, meant bestowing upon the people the fruits of the world's most modern science and technology. It did result in tremendous progress in diverse fields of economy, including industry and agriculture ; but the distribution of resulting gains was grossly inequitous ; the rich getting richer and the poor, poorer. Partial and unbalanced development of the economy only compounded the worsening of the social situation ; social change inevitably occurred but it remained counter productive for want of a corrective component of social development in planning.

Peace, in the international sphere, had occasionally been disturbed with the neighbours but on each such occasion, the people had stood united behind the Government of the time forgetting all their stakes in matters internal. The situation that has emerged now is, however, somewhat different. Relations with most of our neighbours have become precarious and it may not be possible to invoke as intense a feeling of nationalism in some

sections of the population in the case of a conflict as it was possible to do in the past.

Disturbance of internal peace has tended only to increase with time. The divisive and disruptive forces inhering an age old socio-economic structure surface much too often to disturb law and order. In two States, the acuteness of the resulting situation has even prevented the holding of elections to the Lok Sabha. Unity and integrity of the nation remains to form a plank on the platform of major parties. That this should be so after 38 years of the functioning of 'democracy' is one of the saddest comments on the lack of our political progress since independence.

About stability and staying power, it may be said that parliamentary democracy has survived in this country, while in many similarly situated developing countries it has been displaced by autocratic rules. It must be said, however, that its survival had all along been rather precarious and it was subjected to suspension for nearly two years of Emergency in the middle of the seventies. In more recent years, public discussions promoted at times with the support and sympathy of those in power focused on the question of replacing the existing by a Presidential form of political system. These have been eclipsed for the time being and it remains to be seen whether the need for such a change emerges again in the future.

The survival of the parliamentary democracy is no testament for its staying power. Within the overall functioning of the system, its internal working has been marked by intense counter-productive and even unhealthy dynamics of power politics. Parties have split and proliferated and spoils of political office have been so lucrative as to draw into the arena most unscrupulous elements in the society. Leadership in office at the top has displayed, however, considerable resilience and this has called for skills of management and even manipulation of the highest order ; institution and acumen had established precedence over intelligence and vision and the avoidance of short-term risks over adherence to long-term perspectives.

Centralisation of political power entrenched in the occupation of commanding heights of the economy involved a grievous bypassing of the people and prevented democracy from percolating from the Centre to the States in a sufficient measure and thwarted almost completely its devolution below the States to the grass-roots levels. It thus remains to be translated for millions and millions of our countrymen into its essential ingredients of "food, clothing, shelter, health and individual freedom." Without economic independence and equal distribution, political democracy has remained a snare and an illusion.

Elections Past and Present : Analytical Perspective

Since democracy that translates itself into food, clothing, shelter, health and individual freedom for the masses has not been nurtured into a reality through patience, peace, stability and staying power, its one ingredient, the right to vote, has now become the most precious possession of the common man. The history of general elections since independence has been cited much too often to contend that the common man has still his heart in the right place and he does tend to unequivocally display his preference in the exercise of his political choice. This contention needs to be qualified if realities of the evolving internal politics are

taken into account. Upto 1964, the Indian National Congress had no difficulty in influencing his choice through the charisma of Jawaharlal Nehru. He had a vision of India's tryst with destiny which he shared with the common man to whom he had remained accessible ; he was also to them a purposefully chosen political heir to the Mahatma, whom they had continued to revere with all their passion.

Following Nehru, after a brief Shastri interregnum, a Syndicate within the Indian National Congress had emerged. It had for a brief span of time sought to exercise power through a leader who could be projected to inherit at least Nehru's charisma. But things turned out otherwise ; the leader asserted independence and there followed a spilt in the Congress.

The performance of the new leader at general elections was impressive in a series of victories, intervened by a defeat, but all along the vote was either for or against the leader. No platform or programme mattered ; only promises of short-term gains were held out each time to swing the mass of illiterate, ill-informed and faction-ridden electorate. To gain and retain power has ever been a matter of managing these people and to manage them the fairness of means did not form any immutable principle. Ultimately, even organisational loyalty did not matter ; the loyalty only to the indisputable leader was enough.

But that leader, having achieved so much in so short a time, is no more. Whether the electorate would have endorsed that rule of personal loyalty to a highly concentralised locus of power had the leader once again invoked it in a general election has now been rendered a barren speculation. How much would the legend of that leader's manifold achievements help the new leadership in power too is a matter of doubt. Under the circumstances, the 1984 General Elections may yet prove to be quite a different exercise from any of the past ones.

Indeed, it would be difficult to orient the campaign in these elections to any national leader who may greatly outshine any of the other pretenders. The party in power has at the helm a young man at best of great promise but he has hardly come out of the shelter. Youth and possible inheritance of qualities that imparted greatness to the two great personalities among his predecessors in the office are the assets that may yet appeal to the common man who, having not been taught to earn them, expects only to receive benefits. The opposition comprises a motley crowd with hardly anybody having an all-India image. Quite a few of them are tired, aged and aging men with thwarted ambitions, who desire office in order that they may scatter benevolence to the people but they seem to have forgotten how to enable the people to get what they want and deserve for themselves. On the ideological spectrum, those among them who have any are spread from the extreme right to the extreme left but even at the latter end, a certain measure of corrosive softness has entered the leadership so that for them the hard field work of cadre building is now a fairly forgotten activity. They all aspire to office so that they too may use it for themselves and perhaps for the larger good of the society. It should be added that none of the parties in the opposition will have sufficient strength in the Lok Sabha to form its own government. They hope to coalesce even though no two of them have been able to work out an understanding on seat adjustments on a national

scale.

Thus, the General Election-1984 may differ from the earlier ones in that while there is no outstanding leader of national stature, around whose personality the campaign can be organised, no party other than the ruling party would be in a position to form a government on its own. Leaving aside the formation of a party government, the fact that the vote cannot be easily decided by a voter's preference for an individual personality should lead him to consider the issues involved in the debates of the campaign. And for him, this is a rather difficult task. The difficulty arises not because he is illiterate or has no capacity to judge for himself. It arises precisely because he is ill-informed. Not lack of information but of true knowledge of the situation is his problem. During electioneering information flows in virtual floods but the content of the flows is mostly propaganda, including blatant falsehood and mud-slinging. Around the time of elections, there also spring up almost from nowhere elitist groups of well-meaning non-political and non-partisan interests who presume without much effect to educate the public on how to exercise their franchise. Continuous civic education on political rights of individuals has been no part of even our adult education programmes. Political consciousness of the masses, which must necessarily form the foundation of a democracy, has never been one of our concerns.

Issues Involved in Present Elections

Inadequate political consciousness, economic backwardness and social stagnation of the masses in most parts of the country continue to constrain the functioning of political democracy in India. Even so it must be conceded that the system has worked better than the autocratic regimes that post-colonial economic and social compulsions have helped to establish in many developing countries of today. The survival of political democracy also keeps the hope alive that the vision this nation held before itself during its freedom struggle is not beyond redemption. This hope may receive encouragement from the fact that the generation brought up during the freedom struggle, having had their rewards for what they had claimed to have done for independence, will not last long to thwart more fundamental social transformation. A new generation is emerging, having a greater content of literacy and education, and hopefully with fewer hangovers from the past to clip their wings. It is for this new generation that the election may provide an educational opportunity and if they wish, they can understand the issues involved in the campaign process and share that understanding with other voters.

It is for the emerging torch bearers of tomorrow, most of whom will vote for the first or the second time in a general election, that the issues on which the campaign will be fought are of great relevance. These issues will become clearer with the campaign gathering momentum but the major ones are clear enough. If we take them in their totality, there is pretty little that is new among them. They name goals and not the means to the goals; perhaps these politicians would not share with the public their secret design of using the power of the state once in their possession for achieving those goals. For the most part, the preoccupation of the opposition in the campaign is to labour the acts of ommissions and commissions of the regime that has completed its tenure; their assertion is that reinstallation of that regime would

mean repetition of those acts and its rejection would offer a chance to do better. In any case, the pretenders promise that once in power they would do better and would not, in any case, repeat such acts of omission and commission.

The more germane among the broader issues that appear to be emerging are unity, integrity and secularism; socialism, social justice or equity and social transformation; poverty and employment; inter-state relations; and 'the government that works.'

Preservation of national unity and integrity should have been beyond controversy. Threats to national integrity have, however, become a reality for the very reason that we have not been able to inculcate amongst the people at large a spirit of positive secularism. While innumerable sources of divisiveness and disruption have been inherited from history by the Indian people, external interests have not taken always kindly to the apparent political stability and to the significant progress we have made in certain more modern fields. It is the management of these internal and external threats to unity and integrity that has become a bone of contention. Whatever reservation one might have about the manner of handling the threats that arose in the past, there is no factual basis on which a choice between the contenders can be made.

The second issue of socialism is not as non-controversial but different parties have used the same word to mean quite different things; that some of the meanings attributed to it are strictly speaking incorrect is of little concern to politics. The use of the word 'socialism' in Indian politics originated during the 1930's with a romantic fascination of the younger generation with the Russian revolution but those of them who continued to work within the Congress had a more liberal than a radical view of the implied process of social transformation. When they participated in the making of the Constitution, they were satisfied with the objective of social equity and hoped economic planning would ultimately bring about social transformation ushering in an order based on equity.

If we accept Gandhi's view of democracy, as a process it subsumes social transformation and as a state, it would be characterised both by socialism and social equity. But, as he warned, the democratic process is necessarily slower but a surer method than the more hazardous swifter leaps and bounds. Not having heeded his advice to earnestly practice 'democracy' in all its dimensions and aspects, the constitutional definition of national goals had to be changed to specifically include 'socialism', which was apparently more precise than the earlier phrase 'socialist pattern of society'. The quarrel today cannot be about socialism, equity or social transformation, processes that have been in suspension for too long a time. The quarrel is again about the approach to these goals about which none of the political parties, including those that swear by the founders of the socialist-communist movements, is quite clear.

Poverty eradication has been the long standing promise of the Indian National Congress. Political independence was held out as a pre-requisite for the purpose. After the pre-requisite became a reality our ambitions soared higher still but in the process that was launched for comprehensive development, mere poverty eradication was side-tracked. In the result, the very

progress resulted in inter-regional, inter-sectoral and inter-class disparities and imbalances and so poverty situation, instead of improving, greatly worsened. The worsening began to be more acutely felt when the growth of population started to be reflected in the late sixties into increased unemployment within an expanding labour force. Since a part of the unemployment load comprised large numbers of the educated young, it became increasingly difficult to ignore them. Hence, in the general election of the late sixties, the Indian National Congress, under its new leadership, adopted poverty eradication, together with the uplift of the weaker sections, as its main plank of election campaign. The Congress won the elections but its government had to soon plunge into the war with Pakistan which resulted into the separation of Bangladesh from the latter country. Since then, the promise of poverty eradication has remained on the agenda and it is now shared by all the parties of any consequence. But it is also quite clear that the events have taken such a turn because of the original neglect of adhering to democracy which implied social justice and led to social transformation without invoking socialism of the kind that involved total public ownership of all the means of production. If democracy had worked that way, the question of eradication of poverty would not have arisen in the manner in which it has, for it would not have permitted economic development of the kind that accumulated unemployment on a scale larger than necessary for accommodating economic change. In any case, the issues of poverty and unemployment cannot be ignored by any party that aspires to power. Which of the parties has the capacity to deliver the goods remains an open question; and so these issues cannot guide the choice for exercising franchise.

The issue of Centre-State relations has attracted considerable attention in more recent years. There is considerable merit in the complaint that while the Constitution defines the jurisdictions of the Centre and the States in clear and precise terms, the actual working of the Central Government has been such as to greatly constrain the powers and resources of the States. A Commission set up by the Union Government is currently looking into the matter but there are considerable reservations about its constitution and terms of references, especially among the non-Congress (I) State Governments. India is a federation of States and the centralisation of power and resources with the Union Government can handicap States in their own progress. Indeed, a Union of weak States cannot sustain its strength for a long time ; in principle, the Union may derive strength from the strength of the constituent States. Further, 1984 is not 1948 and so there is a reasonable case for a broader consideration of the inter-State relations. The party in power by setting up the Commission has recognised the merit of this argument but that has not prevented it from becoming a bone of contention in the elections. Even so, if one were to exercise choice on this ground alone, there is no particular party that merits the choice.

The final issue we refer to relates to the plea for choosing a government that works, which was one of the main slogans raised by the Congress (I) in the 1980 general elections. The extent to which this plea had contributed to the success of that party then cannot be determined ; what can be said is that the 1980 vote was against 'the Party' that did not work and did not, indeed,

remain a party as it was constituted to form the Government in 1977. Today claims and counter-claims are thrown about. Evidence is cited, on the one hand, to demonstrate the manifold achievements of the Government in the course of the last five years in both internal and international spheres ; the internal achievements are mainly in the economic field, including science and technology, while the international progress is mainly in the political field. The opposition, on the other hand, is equally vociferous in pointing out the widespread inefficiency, inaptitude and corruption in the working of the Government and its administration, and is drawing particular attention to increased frequency of breakdowns in law and order, increased violence and, above all, internal disturbances in Assam and Punjab. It is with regard to this issue that the debate is likely to be the most acrimonious but it is also the least helpful of the debates to the voter's choice of either the party or the candidate. How can he get at the facts behind the allegations and counter-allegations ? He may have some idea of the way events have occurred but how is he to judge whether a Bajpai or a Charan Singh would have performed any better than Mrs. Gandhi ?

Thus, to the common man the broader issues are not going to be of great help even if he is somehow made to grasp them. For him, the mundane things like food, clothing, shelter, health and the preservation of whatever individual freedom he enjoys, are of prime importance. He wants the constraints—political, social and economic—that prevent him from obtaining these things for himself through his own effort, removed. He is not in a position to present his own manifesto but if he were to do so, he would ask for a little strength to his muscle so that he may earn his daily bread with a little dignity. His choice, therefore, remains open and he would vote for the candidate who has demonstrated long enough his commitment to the removal of political, social and economic constraints that block the use of the creative energies of India's 'teeming' millions in the self-satisfaction of their basic necessities of life.

For the not-so-common rich and better-off, it is time that they too, in their own interest, began to serve this larger cause. For, the days of non-violence, which made a distinction between the rich and their riches and relied on the hope that better sense will prevail upon the rich to renounce the privileges of affluence, have receded into history. Violence has progressively increased and is assuming its ugliest forms. Might of the State may not ultimately protect them if it fails to create the conditions promotive of progress for the multitude of Indian humanity. Political democracy, without economic independence and equal distribution, is no guarantee against a possible outburst of violent revolution directed against them. ●●●

Mass Media and Political Education

J. S. Yadava

ELECTIONS signify high political drama in a democratic society. The competing political parties and leaders use various techniques to reach and influence the electorate. They talk about their achievements put forward their plans and programmes and make promises to tha electorate to win their votes. In other words, they try to inform, educate and persuade the electorate. The election campaign, which is a complex process involving varied communication activities, mirrors sharply the various dimensions of political education and socialization in a democracy.

What role the mass media have been playing in political education of Indian voters? It would be worth while to examine this question in a historical perspective with a view to understanding the role of the media in the context of the forthcoming Lok Sabha elections.

Political communication has been vigorous in India. During freedom struggle Mahatma Gandhi, one of the most effective communicators of the 20th century, educated and mobilized the masses for peaceful action to achieve the goal of independence. It is difficult to summarise Gandhiji's approach to political education but even so it may be stated that he identified himself with his audience, practised what he preached, explained even a complex idea like self rule in simple terms, and used proverbs and parables from religious scriptures to drive his point home even to the illiterate masses. To give only one example, during the course of *Dandi March* the lofty ideals of national liberation were conveyed in a telling manner to the people living in huts and mud houses by explaining to them how even the common salt, a product of their own sea waters, was controlled by the Britishers sitting in London, thousands of miles away. 'No Indian could eat salt, the commonest, the cheapest, and the most essential item of daily use without the permission of the British Government in India'. 'The British rule in India controlled our lives even in such day-to-day matters'. Hence, *Salt Satyagarh* to

oppose the British rule in India and struggle for national freedom. Further, Gandhian 'mass-line' approach made up for the limited media facilities available during those days. Despite low literacy, poor means of communication and media facilities, Gandhi succeeded in imparting political education to masses and mobilized them with the help of the 'mass-line' of Congress workers at various levels, of course, occasionally aided with his small journals and publications.

In free India, political communication became even more vigorous due to periodical elections to the Parliament and the State Assemblies. The competing political parties and leaders make statements on various national and international issues in public meetings or through Press releases, which are reported in mass media and reverberated throughout the country. They organize public meetings, rallies and undertake door-to-door contact programmes to reach and influence voters. Posters and wall-writings are a common sight in towns and cities, and to an extent even in remote villages. Pamphlets, booklets and other printed materials are distributed free in large numbers, again to reach and win the voters.

Audio tapes are a relatively new addition to the armoury of varied techniques used in election campaigns. In 1977 Jai Prakash Narain's (JP) tapes were used to make up for his inability to take up extensive campaigning tours due to his illness. Again, tapes were extensively used in the Assembly election in Andhra Pradesh. In the forthcoming parliamentary elections both audio and visual tapes may be used as means to reach the voters, at least in certain parts of the country.

Since the State Assembly elections in June 1977 election campaign broadcasts on AIR and Doordarshan have become an accepted practice. The recognised national and regional political parties are given time on the radio and the TV to broadcast their policies and programmes to woo the voters.

Media Scene

The All India Radio is one of the largest broadcasting networks in the world, with 86 stations and 160 transmitters broadcasting for nearly 16 hours a day. Its broadcasts cover 80 per cent of the area and 90 per cent of the country's population. Even so, its actual reach is limited, in the sense that there are only about 30 million radio/transistor sets in the country, which works out to only 4.4 sets per 100 persons.

The television in India was started on experimental basis in 1956 and witnessed a slow growth till recently. Now under the special expansion plan the TV network will soon cover 70 per cent of the country's population. But the availability of the receiving sets in any significant number in rural areas is still the real issue.

In spite of inhibiting factors like low literacy, lack of purchasing power and poor transport and communication facilities especially in rural areas, the Press in India has come a long way. There are over 18,140 newspapers of which 1,173 are dailies enjoying a combined circulation of over 50 million copies. This works out to about 7 copies per 100 persons.

India is the largest producer of feature films in the world, over 750 in a year. The video cassette fever has already caught on in the country. The VCR is no longer an 'in thing' just for the upper middle class families but has

also reached many a small town and even remote villages where the TV signals are yet to reach.

This broad picture of the media scene does not tell the whole story. There are marked regional variations and differences between rural and urban, rich and poor, educated and uneducated, young and old. The southern States like Tamil Nadu (5.2), Kerala (5.0), Karnataka (3.8) have more radio sets per 100 persons than the northern states like Uttar Pradesh (2.0), Bihar (0.9), Orissa (0.9). The same is true of cinema seats. A similar picture emerges with regard to radio listening. For example, in rural areas of Almora and Ballia district of Uttar Pradesh the frequency of regular listeners to radio was 17 and 26 per cent while in Mohindergarh district of Haryana and Mandaya District of Karnataka it was 53 and 63 per cent respectively. Another study in Mohindergarh district revealed that of those who live below the poverty line, identified as such for the IRD programme, only 5 per cent listened to radio regularly, thus bringing out sharply the influence of economic status on media reach and exposure. None of these persons are exposed to cinema, television or newspapers/magazines with any kind of regularity to make these media as effective channels of political information and education or even entertainment, in the context of the rural poor.

Media and Elections

In spite of the limited reach and exposure to mass media, especially in rural areas, they seem to play an important role in elections. One indicator of this is that during elections, the readership of newspapers goes up substantially. The 20 per cent increase in the newsprint quota for the newspapers in the wake of the current Lok Sabha elections further supports the fact. It is a common observation, and also systematic audience researches have shown that listening to radio and television news increases during the election days.

The mass media seem to have significantly influenced the outcome of the 1971 parliamentary elections. During the period of about one and a half year preceding the elections, certain political decisions like nationalisation of banks, removal of Mr. Morarji Desai from the Cabinet, the 'conscience vote' in the Presidential election, and the abolishing of the privy purses were taken in a dramatic fashion. The spectacular effects of these political developments got emphasised in the mass media, thereby helping in their dissemination widely, including the rural and remote areas. The result was that majority of the people all over the country were aware of these issues. And as a consequence Mrs. Indira Gandhi as a leader responsible for these political upheavals acquired the image of being decisive, courageous, and *messiah* of the poor while her opponents came to be considered as obstacles in the path of progress, prosperity and efforts that were being made to ameliorate the conditions of the downtrodden. Hence, the election campaign during the 1971 eletions revolved around the theme of *garibi hatao*. This explained to a great extent Mrs. Indira Gandhi's popularity and victory of the Congress Party at the polls in the 1971 elections.

But in the 1977 elections, the mass media failed to communicate and sell the image of Mrs. Indira Gandhi despite the concerted efforts in this direction since 1974, which culminated in Emergency, and censorship. During the 19 months of Emergency, radio and television became exclusive

mouth-pieces of the Government and the ruling party. The mass media, including radio, lost credibility and the masses were alienated. As a matter of fact, this process of alienation had started even before Emergency. As early as in 1974, a systematic survey had revealed that JP's movement was popular in Bihar and the radio had considerably lost its credibility with the masses, particularly the youth. Therefore, throttling information channels could lead to the loss of credibility of the information channels themselves and the whole communication efforts could be counter productive, as was shown by the 1977 Lok Sabha Election results.

Again in the 1980 elections the mass media seem to have played a crucial role in informing and educating the electorate about the squabbles and factional fights within the Janata Party ever since it came to power in 1977 which ultimately led to its disintegration. As a consequence the Congress(I) could sell the image of stability and the 'Government that works' to the electorate at hustings in January, 1980.

How Media Affect?

The above are broad generalizations emerging from the close observation and examination of the political and media scene in India. But it is difficult to say precisely as to *how* and to *what extent* the mass media influence voters' choice.

A large number of election studies in media rich societies like the United states of America and a few such studies in India also indicate that the media during election campaign only *reinforce* and do not bring about any change or shift in voters' choice for a candidate or a party. These studies further show that the changes during the campaign period if any are brought about in small community groups rather than through mass media. If this is so, why so much expenditure on election campaigns.

General impression both among common people and the leaders is that the media play a significant role in deciding the destinies of the contesting parties and candidates at the polls It is often said that the charisma of the late Prime Minister Mrs. Indira Gandhi was largely if not wholly a creation of the media. It is also claimed that Mr. N.T. Rama Rao created a history in Indian politics largely because of his film star image and his extensive use of audio cassettes during the State Assembly elections in Andhra Pradesh. John F. Kennedy's victory over Richard Nixon in the sixties was attributed to the TV debates. In the United States the strategies for elections and investments in media are similar to advertising campaigns for selling products. The victory of Margaret Thatcher is alleged to have been executed by an advertising agency. Even in India there were talks about the Congress(I) consulting or engaging a multinational advertising firm for its campaign for the forthcoming Lok Sabha elections. One thing is obvious that with successive elections, the campaigns in India have become not only big budget affairs but also media conscious, especially since 1969. It is alleged that in the current Lok Sabha elections the Congress(I) is supplying each constituency with 30,000 copies of posters appealing to the electorate to vote for the party, and that 2,000 banners, 5,000 flags, 10,000 plastic badges and 1.5 lakh *bindis* are being supplied to each constituency to win over voters in favour of the party concerned. Individual candidates will be producing and distributing their own publicity material. Advertisements in Press and other media including

advertisement films will also be used to influence voter's choice. The other contesting parties and candidates will also do their best to reach and influence the voters through personal and mediated communications.

How these varied efforts to communicate with the electorate will influence the voters' choice ultimately, only the results will show. From the previous elections it emerges that the mass media serve to place the current issues of politics on the agenda of citizens' discussion during the periods preceding the elections. Hence, through the interplay of mass media and interpersonal communications the essence of the major political issues gets disseminated widely among the voters. As a result, they form their impressions and opinions about leaders and parties. During the election campaign the competing parties and candidates try to consolidate such impressions and opinions around selected political issues in the form of their major election themes and appeals so as to convert them into actual voting in their favour, and against their opponents. The campaign heightens the interest of the common voters about public affairs. But they selectively expose themselves to election information and appeals. They invariably read more news about their respective favourite political parties and or leaders. They will pay greater attention to the arguments supporting their already favourite leaders whether it is the Press, posters, public meetings or advertisements. The result is reinforcement of inclinations and opinions. In the process the main effect of the election campaign is to *mobilize* the voters and not as such to *convert* them.

Lastly, star gazing. Any attempt to predict election outcome is fraught with dangers. But if past elections are any indicator then in the months and years preceding the forthcoming elections the Congress(I) was successful in setting up the agenda for public debate around the issue of integration and national unity except for the brief period during the Andhra episode when political propriety came to the forefront and the opposition came to the centre or the debate in any meaningful way. For the most part the opposition parties by and large failed to contribute to the public debate except in a negative manner by way of ever eluding unity talks. But the sudden removal of Mrs. Indira Gandhi, the most dominant figure on the political scene of India since 1965 through assassination has changed dramatically the political climate in the country. "Sympathy way" is one and dissension in the ruling party is yet another manifestation of the emerging political contours. Keeping all the political developments over the last 2-3 years and the recent upheavals as a result of the assassination in view it appears that if the Congress(I) leadership manages to keep the national issues like unity and integrity as the main plank of the forthcoming elections then it is likely to win. But in case the opposition succeeds (an unlikely possibility) in shifting the focus to economic performance, corruption or to law and order, in localising the issues and fighting the elections on each constituency level then it might do better. ●●●

Educating the Masters : The Principles and Programmes

Ramlal Parikh

DEMOCRACY requires widespread public education of the people in general and voters in particular. This is recognised almost universally. However, although the imperative need for public education of voters is accepted, the nature of this task has not been understood correctly. One comes across unhealthy propaganda in the name of people's education. In most cases because of the incomprehension of the difference between education and propaganda, people are compelled to consider information emanating from newspapers, radio, T.V., etc., as mass-education. Political parties through their election campaigns conduct propaganda and not impart education. They have a limited purpose of propagating their own viewpoint. Propaganda by itself cannot result in education. The campaigns and public expression of the stand taken by political parties do create certain amount of awareness. This is valuable in the total process of political education but very inadequate.

The distinction between propaganda and education is foremost and of crucia importance in any programme of voters' education. Propaganda does not necessarily increase comprehension and understanding of the current issues. On the other hand, the conventional pedagogic instruction of our school-model also does not result in education. It is instruction but not necessarily education.

Voters' education is even beyond the system of prototype adult education. It is a process of stimulating new awareness among the voters. It is not transmitting information or bringing the masses under a spell of euphoria, but should be aimed at helping the voters to help themselves in realising their own potential to master the public affairs of the nation. The persons attempting voters' education should be fully conscious of the fact that they are out to educate masters who hold the destiny of the nation in their hands.

Indian voters have demonstrated a remarkable quality of common sense in determining their stakes. They have

given a conclusive evidence of their potentiality to understand and respond, even though a great mass of them is illiterate. They have time and again shown that the illiterate among them are not necessarily ignorant or devoid of common sense. They have proved that their common sense is even sharper than their educators'. This is so despite the absence of any systematic or institutionalised programme of voters' education.

A common misconception prevails that voters' education is to be conducted only during periods of direct elections of Parliament, State-legislatures or local bodies. This is an extremely narrow view of the functions of voters. As stated above, the education of voters is the education of the masters. It is a programme of apprising our voters of their rights and duties, about their capabilities and responsibilities and about their role and obligations. Mahatma Gandhi explained the role of voters with great clarity when he stated :

"Swaraj will come not by the acquisition of authority by few, but by the acquisition of capacity by all to resist the authority when abused. Swaraj is attained by educating the masses to a sense of their capacity to regulate and control authority. It means the consciousness in the average villager that he is the maker of his own destiny."

It is not therefore a question of arousing *vote-shakti* but of building *lok-shakti*. The vital nature of the multi-dimensional programme of voters' education must be recognised a priori so that voters do not have to wait till elections to assert their wishes, and voice their views and can canalise public opinion even during non-election period through peaceful and non-violent means.

While this is certainly a programme of non-formal education, in the sense of out-of-school programme, it cannot be meaningful if it is sporadic and adhoc. The methods to be used in such a multi-dimensional educational programme must be integrative and holistic. In other words, the programme should take the form of comprehensive community education at the grass-roots and should be directed towards building micro-communities wedded to self-reliance and mutual harmony. Most of our contemporary social, cultural and even economic problems do not move towards solution because we do not attempt their solutions at *micro* level. Our dependence on vertical *macro* level programme is too much. We continuously plead for national integration. But how can this be achieved without promoting micro-level harmonious communities. Mahatma Gandhi was therefore being very practical when he stated, "In this structure composed of innumerable villages there will be ever-widening, never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance but ever humble, sharing the majesty of the oceanic circle of which they are integral units."

The following principles emerge for the education of voters as distinct from propaganda.

— Voters' education is not a process of teaching or tutoring in the traditional sense of schooling, but it is a process of communicating with the inner faculties of the voters who posses a powerful common sense to understand the implications of current issues even though

they may be illiterate.

— Any programme of subjecting voters to information-loading will not sustain. All that can be done is to motivate them to think independently and then leave it to them to make their own judgement. The process of education in this context is a process of helping the voters to help themselves. It is an invocation to the sensitivity of voters and not a process of conversion.

— While transmission of knowledge/information may be on a wide canvass of the nation as a whole, it must demonstrate its applicability at the local level. This requires a macro-micro equilibrium in the minds of the educators.

— Such a process cannot be a contingent and incidental one but should be continuous and on-going.

Some of the following programmes need to be operated at the grass-roots in order to sensitise the conscience of the voters.

— To arouse them to ensure that their correct names are on the voting list.

— To apprise them of their rights as citizens.

— To awaken them to their sense of duty towards the community and society so that they can support social good and resist social evil.

— To institute community-education centres to enable them to have an year-round access to critical knowledge about any developments in all spheres of national life—political, economic, social, cultural, international. The community education fraternities or centres would act as human intellectual resource centres for the voters.

— Vigilance committee of voters should be formed to ensure that legislators whom they select in any legislative body from Panchayat to State legislature and Parliament are always reminded of their moral obligation towards their masters who elected them. ●●●

(Contd. from page 11)

the experiences and sentiments of the bulk of the voters. In fact, in such a situation these leaders tend more often to reflect popular opinion rather than influence it.

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2.

	1951	1961	1971	1981
Literacy	17%	24%	20%	36%
Urbanity	17%	18%	30%	24%

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Educating Voters : Problems and Perspectives

S.C. Dutta

DECEMBER 1984 would mark a turning point in the history of India, when the world's largest democracy would go to the polls to elect its eighth Lok Sabha. It would, in fact, be a big moment in the history of mankind.

The present elections are being held under the shadow of the assassination of a charismatic leader, yet without any leader with charisma. Both the ruling party and the opposition are in the fray without any charismatic personality. This gives the common men and women an apportunity to exercise their vote after due consideration, i.e., they have an opportunity to exercise judgement. Hence the need for educating the voters.

Education is a long drawn out process and needs time. But if we want social progress and wish to develop into a dynamic modern society we have no option but to educate the adults for parliamentary democracy. It was an act of faith that the founding fathers of our Constitution gave us universal adult suffrage. That faith can be redeemed only by educating the men and women of India for democratic way of living. The contribution which adult education can make to build democratic values, is by instilling self-confidence; self-reliance; and belief in the dignity of the individual and in his/her inherent capacity for growth and development with a view to taking care of his/her own affairs and understanding and participating in local, national and international affairs; and developing respect for democratic institutions, faith in democratic methods of consultation and discussion for the solution of problems and resolution of conflicts, and finally clear understanding of the rights and obligations of the electorate.

Adult Education for Democracy

Adult franchise without adult education is an anamoly. Democracy based on adult franchise postulates that the basic issues are understood by the electorate. A largely illiterate electorate, unaware of the issues involved in an election poses far-reaching social and

political problems in the working of democracy, because then the common men and women are not able to participate in the process of government in an effective and meaningful way. Therefore, adult education is indispensable for the proper functioning of the democratic process and needs to be oriented to promote democracy and development. For this adult education needs to be geared to certain well-defined practical goals and purposes for inculcating democratic values and attitudes, and awareness of the realities of the Indian situation, and for acquisition of certain skills of management, organisation and income-generation.

This does not mean that adult education for parliamentary democracy is synonymous with adult education generally. We need to distinguish between normal adult education and adult education for democracy and for parliamentary institutions. The latter is specialized education, implying (i) a basic comprehension of the idea of society and political organisation, (ii) a basic understanding of institutional concepts, such as, Parliament, State Assembly, Panchayati Raj institutions, and (iii) a clear idea of how the democratic process is supposed to serve the interest of the common men and women and the society in which majority of the people live below the poverty line in abject shame, deprivation and degradation.

Although the above-mentioned objectives should be the goal of a normal well-conceived, well-organised and systematic adult education programme, it is better to emphasise that adult education for parliamentary democracy must inculcate a faith in the minds of the people in the values of democracy, and impart an understanding of the fundamental rights and obligations of citizenship. While emphasising the importance of education for democracy, the comprehensive concept of adult education, which encompasses all this and many more things should be kept view. The Education Commission (1964-66) in its Report observed :

"No nation can leave its security only to the police and the army; to a large extent national security depends upon the education of citizens, their knowledge of affairs, their character and sense of discipline and their ability to participate effectively in security measures...Thus viewed, the function of adult education in a democracy is to provide every adult citizen with an opportunity for the education of the type which he wishes and which he should have for his personal enrichment, professional advancement and effective participation in social and political life." (Page 422).

This makes it amply clear that adult education should be regarded as a way of preparing men and women for social, civic and economic roles and help the adult to interest himself in vital national problems and to participate effectively in the social and political life of the country. The critical days that followed the assassination of the late Prime Minister, Mrs. Indira Gandhi highlights the suggestion made by the Education Commission as early as 1966. The suggestion has been quoted in this paper with the hope that the Government and the people will take note of it and take suitable and effective steps to promote adult education for national security, emotional integration and national reconstruction.

Objective of Voters' Education

The objective of educating the voters

is to secure the fullest participation of all people in the democratic processes. This participation means that all those who are eligible must be on the electoral rolls, that all those who are on the electoral rolls must as far as possible exercise their franchise, and those who exercise their franchise should do so after a full understanding and evaluation of the issues and individuals involved. We must build public opinion against the abuse of the electoral process, prevent individuals or groups from being exploited to exercise franchise on consideration of money and promises of future gains. Election manifesto, enumerating policies for the betterment of the people is entirely different from promises of short-term personalised gains.

Adult education cannot stop at the education of the voter to enable him/her to exercise his/her franchise, but should extend to the task of creating a sustained interest and participation in public affairs at all levels. The creation of such interest among the voters would result in the creation of active and effective public opinion on different issues. This will improve the quality of the accountability of the elected representatives to the people. The task of adult educators is to initiate discussions and dialogues on issues concerning the people and enable the common men and women to express their views freely and frankly. Educating the voter should be an on-going and continuous programme, if we want democracy to thrive and lead to people's development, whice means growth as well as social change. Any growth without social justice is useless, so far as the vast masses of the Indian men and women are concerned. Proper and intensive discussion of issues and problems can always soften the stresses and strains of the rising expectations by injecting realism into our democratic politics and show the way for organised effort towards moral and material social progress. Parliamentary democracy if properly organised would contribute positively to accelerate economic growth and social change and could build an eduring foundation for national development, socio-economic reconstruction and emotional integration.

Philosophy and Technology of Democracy

Democracy is a way of life in which every citizen is enabled to participate to the best of his capacity on a footing of equal dignity and parity of opportunities. It is a culture where persuasion instead of coercion, and freedom instead of constraint are the basic features. Therefore, it is necessary to understand the main-springs of democratic philosophy and the technology of democracy.

"Democracy" is basically the participation of every citizen—men and women—in the functioning of society. The reason for stressing this is that men and women should be treated as equal partners in the struggle for a new culture based on freedom, equality and social justice. They must participate in decision-making processes at all levels, and adult education must be geared to these needs.

The citizens can be divided into (a) a very small percentage who make opinion ; (b) a slightly larger group who talks and discusses, reads news and attends meetings ; and (c) the vast majority who have no opinions, are "indifferent to public affairs, reading little and thinking less about them". Studies have shown that the last group distinguishes two types of politically

apathetic citizens. Education bears a major responsibility for overcoming political apathy, for it helps to develop a sense of civic duty. We must prepare citizens for participation in public affairs. In a democracy, education during election campaign is not enough. Election meetings are useful but are not necessarily educational experiences. Therefore, education of voters should be a continuous process and be the responsibility of a national authority set up by an act of Parliament. In the task of informing citizens about the political issues, attitudes and the imperative need to vote, the mass media can play a very crucial role. These media provide quick, universal, powerful, relatively inexpensive, precise and simple techniques of civic education.

Civic education can be a fall-out or feed back in all our programmes. Adult education through families and schools, community organizations, youth and women's organisations, trade unions, and music and theatre groups may contribute towards fostering a personality of the citizen who is both independent and tolerant,affirmative and cooperative, actioned and reflective. Such citizenship is the foundation stone of any real democracy. Parliamentary democracy can survive only if it succeeds in reflecting the popular aspirations without casting them into the frame of party bureaucracies. Civic participation means issue-oriented discussion and action. This will strengthen the roots and fruits of parliamentary democracy in India.

There are many who believe in partyless democracy so that the party bureaucracy is not in a position to exploit the ignorance and short-sightedness of the common men and women. There are others who believe that individuals believing in human rights and social justice should be put up as candidates for election and these individuals should form the nucleus of a group of committed people, who should organise the voters in small groups to discuss about their problems and their solutions on a continuous basis. These small groups can be federated into a Voters' Council and take decisions not only about who should represent them in Parliament, Assembly, local-self government, etc., but also on the solution of local problems through removal of all impediments, working for growth with social justice, equality, peace, and a new culture based on all that is good in our heritage and all that modern innovation and discoveries have provided us for the benefit of all. A new world order should be enabled to emerge not through destruction of the old but through peaceful discussion and dialogue and through non-violent organisation of all those who believe in democracy and social justice. This can be done through the education of the voters and will be done in the long-term. ●●●

Voters' Education : Need for Permanent Centres.

B. B. Mohanty

OUR electoral politics is very complicated as well as interesting. It is linked with the various socio-metric networks operating in our social fabric at the time of elections as well as in normal times. As Dilip Hira writes in his thought provoking book *Inside India Today*: "Introduction of universal suffrage, in the wake of the 1950 Constitution, did not revolutionize the situation, because the already established caste-classes concentrated within themselves not only political authority, but also social prestige and economic power, and the hitherto disenfranchised sections of society needed some time to realize fully the importance of a vote given to them from the top, and to overcome their historic sense of inferiority; and because, most importantly, the (feudal type) economic dependence of the lower caste-classes on the upper caste classes remained unchanged. Furthermore, traditional leaders of the lower sections of society lacked both education and political awareness, and could not conceive of the possibility of ousting the upper caste leaders from the sea of power. The most they could, and did, do was to bargain with the leaders of competing upper castes, or factions within them, that is, offer them a block of votes in an election for money and/or social concesssions."

The situation has not changed even today. It was expected that the institution of the Panchayati Raj system would foster a new breed of leaders, motivated and dedicated to a radical socio-economic change. But, it did not happen; the old order was sustained. The upper caste leaders or their henchmen in the lower castes were and are still in the saddle. According to a survey of the Panchayat Samitis in a district in Andhra Pradesh, conducted in the mid-1960s, "high caste, more land, more money, and more education continued to be the requisites for political success". This situation considerably influences the voting behaviour. As Gopal Krishna put it, "It may well be said that by and large the voting act is devoid of political content... Indeed, the decision to vote

for one candidate rather than another may be governed entirely by non-political consideration, and the voter may often be unaware of the political choice he makes through the act of voting." Making the right political choice through the act of voting depends upon one's political awareness with reference to the local situation. And such an awareness is created only by education in general and adult education in particular.

Creation of political awareness has been intentionally neglected by our educational system, both formal and non-formal. Somehow in the Indian scenario, the word 'political' has been misunderstood, and misinterpreted, as a result of which political education has been equated with party politics. Really speaking, political education should enable one to study the different political philosophies and political systems, political situation in our own country and state, sources of exploitation, socio-economic forces operating in society, class and caste conflicts and the like. This is a must in a democracy, but seldom it is done systematically. At primary and secondary stages, political education is totally avoided. In university education, only the students of humanities get access to political education. In non-formal adult education, only recently something has been done in the area of social awareness, but it can be easily said that political education has remained outside its purview. This is not unexpected, because neither the educational system nor the political system, including the party in power, is keen to develop a political awareness in the people.

Political awareness should be a stronger component of adult education. The present social awareness component in the adult education programme has been reduced to the dissemination of some information about the various development schemes of the Government and the benefits available from the same. Perhaps it is due to the fact that the adult education instructors and supervisors find it easy to do so. Secondly, there are very few teaching-learning materials, including those for post-literacy and follow-up, bearing a focus on political education and political awareness.

Treatment of the topic/s relating to political education and political awareness is a tricky job, and it can be done by a skilled communicator. But, very few of the adult education instructors possess the education and skills to do the job. Therefore, it needs to be done by resource persons to be drawn from the community or outside. The adult education personnel are to be trained in the art and technique of discussing topics relating to political awareness. There should be continuous follow-up after training.

We should have some permanent learning centres like the Folk High Schools of Denmark, which were originally meant for the general education and personal development of the rural youth. The Danish Folk High Schools owe their origin to the educational philosophy of Bishop Grundtvig. During his time, the people in Denmark were mostly ignorant peasants, who were exploited by the rich and the educated few. He saw them moving from this condition to be alert and critical people having their own opinions. In the 1870s, when international trade had adverse impact on Danish agriculture, the people, as a result of meaningful education and better political awareness, were able

to meet the challenges. Thus grew the Danish co-operative movement. During the summer of 1964, when this writer was a participant in a Folk High School in Denmark, there were some politicians who were members of the course. It is a normal feature of the Folk High Schools to have politicians as course members. The Kuvokuni College in Tanzania is one such college for politicians.

Although we had started the Janata Colleges in the fifties with a lot of fanfare, excepting the Vidyapeeths in Karnataka, we are not doing anything similar elsewhere. Call it a Janata College or Vidyapeeth or Lokshala, its objective should be to organise meaningful non-formal educational activities leading, among other things, to citizenship training and political awareness. It should also utilise the informal learning systems and resources existing within the community or communities for this purpose. Our National Committee on Folk High Schools, constituted by the Indian Adult Education Association, should be able to give some serious thought to this.

We have politicians at various levels beginning from the Gram Sabha to the Lok Sabha and it cannot be assumed that all of them possess the same degree of social and political awareness. For the survival and success of democracy in India, it is necessary that there should be Staff Colleges for Political Activists which should be able to organise seminars, workshops and joint training programmes for politicians.

Whether it is Panchayat election, or Co-operative election or elections to State Legislatures and Parliament, various channels, methods and media of communication are utilised every time. Publicity gradually becomes propaganda in which there is a powerful motive to distort facts and twist truth into untruth. And finally, other factors are brought into the election campaigns to influence voting behaviour. However, media has a vital role to play in educating the voter. But, unfortunately the Government controlled media like the radio and TV in India are not able to do much in this direction. It may not be an exaggeration to say that both the Akashvani and Doordarshan are shy of educating the voters. The Press does a commendable job in this direction, but here again its readership is limited to people who are already educated. Hence the urgent need for rural newspapers.

The traditional media of communication which are free of Government control can be very effective in educating the voters. The high degree of political awareness one sees in rural West Bengal is due to the constant efforts of Jatra parties which use social and political themes in their plays. It needs imagination, dedication and tremendous organisational efforts to utilise the traditional media for creating political awareness in the people. How about a voluntary organisation making a beginning in its area ?

Education of the voters should be a continuous process in a democracy. It should be the function of society, which should be able to utilise its different sub-systems in this endeavour.

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The Indian Voter : Observations and Suggestions

K. L. Zakir

THE following lines of Enzo Biagi convey a very liberal definition of democracy.

> "Democracy is one of the most uncomfortable exercises because it obliges us to consider respectable, or even intelligent, those who do not agree with us".

Dr. Iqbal defines democracy thus :

'Democracy is a form of Government in which the heads are only counted and not weighed'.

Both the above definitions present an inconvenient posture. For the main pillar of the splendid edifice of democracy—the common voter—in our country is ignorant, illiterate, ill-informed, ill-fed and ill-clothed individual. A man living with his family (in most cases a large one) in a far flung village, in a small crowded thatched hut, is unconcerned about the form of government or the head of the State for that matter. His main concern is the fulfilment of his basic needs—food, clothing and shelter. He cannot see beyond this limited horizon of his life. It is only when the so-called educated, sophisticated and wise people cross his threshold that he earns with mystified eyes, about the form of government which is desired by such persons. It is not the poor voter who decides about the system of education for his children or the economic structure of the administrative set up. The poor voter is sacrificed for the benefit of the few learned and wise men of the society.

Different forms of government prevailing in various parts of the world have, no doubt, established the fact that democracy is perhaps the most liked form of government. India, one of the most largely populated countries of the world, is considered to be the most successful democracy also. Here democracy is a success because a large number of the voters are unaware of their fundamental rights. They don't even know the basic features of the country's Constitution. They can, therefore, be easily exploited by any inside or outside agency. With almost a dozen elections held for the State

assemblies and the Parliament, people are still unaware of the procedure of casting vote.

When we talk of the benefits of adult eduction to the weaker sections, we must take into account the big chunk of the population, which requires a general awareness besides the learning of literacy skills. A man or woman who can write a few sentences (which are mostly grammatically incorrect) feels satisfied and the adult educator also feels content with this achievement. But the fact is that this level of literacy has not helped the common semi-literate adult to get a little knowledge even of his immediate surroundings.

The adult educator must think about the adult learner in his total perspective. He should not consider him only as a person sitting in an adult education centre with an unmotivated mind to learn. He is not an island by himself. He has got deep human roots and a cultural heritage of thousand years. He is the bread winner of his family, a worker with social responsibilities and family ties. To top it all, he is a citizen of a big country with a glorious past. The adult educator must not treat this man as an isolated fragment. He must regard him as an important individual of a plural society.

The announcement of elections to the eighth Lok Sabha on schedule despite the critical situation in which the country has been put with the assassination of Mrs. Indira Gandhi has once again proved India's unshakable faith in democracy. The questions that naturally come to mind at this time are : Does the voter know his responsibility ? Is he aware of his predicament ? Is he sufficiently informed about the methodology of the voting system ? The answer to all these issues is 'no.' A look at the voting behaviour of the general public in all the previous elections reveals the following noteworthy points:

—Casteism and groupism have been playing a big role.

—Distribution of money to the poor illiterate people has been one of the mal-practices adopted by the candidates.

—The administrative set up of the party in power has been interfering in the process.

—The weaker sections and the minorities have been very often exploited by coining forged slogans.

—Mud slinging and character assassination in the election speeches.

—Making false and tall promises to the voters.

An adult educator (instructor, the agent of social change) specially he who is working in the villages, tribal areas and among the weaker sections of the society has to play a very prominent and bold role. He must make the voter understand his importance in the functioning of democracy. He should make him aware of his dignity and the fact that ultimately it is the individual who is the king-pin in the structure of the society. The adult educator at present is fighting against heavy odds. We will have to strengthen his hands to enable him to win this unbalanced war against ignorance and illiteracy. Sometimes we expect too much from him. The result is that we feel frustrated and the worker feels demoralised. We must develop in him a faith in the programme. We must make him conscious of his importance in the campaign in which he is engaged.

Written word is no doubt important

and we cannot deny its significant role in helping the general masses to gain awareness. But oral literacy also must be given its due place in the non-formal system of education. The personal contact programmes, the Charcha Mandals, the Discussion groups, the debates and symposia, etc., are some of the forums which can be utilised with advantage in inculcating awareness about some of the basic information and awareness needed by the common voter. While newspapers, journals, posters and pamphlets have an important role in the social fabric we should not forget that it is also an age of television, cinema, radio, films and V.C.R. We must make use of all the soft and hardware available to us. The investment may be huge but we expect big returns too. It would be a folly to restrict the use of media only for the illiterate poor. The media must also enlighten the legislators, the members of Parliament, the administrators, and also those who will now be engaged in preparing the manifestoes and party slogans. If we educate the voter we must also educate the candidates who propose to fight elections either for a State Assembly or the Parliament. A code of conduct should also be framed for these people so that they abstain from mud slinging and character assassination. The politician cannot be the saviour. It is the educator, be he in the formal or non-formal system, who will have to share the brunt of the task of nation building for which enlightened and educated electorate is a necessary condition. He has to come forward with strength, zeal and a tremendous amount of moral courage.

We must create responsible leadership in our community if we want to uphold the democratic principles for which our great leaders like Mahatama Gandhi, Lal Bahadur Shastri, Maulana Abul Kalam Azad, Subhash Chander Bose and Mrs. Indira Gandhi fought.

We should keep in mind the fact that half of the total population of this country comprises women and that more than 70% of them are illiterate and ignorant. For ensuring a strong democratic set-up they must be made aware of their important role in the elections and of the value of their vote. Special steps must be taken to ensure their whole hearted involvement in electing their representatives to the State Assemblies and the Parliament, and in the wake of communal disturbances to drive home Mrs Indira Gandhi's message that

"There can be no democracy if you have a communal outlook and you have barriers between man and man". ●●●

Elections and Citizenship Education

M. C. Nanavatty

EDUCATION is a process of promoting values for development. It has to have a direction and an objective. The process of promoting values is to be suited to the objective of development. The concept of development is based on a specific philosophy of life. As such, education is not neutral. It has to have a philosophy of development—philosophy based on certain economic and political concepts. In a country wedded to democratic socialism in its Constitution, education cannot have a neutral stance. Its objective is establishment of equality of social status and relationship, wherein every citizen has a right to be treated as equal, irrespective of birth, religion, caste or community, with equal opportunities for development, and minimisation of gap between the rich and the poor. With the removal of 'right to property' as a fundamental right in the Directive Principles, wealth has lost its determining position in the making of a citizen. Education thus has to emphasise values for an egalitarian society.

Adult education, specially adult literacy, for the majority of population who have not had the facility of formal education, has to be related to this value oriented goal of development. The illiterate adult is not an ignorant person. In a society which has developed for generations the oral method of communication and promoted oral culture, the adult citizen does not lack knowledge of what is going on around him in economic, social and political spheres of life. In fact, the last three elections have shown that the common man has a rugged common sense with regard to political future of the nation. He is aware of the process of development as well as exploitation which affects his life.

Thus, education to prepare citizens for elections has to have value orientation for democracy and socialism. Adult literacy, through mere learning of the three R's, lacks this emphasis. Even if it has a slant the process of learning would be prolonged and also remain superficial. More than 50% of adults learning by this method lapse into illiteracy for want of facilities of

follow-up in the form of libraries and continuing education.

Adult education with community based approach has the advantage of relating education to community needs and requirements. It emphasises community interests. The early experience of community based adult education under the auspices of the Social Education Department of the Delhi Municipal Committee, has shown without doubt, that citizens of under developed areas and slums had related themselves to the process of community education and exercised their right of voting for the right person or party. Those Municipal Committee members who had done nothing for their constituency were questioned by the electorate about their contribution in matters of education, health and welfare of its population. Those who could not prove their bonafides were rejected at the polls by the electorate. This was the strength of the informal community based education. Education for the awareness of community interest makes adult citizens alive to their rights and obligation to the community and the nation.

The new approach of conscientisation, as a method of adult education, directly, makes the adults conscious of their rights and duties. It awakens in them the urge to know the causative factors of poverty and unemployment, and equips them to exert their right and privilege, not only to vote, but vote for those committed to democratic socialism. It is unfortunate that the stalwarts of adult education in the country are oblivious of the strength and dynamism of this process of adult education ; or they shy away from introducing political values in the education of adults.

Education for elections, in the present context has a special meaning for the future of the country. The forces of disintegration are rampant and the country has to face parochial forces from within and neo-imperial forces from without. Both these forces can be combated through national unity. The citizens have to join hands to combat these parochial forces.

The application of this two-fold concept of democratic socialism and national integration in the field of adult education is likely to create difficulties for field workers. How far can they side with the forces supporting integration and egalitarian concept of political and economic objects ? How many political parties are committed to these concepts in action ? They all swear by it but do just the opposite. This requires a guideline for the field workers. They are not neutral to the concept of egalitarian society. But at the same time they should not side with any particular political party. In other words, their personal views should not come in the way of their promotion of education for elections. They have to remain neutral to political parties. At the same time they should provide a forum through panel discussions for representatives of different political parties to present their manifesto before the local community. Let the citizens be informed of the claims and policies of different political parties, so that each citizen can decide which candidate to support. This is the discipline that adult education workers have to practise objectively. Therein lies their obligation to the ideals of adult education. They can remain political in their objective of democratic socialism, but should be non-political in terms of party politics. This is the goal towards which adult education should strive. ●●●

The Indian Voter : A Psychological Analysis

R. Jayagopal

INDIA has withstood the test of democracy. Indian masses have gone to the polls seven times since 1952. The lessons which were learnt from these elections are many. It is evident that the political life in India is an intricate web of individual activities and collective enactment. The different categories of population who have participated in these elections form a pyramid. The bottom of the pyramid comprises the common voters who constitute the bulk of the participants; the middle is formed by political organisations and active citizens; and perched on top are the legislators and the decision makers. Casting a lingering look at the pyramidal form, one is tempted to ask several questions.

Sociological Viewpoint

What is the profile of the Indian voter? Due to several social complexities it would be rather difficult to give a succinct answer. According to Reddy, a leading columnist, the Indian societal pyramid presents a weird picture. About the section composed of the elite, he says that it is as good as any in the better placed countries of the world. They are the talented men and women who have distinguished themselves in various walks of life, belong to the small minority perched at the top and fighting its own battles, against the inequalities of political system based on the ignorance of the apathetic multitude. The seething mass of the humanity at the base of the Indian pyramid is still steeped in the cowdung age struggling hard to extricate itself from grinding poverty and bewildering confusion.

"The middle class remains sandwiched between these two human layers with all their frustrations unable to absorb the shock of portentious changes in the rest of the world. The various sections of this Indian pyramid present a rather weird picture of both hope and despondence, anxiety and assurance, divided by a gap of not a generation but a whole century if not more."

The bulk of the voters, thus hail from a rustic and weaker section stock. Having these sociological handicaps, how does this population perceive the

political ideology of different political parties of the country? How do they react to the varied messages generated by different political parties? How does the personality of the individual interact with the social situation? Is there a correlation between personality and political participation including their casting of vote for the right man and for a right cause? These are moot questions. The present analysis seeks partial answers to these questions.

Quite a few psychologists have analysed the voter behaviour in our country and the USA, the two largest democracies in the world. The elections in the USA have just ended. The electorate of America though not comparable to that of India has certain sociological similarities. A feature of the recent elections in the USA that disturbed American intellectuals was that America may be splitting on racial lines. This is a point of comparison with India where we have schisms, in terms of racial, ethnic and religious groups. In the USA, the religious factor of Catholics versus other Christian groups is to be reckoned with for purposes of comparison with India. Similarly, sex and political ideology (Democrat vs. Republicans) are important variables, influencing the voter's decision in the USA. We share many of these features with the USA, yet, there is vast difference in terms of voter behaviour, judgement of criterion variable, and selection of leaders. History has revealed consistently that the American electorate has done far better in terms of deciding their leader(s).

The story in India is quite different since the masses do not have the same rationalist approach as that of the Americans. The compounding factors here are many. A substantial size of the population, i.e, 46 crore (63.83%) suffers from the major scourge of illiteracy and nearly 35.9 crore of the population is below the poverty line. With Independence, the traditional and Gandhian outlook has given way to modern, secular, humanistic and technological perceptions, and for the first time in the Indian History where the foundations of the socio-political order sought to be based on anti-traditional concepts and under the garb of synthesis between Indian tradition and western values—notions contradictory to the spirit of Indian culture began to be promoted in a systematic way. According to Prof. Raghuveer Singh (*Hindu*, November 8, 1984). "In contemporary India, politics has become completely dissociated from our traditional culture. It has become acultural and anomic. It has developed a logic of its own, its own ethos and its own spirit. Instead of culture oriented politics we have apolitics oriented culture." The impact of this transformation, according to Prof. Raghuveer Singh, is that India now has a new brand of politicians—a political entrepreneur viewing politics as a lucrative business. In a Weberian sense, politics is neither his vocation nor his avocation. He lives "off" politics but not for politics.

Psychological Viewpoint

Boulding (1956) considers image which an individual derives of a particular aspect as his knowledge of the world. The individual's behaviour depends upon the image, and meaningful messages generated by the social milieu often change the image. At any given time individuals have an inventory of images. Certain dynamic processes of the social milieu change or modify these images. A quantum of learning is also involved in such changes. Often public image begins in the mind of some single

individual and due to transmission and sharing by others it becomes a public image. Thus social interaction involving sharing of experience plays a vital role in terms of developing cognitive structures. The meanings that individuals attach to their experiences are not purely an individual's possession. The meanings have been developed jointly and to the maximum extent are commonly held and interpreted.

The political world in India, as in other countries is a communication network, where there is a continuous flow of messages, affecting one and all in the network. Through this process the individuals within the network perceive political ideology jointly and derive certain personal meanings. However, in the Indian political context, it appears that the communication flow and development of meaningful messages on the part of the commoner leading to interpretation of the message remain incomplete. Completion would take place when the meaning is conceptualised, leading to development of certain cognitive forms. If there have been irrational and illogical approaches on the part of the voter in this country it could be due to lack of conceptualisation, cognitive structures and non-perception of meaning.

The single major contribution in laying the foundation for the theory of political behaviour in America was made by Charles Merriam. Merriam stressed the need to carefully look at the methods and findings of social sciences, such as, sociology, social psychology, ethnology, social statistics and biology for use in the study of political phenomena (Merriam, 1921 : 1925). One of the major tasks of the theory is to identify a set of behaviours that it could describe as political, and in the process construct an analytical system or a theory that would help to explain the behaviour reality (Easton, 1965).

Modern political scientists of the behavioural school hope to construct a systematic empirical theory capable of explaining and helping in the prediction of behavioural patterns in political sphere. The behaviourist takes the behaviour of the individual in various political situations as the unit of the analysis. He also tries to study the effects of personality on the behaviour in political situations by a study of motivations and attitudes of the individual and the effect of political situations with their underlying structure and role on personality.

The empirical theory emerging out of these studies varies both in its scope and level of abstraction. Some studies deal with the hypotheses limited to very small sections of political behaviour like voting behaviour while others try to study broad political phenomena found in political parties, institutions and administrative organisations (Savithri Chattopadyay, 1969). Some of the determinants of political behaviour are cultural and personality factors. In order to understand the political system of a country, an investigation of individuals rather than institutions is needed.

Level of the Indian Voter

Since the meaning of a political ideology in a communication network often depends upon the individual's personality, cognitive experiences and the social context, it would be necessary to look into the situational pressures which often act either as an independent or as an intervening variable. A person behaves in a situation, depending upon what the situation means to him or signifies to him. The

political semantics examines key terms, slogans and doctrine from the point of view of how they are understood by the voters. There is a common denominator running through the utterances of the voters, active party workers and top politicians who use key symbols.

A key symbol is a fundamental assumption about a political affair, ideology or glowing words. One obvious function performed by the key symbol is that of providing a common experience for everyone in different political parties, ranging from top politician to the rank and file. One of the few experiences that bind human beings together irrespective of race, region, occupation, party or religion is exposure to the same set of key words. Key symbols include slogans which are nothing but glowing words. Characteristically the slogan or maxim is a terse string of words that gain meaning by repetition and context.

Concepts such as Socialism, Communism, Democracy, Nationalisation, Land Ceiling, Drive Away Hunger, State Autonomy, More Powers to the State, More powers to the Centre, function as slogans. What symbols and slogans the political activists recognise as good, strong and active or otherwise, what media of communication come to their attention should be measured through valid indicators. Moreover, a study of the meaning of certain key political concepts would not only give an insight into the perception of certain concepts—as perceived by the voters—but will also enable one to investigate the association of ideology with personality. By this process valid conclusions could be drawn, which could be used as an inventory or a catalogue for behaviour modification.

Certain assumptions regarding voter behaviour are arrived at below on the basis of secondary data and interviews with a few veterans in the field of politics.

Variables Accounting for Voting

Example of the State of Tamil Nadu

Shivlal (1978) accounts for the following variables as criterion measures for voting by the electorate in Tamil Nadu during the year 1977.

- Religion
- Personality
- Money, power, and correct caste background
- Language affinity
- Last minute welfare measures provided to the constituencies.

Considering the Tamil Nadu situation as an example one is tempted to arrive at the following conclusions regarding the Indian voter :

- There is no typical Indian voter nor is there any voter ethics.
- Most of the voters go by the illusion of an "image" and are open to suggestive manipulation of money, caste and social service.
- Quite a few thought that during the 1977 elections in India when the Janata party was swept into power, the voters had become "mature" and had acted rationally. An intimate analysis of the situation, however, revealed that there was more of "emotionality" than "rationality" in judging "issues" (family planning aspects) which incapacitated politically Madam Gandhi during that period.
- Another aspect from the past voter behaviour which emerges is the "apathy" of the voter. It is observed from Table I that there is an increase in the urban non-cast votes. It is seen that from the year 1962 to

1980 there has been a progressive decrease in the number of votes polled in the metropolitan area of Madras.

—The number of invalid votes that were cast during the poll period of 1962 to 1980 is another aspect of voter behaviour. Interview with some of the veterans in this area, revealed the following variables accounting for invalid votes: mischief of poll functionaries, frustration, carelessness, lack of understanding of the system and lack of general awareness of the civic responsibility of selecting proper leaders by the voter.

The behaviour of the Indian voter so revealed is varied—ranging from simple to complex, traditional to non-traditional and rational to irrational. The task before an adult educator in this context is stupendous, as he or she will have to educate the illiterate, downtrodden and economically backward sections of society leading to modification or change in their behaviour.

The principles for modifying behaviour come to us from US based experiments conducted in industries, educational institutions and counselling centres. In India, behaviour modification experiments involving some of the American techniques were conducted in some industries in the organised sector. Considering the success of these experiments, at this stage we could theoretically suggest application of some of the behaviour modification techniques for modifying the voter's behaviour in this country.

The process involves education and it is brought about by reorganisation of the person's environment, through training of new responses, by altering the person's repertoire of verbal control responses and by changing motivational conditions. With the available background knowledge of the Indian voter, it should not be difficult to appply behaviour modification techniques to modify the voter behaviour. Some of the popularly accepted techniques for modifying human behaviour are :

Table 1
The details of votes polled, invalid votes, etc, in the Assembly Elections

Total No. of votes	*Rural (Typical in Tamilnadu Dharmapuri District)*					*Urban (Madras District)*				
	1962	*1967*	*1971*	*1977*	*1980*	*1962*	*1967*	*1971*	*1977*	*1980*
Cast (in percentage)	57.76	69.47	68.43	60.85	60.91	72.32	75.08	65.94	47.67	58.64
Non-Cast (in percentage)	42.24	30.53	31.57	39.15	39.09	27.68	24.92	34.06	52.33	41.31
Invalid* (in percentage)	3.89	4.32	5.89	1.75	1.77	3.20	2.19	2.96	0.85	0.90

Eligible votes =100%
**Among the votes caste, invalid votes.*

Reinforcement The procedure involves continuous or intermittent reinforcers.

Shaping with Prompts Under this procedure there is reinforcing of small steps towards terminal response rather than reinforcing terminal response itself.

Modelling with rehearsal The basic requirements as per this technique is to provide an opportunity to the adult to observe a model and then the individual is required to perform the same task as the model.

Premack Principle Premack (1965) suggested that a behaviour which naturally occurs with high frequency can be used as a reinforcer for a behaviour with a low frequency. An apt example would be to provide certain technical skills to the under-employed, unemployed and rural people leading to development of interest towards more learning, which has a low frequency.

Knowledge of Results This technique is based on performance appraisal. The main function of this technique is to allow an individual to evaluate the progress made by him towards certain set goals.

These are sophisticated theoretical constructs. Is it possible to apply these techniques to the millions of voters, before they go to the polls? Well it is a very difficult question to answer. But today we have the infrastructure in the form of literacy centres and functionaries to man these centres. Also, we have a well laid out policy to create awareness, impart functionality and literacy among the illiterates. As part of the awareness component, we should be able to create a civic consciousness of electing proper leaders, which would be the first step towards behaviour modification.

Table 2

The details of votes polled, invalid votes, etc, in the Lok Sabha Elections

Total No. of votes	*Rural (Typical in Tamilnadu Dharmapuri District)*					*Urban (Madras District)*				
	1962	*1967*	*1971*	*1977*	*1980*	*1962*	*1967*	*1971*	*1977*	*1980*
Cast (in percentage)	57.32	66.96	64.91	59.95	55.42	71.72	74.21	66.70	56.81	69.11
Non-Cast (in percentage)	42.68	33.04	35.09	40.05	44.58	28.28	25.79	33.30	43.19	30.89
Invalid* (in percentage)	3.47	3.53	5.36	2.69	2.15	2.78	1.55	2.46	1.45	1.44

Eligible votes=100%

**Among the votes caste, invalid votes*

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Civic Education of Voters : Viewpoint

B. Chatterjee

THE strength and lustre of any institution lies in the quality of the last link of the chain or its electorate, that is, the voter. Now, with increasing population and consequent impact on the quality of life of the people, socio-economic level of voters assumes importance as a critical factor. Literacy and education, economic condition, and health and nutrition status are directly related to political awareness which is *sine-qua-non* for the voter for exercising the responsibility of electing persons whom he considers fit to protect his interests and promote his welfare.

The civic sense of a people depends upon a healthy balance of rights and duties. This exercise is ultimately related to social awareness which is a product of education, enlightenment and maturity of the citizens. Quite often people are conscious of their rights but are tardy in fulfilling their responsibilities or obligations. Then there is the problem of improper discharge of duties or misuse of rights vested in an individual. In a country like India where poverty and ignorance are widespread the masses fall prey to selfish vested interests more easily. Have we not heard of pawning of ration cards or bartering of votes ?

In our way of life, an average citizen does not participate in governing the country directly, but this is done by representatives chosen by majority of individuals in their respective areas. So the quintessence of political participation of the people lies in free, fair and honest election system. For, only then the election of true representatives of the people, who would speak for them in all matters concerning the government of the country, would be ensured. How can this honest election system be accomplished ? Franchise in the hands of ignorant people who are not sufficiently exposed to needs and challenges of public affairs and consequently unable to judge persons or policies involved in the process is a dangerous weapon. It is to the credit of our nation that so far we have conducted seven parliamentary elections and laid sound foundations for the largest democracy in the world.

The task of civic education is to transform this vast mass of humanity into conscious citizens 'alert to the facts of government, vigilant in the scrutiny of the conduct of government, ably by reasons of training and knowledge to decide intelligently on persons and policies.'

Over the past decades, political parties in India have done a great deal to educate the voters, albeit from their own point of view. The education so offered often appeals to narrower loyalties at the cost of larger national interest. As a result caste, religion, linguism and other such considerations, which are in conflict with our larger ideals of national unity, integrity and secularism, have gained impetus.

It is said that in the first Lok Sabha after the new Constitution was adopted by the Constituent Assembly, a member of the Parliament used to think of the nation, state, district, constituency, his linguistic and religious affiliations, caste and his personal family, in that order. Alas, today, the situation, some lament, is just the reverse. The elected representative thinks of his own and his family's prosperity first and the other priorities follow in reverse order with the national interest coming last. This is a very dangerous tendency as it carries within itself the seed of disintegration. Apart from narrow interests, the present electoral system has also given rise to unfair practices, corruption, emergence of vote banks and vote-barter through influences in cash or kind, which pose an equally great threat to our democratic system. This threat can be counteracted if individual voters who are honest and for whom the nation's interest comes first join other like minded people in a political party of their choice. Besides, their participation should be active, honest, intelligent and unselfish or based on enlightened self-interest. This is also important because intelligent and honest leadership based on integrity of character can only be secured if the base or the followers themselves are intelligent, men and women of character and integrity. Many of the evils of democracy that we witness around us today are there because of the selfish and corrupt men who manipulate unenlightened electorate through money or muscle power. In a representative democracy there should be a healthy and interactional relationship between the leader and followers.

Education helps a person to acquire knowledge, skills and understanding necessary to live in a happy, harmonious and satisfying manner in the community and the environment to which he belongs. The process of learning or acquisition of knowledge is not necessarily based on literacy, although literacy aids it substantially. In old times tradition played a big role in citizenship education and so did folklore and mythology which fostered civic sense and social values. The adherence to these was based on fear, force, customs and religious beliefs. Social control in simple society of the ancient times was easy as compared to the populous and complex society of today. But then we have better and more effective means of reaching people like the modern means of communication and mass media.

While education for citizenship must be based on formal education system, education of electorate or voters prior to national elections is a specific task which is in the realm of adult education. This specific task has to be promoted through all available means of communication. The focal point of education of voters should be to accord highest priority to unity, integrity and secularism of the

nation before he calculates his immediate benefits through support to narrower loyalties and ideologies. A healthy balance between these two competing forces should be sought. The objective of all progressive communities is not only to ensure a better and ever improving quality of life to the present generation but also prepare ground for even better life for future generations. We have, therefore, to aid, assist and support such enlightened forces that support unity, integrity and development based on egalitarian ideals.

The time for comming elections is too short to undertake extensive adult education of the electorate. Our task at this moment should be to utilise all channels of rapid communication, such as, the radio, T.V. and other mass media to ensure that the ensuring general elections are free, fair, honest and without violence of any sort.

The voters should be encouraged to follow the code of conduct enunciated by the Election Commission.

All voters should exercise their ballot freely according to their own free will without succumbing to temptations for any gain in cash or kind. They should patiently and peacefully hear to all the parties and weigh their claim to their votes before making up their mind.

They should not even under greatest provocation, resort to force, coercion, or violence of any kind and resist such pressures from others.

They should not participate in or encourage impersonation and what has now come to be known as "booth capturing". They should help maintain law and order during bolls.

They should not encourage or be swayed by caste, communal or other divisive appeals, but vote for unity and integrity of the nation.

Last but not least, either they should vote for a candidate belonging to the political party they support or better still for the better qualified and the more honest among the contestants.

The scale on which the task of educating the Indian voter will have to be taken up is massive. The sheer number of voters—389 million—is mind boggling. Considering the literacy status in rural and tribal areas (female literacy in some regions is as low as 7 or 8%) it would be futile trying to reach them through the printed word. Under the present circumstances only audio-visual media or person to person communication can be effective. The time at our disposal for the ensuing elections may be very short, our ultimate objective should be education of the vorers on an ongoing or continuing basis. Let us not forget that the success of any institution, be it social or political, depends on the quality of human beings behind it. Human resource development therefore assumes first priority for ensuring the continuity of a democratic system and all round national progress. ●●●

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Indian Adult Education Association, 1939

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 mouth-piece of the Association, is the only one of its kind in the country.

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

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

Its headquarters is located in Shafiq Memorial, at 17-B, Indraprastha Marg, New Delhi-110002.

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In This Issue

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37th All India Adult Education
Conference on 'Non formal
Adult Education for Women'
held at Banaras Hindu University
from October 16 to 19, 1984

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Triggering off a Revolution

"Education is the most powerful instrument of national development. What we need most urgently is a revolution in education which can trigger off the necessary cultural, economic and social revolution". That is a quotation from the late Dr. Zakir Husain, the great educational disciple of Mahatma Gandhi. The spirit of rhe Master could not have been better expressed or better timed. In realising the real goals of development, women hold the key, that is if they are educated.

It is therefore with much satisfaction we welcome the using of the above quotation by Mr. M. L. Shahare, in his Zakir Husain Memorial Lecture at the 37th Annual Adult Education Conference on eradicating illiteracy among women. Emancipation of the mass of women from their crippling bondage—social, cultural and economic—is not possible unless it is conceptualized in a radical educational value-orientation. Dr. Zakir Husain's words do not mean anything less than that.

Dr. Shahare's analysis of the problem in the overall address is both positive and forward-looking. While tracing the comparative successes and failures of our endeavours, he is objective. Facts and figures quoted by him in a historical framework have helped his objectivity. He sees our failure in the eradication of illiteracy as being rooted in our continuing traditional culture. The cultural neglect, alas, of women is near total. A woman's work or worth are taken for granted and are not fully recognised by our present day society, both urban and rural, each for its own reasons—thanks mostly to the ubiquitous dominating male.

Analysis along these lines would have pleased Mahatma Gandhi, if he were alive today. He would have applauded the eminently practical and sensible suggestion of women themselves taking the responsibility of educating their own sex, (He would have attached a meaning of his own to which we shall return letter). He would have heartily agreed with what Mrs. Indira Gandhi said about denial of education to our women and turning them into liabilities, which Dr. Shahare himself took care to recall in his address aptly. Gandhi ji would have patted Dr. Shahare for saying that it is through education that the suicidal march of women to ignorance can be halted.

Notwithstanding his incisive and in some ways radical analysis, Dr. Shahare's suggestions tend to be essentially for improving the system through useful ideas and innovations. The idea of eradication of illiteracy among women by educated

women themselves as already indicated is one such, which merits further analysis. He stresses in this conetxt the need for requisite training of teachers, a generous financial allocation, 50 per cent of the centres being those of women, syllabi being relevant to the needs and life style of women themselves and so on. All this is good and attractive. But one would like to a sk in all candidness, are all these programme inputs sufficient ? This would essentially be an educational activity of an additive character that is not radical enough to initiate a chain reaction for real social change—to use the words of Dr. Zakir Husain, "trigger off revolution". Gandhiji would have used such an idea with its revolutionary potential within an activism and an organisational style of an assertive character. Dr. Shahare's suggestion does not come through in this manner.

Women taking on the responsibility of eradicating illiteracy is, of course, attractive in itself as a programme. Nevertheless it is an extremely difficult advice to follow as things now stand. Educated women, thanks to their endemic elitist bias and outlook will not come forth in sufficient numbers to undertake this important task, let alone the organisational (and even emotional) cost of involving them. Elitism and alienation go together in our latter day education, so remote from what the Father of the Nation thought and dreamed.

What we need is not only improving the system, but also change it for very fundamental reasons. While Dr. Shahare's analysis is progressive, his suggestions and solutions need a radical thrust. This will set in motion education that has a potential for systematic change. Eradication of illiteracy in India has to be part of a radical developmental change rooted in a revolutionary ideology. Eradication of illiteracy as a corrective and a gap-filling measure, which is what Dr. Shahare means to say is not enough. For Gandhiji it would be a context for revolutionary assertion by women for women. It would be based not on women's limitations or weaknesses but their strength. It is only in this way that a systematic change can take place. And that is what the cause of women needs and merits. This is the real implication of what Dr. Shahare says. It is for the adult educators to realise the need for education of women as a critical opportunity for social change. This should help us to move from rhetoric to a practical kind or radicalism, and this is the assured way to trigger off revolution in education.

A Brief Report

J. L. Sachdeva

Deputy Director, Indian Adult Education Association

THE four-day All India Adult Education Conference on 'Non-formal Adult Education for Women,' which concluded in Varanasi on October 19, 1984 urged upon the Central and State Governments, universities and voluntary organisations to launch upon a massive time bound programme for eradication of illiteracy from among the women of weaker and oppressed sections of the society.

The Conference called upon the Indian Adult Education Association to build up a cadre of women trainers and adult educators who can effectively communicate with the target groups in different programmes of development for the rural and tribal women.

The Conference declared that for successful implementation of income-generating activities linked with literacy programmes women's organisations at grass-roots level should be established with a view to helping them in decision-making and in improving their self esteem and self respect.

It was felt that in income generating activities marketing was the most difficult aspect. To overcome this, it was suggested that linkages with agencies which would help in marketing their goods, should be established.

The Conference extended its full support to the Government and its agencies in achieving the goal of point 16 of the new 20-point programme of the Government of India.

The Conference convened by the Indian Adult Education Association in collaboration with Banaras Hindu University (BHU) was attended by 350 delegates from 19 States and Union Territories. These included representatives of Central and State Governments, Universities, Departments of Adult and Continuing Education, voluntary agencies, SRCs, Nehru Yuvak Kendras, and other organisations.

Inaugurating the Conference Smt. Mohsina Kidwai, the then Minister of State for Rural Development, Government of India, said that education is a life long process, which as Mahatma Gandhi believed, should draw out "what is best in child and man, body, mind and spirit", and for this an integrated system of education in which non-formal, informal and formal education are closely linked will have to be evolved.

Earlier, Prof. Iqbal Narain, Vice-Chancellor, Banaras Hindu University

welcomed the chief guest and the delegates.

Barrister M.G. Mane, President, IAEA, delivering the presidential address said that educating a woman meant educating not only an individual but a family. One hundred and ninety five districts in the country, he informed, had a literacy rate below the national average of 24 88 per cent for women. For increasing this rate, he said, women organisations at the grass-roots level will have to be established.

Dr. Y.N. Mishra, Director, Centre for Adult and Continuing Education, BHU, read out the messages received from the President of India, and other VIPs and national and international organisations wishing the Conference success.

Shri J.C. Saxena, Hony. General Secretary, IAEA proposing the vote of thanks said, "We are very grateful that a member of the illustrious Kidwai family is with us". He said that 20-point programme is the charter for the emancipation of the poor of this country and that the Association is pledged to make it a success. Programmes of rural development, he further said, can be successful only if these are linked with the adult education programme.

The working paper on the theme of the Conference was presented by Dr. K.M. Bhatnagar, Director, IAEA. It was followed by a general discussion.

The Conference then discussed the four sub-themes, namely, (a) the Education of Rural Women and their Participation in Rural Development Programmes, (b) Health and Nutrition Education for women (c) Literacy and Social Awareness, and (d) Income-generating Activities for Women.

For the discussion on the sub-theme 'Education of Rural Women and their Participation in Rural Development Programmes,' the delegates were divided into four groups. The Group Chairpersons were Smt. Shanta Krishnan, Smt. Kamala Rana, Smt. Bimla Bhatnagar and Dr. K.S. Pillai. The rapporteurs were Dr. A.K. Sen, Dr. Pritam Kaur, Dr. Asha Dixit and Dr. S.K. Nair.

The sub-theme 'Health and Nutrition Education for Women' was elucidated by Dr. (Smt.) A. Shukla, Head, Department of Home Science, BHU. She presented a study on the nutritional and health problems among housewives living in dongas in Dal lake in Srinagar (J & K) with the help of slides.

Prof. Krishna Bahadur, Dean, Law Faculty, BHU, spoke on the sub-theme 'Literacy and Social Awareness' with special reference to legal literacy. Stressing the need to make legal literacy an integral part of adult education, he said that an awareness about the legal provision with regard to matrimony, maintenance and adoption and succession practices should be generated among our rural masses.

The sub-theme 'Health and Nutrition Education for women' was discussed in a group under the leadership of Dr. A. Shukla with Dr. (Mrs.) Nalini Swamidasan as the rapporteur. Shri B.B. Mohanty was the leader of the second group which discussed 'Literacy and Social Awareness' and Shri K.G. Balakrishnan Pillai was the rapporteur.

On the sub-theme 'Income Generating Activities for Women' Dr. (Miss) Kanchanlata Sabharwal, President, Bhartiya Grameen Mahila Sangh (U.P. Branch) narrated her experiences. Marketing, she said, is the most difficult aspect of such activities. The main reasons for this, she further said, are that goods so produced are more expensive

and inferior in quality than goods sold in the market.

Shri B.R. Vyas, former Additional Director of Adult Education, Delhi Administration said that institutional support was essential for marketing the goods produced in adult education centres.

Zakir Husain Memorial Lecture

Dr. M.L. Shahare, Chairman, Union Public Service Commission delivered the Zakir Husain Memorial Lecture, on 'Eradicating Women's Illiteracy—A Challenge'. Quoting figures to show that the Indian women are lagging behind in spite of the opportunities provided by the Constitution, Dr. Shahare said, "With the exception of education no other single programme, howsoever large in terms of investment on its own strength can enable women to become equal partners with men *de facto* and *dejure* in running the family and society".

The valedictory address of the Conference was delivered by Dr. S.C. Dutta, Treasurer, IAEA. Dr. Dutta said that educated woman is an asset to the family and the society, and an instrument of social change. Greater efforts are thus needed for the education of women. He said that dedicated and devoted workers have to join hands to see that the benefits of the activities organised by the Government for the poor, depressed and under-privileged reach them. He said that the scheme of adopting a girl of poor family as prevalent in Maharashtra should be followed in other places also.

A visit to Sarnath was arranged for the delegates. A cultural programme in the form of a drama was also organised on the first day of the Conference by BHU students. ●●●

RAJIV CONGRATULATED

The President of the Indian Adult Education Association, Barrister M.G. Mane has congratulated Shri Rajiv Gandhi on assuming charge as the Prime Minister of the largest democracy in the world.

In his letter to Shri Rajiv Gandhi he has said, "It is heartening to know from your recent broadcast to the nation delivered on 12.11.84 that elementary and adult education will receive greater emphasis. The Indian Adult Education Association which is actively promoting adult education in the country for the last 45 years, pledges all cooperation and support to your Government in the implementation of adult education programme in the country".

Educate Women to Reduce Inequalities

M. G. Mane
President, Indian Adult Education Association

IT is estimated that about 850 million people in the world are illiterate. Out of these about 50 per cent are in India alone. But if we take illiteracy rate among women the situation becomes more alarming. Three out of four women are illiterate as compared to one out of two men in this country. Greater efforts are thus needed to spread adult education among women. Realising the enormity of the problem, IAEA decided that its 37th Annual Conference should address itself to the task of identifying all the factors related to education of women.

The Education Commission (1964) recommended that education should not be equated with the formal school system and there should be organised outside the formal system educational programmes based on multiple point entry, and part-time and own-channels of study. It recommended development of non-formal education on a large scale for out-of-school children and adults so that education may be universal and illiteracy may be liquidated. The universalization of elementary education in the country by 1990 cannot be achieved with illiterate mothers. It calls for large scale organisation of non-formal adult education programmes for women.

Education has an important contribution to make in reducing inequalities, not only in the educational status of women but also in all other aspects of development. The achievement of equality of education for women depends not only on the provision of adequate educational or physical facilities, but also on many structural, cultural and social factors.

The National Board of Adult Education at its meeting in New Delhi in November 1983 also stressed the need for stepping up programmes of women's education as educated women form the greatest instrument for national development.

Our adult education programme has three components—literacy, social awareness and functionality. Literacy education besides developing among adults the ability to read and write should also help to pursue self study and to have access to resources of knowledge. Awareness should help to liberate the minds of adults from the bondages of harmful traditions, conservatism, prejudices and superstitions. Functionality

should help adults to improve their vocational skill and the capacity to raise the quality of their life.

Educating a woman means educating not only an individual but a family, as a woman is not only an individual, but also a wife, a mother and a citizen.

It has been observed that women are more sensitive and receptive to new ideas but their main difficulty has been paucity of time for participating in non-formal education programmes as women both in rural and urban areas are in-volv ed in work for the whole day. To solve this problem, education should be taken to the places where women work.

Women find it difficult to participate in adult education centres also because there is nobody to take care of their children at home. If provision is made to take care of children, their participation will increase.

It is distressing to note that 195 districts in the country have a literacy rate which is below the national average of 24.88 per cent for women. The literacy rate among women can be increased if women organisations at the grass-roots level are established. Their own organisations will be in a better position to motivate them for adult education programme.

Some States have taken bold steps with regard to education of girls, particularly the States of Madhya Pradesh and Maharashtra. Madhya Pradesh has made education free for girls upto M.A. The State Government of Maharashtra has made education free for girls upto secondary level irrespective of their parents' income. It has also adopted one lakh girls under Savitribai Phule Adoption Scheme. The State has also decided to provide free education for all the children whose parents' income does not exceed Rs. 10,000/-per annum. These measures, I am sure, will be helpful in increasing the literacy percentage in the country.

Among the various problems which women learners have to face are low health status both personal and that of the family, inadequate nutrition, social and cultural oppression, and ignorance of protective legislation. The non-formal adult education programme for women should take care of all these aspects in addition to literacy education.

Teaching material for adult education for women must be based on their needs and interests. It should be attractive and relevant to their lives. Timely supply of teaching-learning material is also essential for the success of an adult education programme for women.

Traditional and mass media have a great role in promoting adult education and should be properly harnessed at local level. Traditional media like *Kathavachan, Bhajans, Kathputhli, Garba, Nautanki Jatra* should also be utilised. These will not only be helpful in motivating the adults but would also act as an effective means of social change. The modern media like T. V. and films if properly utilised can go a long way in the promotion and development of adult education in the country.

The need of the hour is to provide qualitatively better programmes in adult education, rather than aiming at numbers. Adequate thought should be given to the content, keeping in mind the regional variations. The Government should also involve more and more voluntary organisations in this work. Voluntary organisations have a sense of commitment and involvement and are more suited for conducting effective adult education programmes.

The Conference, it is hoped, would make recommendations to provide strength and new direction to the movement of Adult and Non-formal Education for Women. ●●●

Develop Unconventional Measures of Education

Mohsina Kidwai

The than *Minister of State for Rural Development*

TO inaugurate the thirty-seventh session of the All India Adult Education Conference is a privilege and also an emotional moment for me. I have known this body of the learned and devoted educationists from the very early days of my life because of the close association of my late uncle, Shafiq-ur-Rehman Kidwai, with it. I also learnt how different and difficult is the work of adult education in comparison to the usual branches of conventional education. Here the educator has to be a person of unique character with unusual capacity for forbearance and self-effacement.

The people whom he has to educate are no ordinary people. They are mature, experienced, intelligent and conscious people left out by sheer misfortune or as a result of the social and economic status imposed upon them by history. These are the people who lacked nothing except opportunity. It was not an accident of history but the logical consequence of our long drawn out freedom struggle that some selfless, forward looking dedicated men and women should have come forward to take upon themselves the task of bringing the fruits of development of human civilization to the millions of the people so far deprived of it.

No democracy can sustain itself, if it is not supported by the masses who have an awareness of their environment, their needs and requirements. In countries like ours, which have undergone long spells of feudal and colonial slavery and deprivations and are now clamouring to come out of the slumber, it is essential that unconventional and informal measures of education are devised and applied fruitfuflly. Our conventional education, which was mainly designed on Western pattern cannot fulfil the special requirement of our society—a society ridden by caste, class and creed of which the woman has been the victim of most brutal compulsions. The educator/intellectual, born and brought up in ivory tower has no role here. It is, therefore, essential that educationists belong-

ing to the bodies like the Indian Adult Education Association so extend their activities that larger areas are covered and more and more people come forward voluntarily to take up the task.

Education is a life-long process. It aims at all round development. According to Mahatma Gandhi, it is a process of "drawing out what is best in child and man, body, mind and spirit". To realise this, we have to evolve an integrated system of education in which non-formal, informal and formal education are closely linked.

Despite the genuine efforts of our planners and political leadership for the last 37 years, the rate of literacy in our country has not gone up as expected. This is more so in the case of women. There may be various reasons for this, such as, poverty, conservatism and lack of enthusiasm on the part of the agencies involved in the work for transformation of our rural areas.

The situation of women in the world has been well brought out bv statistics published by various agencies. Women constitute one-third of the employed labour force of the world and work through two-third of its working hours. Add to it the labour expended in raising families and doing household chores which finds expression in no statistics. Against this work performed, women receive barely one-tenth of the world's income and own one-hundredth of the world's property.

Mahatma Gandhi felt very deeply grieved over the discrimination against women in the society. He wanted full social justice to be extended to them. He said, "My greatest hope is in the women. They want a helping hand to lift them out of the well in which they have been kept. The slightest thing will work wonders. They made a record contribution during the Satyagraha movement of 1931-32 and even now, they are playing their part nobly but not to utmost advantage. So little work has been done among them. They are waiting to be organised. They have the capacity for suffering evoked by non-violent effort and they will suffer silently". His fundamental faith in the equality of men and women was based on his doctrine of non-violence. He wanted that women should participate in social movements and undertake public service. He encouraged the urban women to go to the rural areas and enlighten the womenfolk there by imparting practical education and by helping them to wipe out caste system.

According to the 1981 census, more than 90 per cent of adult women remained illiterate in nine States of the country. This is a very sad picture, because it reflects the inadequacy of our efforts to emancipate our women community. It may not be possible to put a high percentage of our women in educational institutions for formal education. However, we should remember that much educational activity can be undertaken outside the established formal system. Informal education is a life-long process through which an individual acquires attitudes, values, skills, and knowledge from experience and the influences of environment. It should be seen as a part of the total pursuit for development of human personality. The participation of rural women in all activities of our society should, therefore, be encouraged and realised as part of their education.

In spite of our progress in medical sciences, infant mortality continues to be quite high. This is mainly because of rampant illiteracy among our women. Illiteracy means ignorance. Unless

literacy goes up and proper knowledge of primary health care is made available to the large population in the rural areas, mortality will remain high. Lack of adult education also leads to high birth rate. We should intensify our war on ignorance. Practical demonstrations about health, nutrition and family planning should be intensified.

The non-formal education for women should aim at enhancement of their association in the process of development. They should be given maximum opportunity to know and to participate in the on-going anti-poverty programmes. In fact, they should be given chance to voice their views in the meetings of Panchayats and other local bodies.

Women can supplement the income of their families through various income generating programmes of crafts and trades and this will ensure a reasonable standard of living and improve the quality of their life.

The Central Government, under the Minimum Needs Programme, included Adult Education and Universalisation of Primary Education in the Sixth Five Year Plan. Also included in the Plan was the scheme for the development of women and children in rural areas. This is being taken up by the Ministry of Rural Development on a pilot basis in various States as a component of the Integrated Rural Development Programme (IRDP.) Through this scheme, assistance is provided to women to take advantage of the facilities already available under the IRDP. They are also helped to organise themselves to take up economically viable activities on a group basis. These activities will be diversified with more intensity in the Seventh Five Year Plan.

The Government and my Department will do their outmost to help you in your work in whatever way it is possible. In fact, I would personally like to be in touch with you in greater measure.

It is my earnest appeal that action should be taken at various levels and by various bodies to develop, educate and honour the Indian womanhood enabling her to keep pace in full freedom with the womankind of the rest of the world. ●●●

Non-formal Adult Education for Women

THE history of the movement for improving women's status all over the world shows emphasis on education as the most significant instrumenf for changing their subjugated position in society. In India, denial of education and the practice of early marriage prevented full growth and development of women's personality and rationality. Indian social reformers time and again emphasised the crucial importance of women's education. Foremost among them was Mahatama Gandhi. His fundamental faith in the equality of men and women was based on his doctrine of non-violence. Mahatma Gandhi encourged women to participate in social movements and undertake public service. He urged women to think independently and favoured development of mental capacities of illiterate women in rural areas. His message to urban women was to work with their rural sisters for voter registration, imparting practical education and helping them to break off the chains of caste system. Education of women in the post-independence era acquired a new dimension due to the acceptance of their equalitv with men and their multiple role in society.

The Constitution of India guarantees equal opportunity to all citizens irrespective of race, religion, caste and sex and directs the State to "Endeavour to provide within a period of ten years from the commencement of this Constitution for free and compulsory education for all children until they complete the age of 14 years".

Commissions have been appointed from time to time to survey the needs of Indian education, the largest being the Kothari Education Commission appointed in 1964. The Commission in its report in 1966 observed :

"In the modern world, the role of woman goes much beyond the home and the bringing up of children. She is now adopting a career of her own and sharing equally with man the responsibility for the development of society. In the struggle for freedom, Indian women fought side by side with men. This equal partnership will have to continue in the fight against hunger, poverty, ignorance and ill health."

Since then great deal of efforts have been made to achieve universal elementary education in the country. However,

literacy percentage could be raised from 16.67% in 1951 to only 36.17% in 1981. It is estimated that not more than 36% of the children who enter class I complete class V. In case of female children enrolment in class I, particularly in rural and backward areas, is not more than 40% in the age group 6-14. Even from among those who are enrolled in class I about 60% drop out by the time they reach class V. Therefore, we cannot hope to achieve the objective of universal elementary education even if all the children in the age group 6-14 are covered by the formal system of education. Consequently, in the Sixth Plan provisions were made to cover school dropouts through non-formal education programmes specially designed for them.

Illiteracy among Women

According to the 1981 census female literacy rate has not shown any significant upward trend, particularly in those States where it was reported below 20 per cent (for rural areas) in 1971. According to the literacy statistics of the Directorate of Adult Education prepared in 1979, literacy rate of below 20 per cent in respect of adult women existed in all the districts of Sikkim, 17 districts of Bihar, 26 districts of Rajasthan, 50 (out of 54) districts of UP, 39 (out of 43) districts of MP, 9 (out of 10) districts of J & K, 16 (out of 21) districts of Andhra Pradesh, 6 (out of 7) districts of Haryana, 8 (out of 10) districts of Himachal Pradesh and 11 (out of 19) districts of Karnataka. The situation is even worse in about 120 districts of U. P., M. P., Bihar, Rajasthan, J&K, Andhra Pradesh and Orissa where famale literacy rate is below 10%. In other words, more than 90 per cent of adult women in the States named above cannot read or write even after 37 years of independence.

"The main concern of adult education is human resource development. All men and women in the working age group should possess the skills and knowledge essential to pursue productive activities which would ensure a reasonable standard of living for themselves and for their family members." Obviously this objective cannot be achieved as long as there is an increase in the absolute number of illiterates. Our illiterate population is trapped in the vicious circle of underemployment, low productivity and low income. We can hope to make a dent in the problem by unleashing women's creative energy, raising their awareness with regard to the potential of their collective efforts, and helping them to be organised for self-help and self-reliance.

Essential elements of this process comprise strengthening of community level organisations for the management of essential social services as well as of cooperatives and other collective production units; and development of women's capability and motivation for active participation in decisions that are expected to transform their lives.

The process of mobilizing the productive potential of all the people in a community is to a large extent an educational process creating a critical awareness of their situation and the potential for change, bringing to them new knowledge and information and reorienting and changing their attitudes towards new values in life. This is not an easy task which can be accomplished by the Ministry of Education alone but will have to be accepted as a national challenge.

Major Constraints in Women's and Girls' Access to Education

Women, especially in rural areas

constitute an under-privileged group and through tradition have come to be regarded inferior socially. They themselves have a negative attitude towards educational programmes. Consequently, though a huge sum of money is being spent in the expansion of primary and secondary education most of the girls and women derive only a token advantage from it.

In India, from a very early age, girls begin to take care of their younger brothers and sisters, and perform household work in order to relieve their parents who go out for work as labourers or to work on the farms. The timings of the formal school system do not suit such girls. Then, in many rural communities the idea of sending a girl, even at the age of eight or nine to a co-educational school does not find favour and acts as a deterrent. Cultural and traditional considerations among some other communities like Muslims and Scheduled Castes and Scheduled Tribes also hold girls and women at home. General poverty, poor health and deprivation are some other important factors which prevent girls from going to regular schools. As a result, the wastage of educational resources at the primary level in rural areas is very high.

An evaluation study conducted by the Council for Social Development of the Scheme of Functional Literacy for Adult Women in 1979 in the State of Bihar, observed, "After participating for more than two years in functional literacy programme, 55 per cent cannot read the alphabets, 68 per cent cannot write their names and 74 per cent were not familiar with numbers".

The need for educating girls and women is not always appreciated in rural areas and boys' education is given priority. Early marriage is another obstacle in the education of girls, sometimes even at the primary level. Also, girls' schools are few in number and are located at considerable distance from their homes. In such cases provision of transportation facilities for all isolated pupils would perhaps be the best solution. But then there are a number of other difficulties like either there are no roads at all or if there are they cannot be used for a part of the year due to climatic conditions; and wherever transportation services exist, they are very expensive.

Non-formal Education

Non-formal education is closely linked with general development goals with poverty and inequality as its major concerns. Philip H. Coombs defined non-formal education as "any organised, systematic, educational activity outside the established formal system intended to serve identifiable learning clienteles and learning objectives". Informal education, on the other hand, is a life-long process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment.

Schools and universities cannot possibly meet all the educational needs of a society. Besides, one must reject the idea that schooling is "real" education while adult or non-formal education is not. Non-formal education has to be seen as part of total package for development of human personality. Both formal and non-formal education are essential components for development and life-long learning systems. and must be seen as part of a mutually reinforcing strategy for development. Formal education system must recognize the value of non-formal education.

However, at present motivation for non-formal education is lacking.

There are four different categories of illiterate adults. There are adults who have never been to school. Then there are thsoe who did go to school in their childhood but left it before achieving functional literacy. There are others who had achieved literacy in their school but could not retain it. There are yet others who acquire literacy through adult education programme but fail to retain it as they do not find any opportunity to use it in their day-to-day life. Non-formal education programmes need to be organised for all these categories.

The quality of learning facilities and environment, especially for women, must receive our utmost attention if functional literacy is to be universalised in the country. Political will, backed by the commitment of the national leadership, and reflected in resource allocation, development priorities and inclusion of adult education in 20-point programme has already created an ideal environment for a national movement of adult education for women.

Need for a New Approach

Women have a multiple role to play in society. But the non-formal education programmes that exist today give importance only to the traditional role that women play, namely, that of wife, mother and house maker, and ignore the reality that women form a substantial and integral segment of the labour force in agriculture, industry and public services. The International Labour Office in a study on the participation of women in agricultural labour force in selected countries found that 36 per cent of women in rural areas in India are employed in agriculture. Education of women should, therefore, be accorded high priority in any adult education programme. Along with professional education they should be educated in areas like health, nutrition, child care and family welfare so that some of their natural roles are also strengthened,

What is Needed under Non-formal Adult Education for Women

— Helping women to achieva literacy and general knowledge, and functional skills so as to achieve economic viability.

— Making them conscious of their rights and responsibilities, the implications of laws governing women's status in society and developing an understanding about the various manifest factors which cause women's oppression.

— Providing women access to knowledge in areas like health child care, nutrition and family palnning.

— Assisting women to form their own organisations for learning and productive activity, and strengthening their participation in the developmental process.

I. Education of Rural Women and Their Participation in Developmental Programmes

The literacy rate of rural women in India is only 18%. In many districts it is even below 10%. Our formal system of education covers not even 10 per cent of the female population. Considering this and the fact that the characteristics of our rual women vary across groups, non-formal education seems to be the most viable solution to the problem of educating our rural female population.

Active association of women in the task of development is necessary for their own upliftment as also for the hap-

piness of their families. The women in our country need to be made aware of their own pitiable condition, and the need to change their outlook and mode of living, thinking and behaviour. Non-formal education programmes can contribute a great deal in this regard and can help in projecting women as independent social and economic beings.

Traditionally, most rural women have been integrally involved in the production and distribution of goods and services in agriculture, live stock rearing, dairying, fishing, etc. They perform these functions in addition to serving their families by cooking, washing clothes, caring for children, nursing, etc.,

Planned development and adoption of science and technology in agriculture have given rise to the need for greater information on and knowledge about scientific skills and services. While men farmers being on the field have a greater access to such information, their female counterparts have lagged behind. Educational programmes for rural women can help in bridging such gaps.

In order to give women their rightful position in the mainstream of national development, it is essential that women's organisationsat the grass-roots level are established. These organisations while taking care of women's education by offering courses in vocational skills, home improvement, child care and development, family relationship, and craft training can also help in improving their status in society. There are voluntary agencies of women in rural areas like Mahila Mandals. But their activities are confined to home and family based work. Also, these Mandals have not been able to generate enough participation of women in the task undertaken by them. They need to be galvanised to work in close collaboration with adult education and rural development agencies.

II Health and Nutrition Education for Women

Of the 100 children born in India every 2½ minutes, 13 will not live to see their 1st birthday, & 75 will be undernourished during their pre-school years. Their chances of survival during the weaning period are fifty fifty. Seven and a half million children between 1 and 5 years of age suffer from severe protein-calorie malnutrition and 33.5 million are moderately malnourished.

In any community—rich or poor—the best food for the infant is the mother's milk. For infants who are breastfed, the first six months are often the healthiest time in their lives. If breastfeeding were to be gradually replaced by milk powders and feeding bottles among the low income families, then potecting the normal physical and mental growth of the children would be very difficult. Despite these warnings, there are alarming signs that breastfeeding is on the decline in urban, semi-urban as well as in many rural families.

"There is evidence to show that better control of infant mortality is related directly to a wider spread of literacy and primary health care. Even if there is enough food in the country, it cannot make a qualitative impact on living conditions until literacy shoots up and proper health care is available to the vast majority. Also it is known that the States with the highest infant mortality are also the States with the highest fertility. U.P., for instance, has the highest birth rate as well as the highest death rate along with lower literacy rate. There is high sex differential in mortality which means that more baby

girls die than baby boys. To fight this, a war on ignorance is crucial". (Editorial 'Save the Children', *The Times of India*, Sept. 20, 1984).

For almost all children, the most important primary health care worker is the mother. It is usually the mother's level of education and awareness which will decide whether or not she will go for immunization, whether her child will be weaned at the right time; whether the best available food will be cooked in the best possible way; whether water will be boiled and hands will be washed whether a child will be weighed and vaccinated; and whether there will be an adequate interval between births. It is, therefore, perhaps not so surprising that the children of educated mothers in general have more chance of both survival and healthy growth.

Improved child survival means that the parents can more confidently have the number of children they actually want. Lack of education of women limits their awareness of the benefits of learning for their children. Unless the women are educated, the effort to open up more schools for boys and girls in rural areas and retain them for completion of schooling is unlikely to succeed.

In those districts where female literacy rates are below the national average the mean age of marriage for girls is less than 15 years as against the national average of 18 years. Most of these districts are in the four states of U.P., Bihar, M.P. and Rajasthan. With early marriage, child birth and family responsibility, women in such areas suffer from a number of handicaps in terms of their their own health and the health of their children. Due to early marriage, the reproductive span of life also increases and results in high birth rate.

There are obviously many gaps in the education of women, however, their ignorance on matters of health and nutrition have wider implications as discussed above. It is a well known fact that lack of educated women teachers and women who are trained to provide health and nutrition education, particularly in rural areas is a major obstacle. Lack of learning materials based on women's problems and interests in health and nutrition is also an impeding factor. Literacy combined with health, and child care and nutrition requires special orientation of adult education teachers.

An experimental project on "Non-formal Education for Women undertaken by the Council for Social Development, in Andhra Pradesh in 1972 demonstrated that the greatest progress in the acquisition of knowledge and practices regarding mother and child care was achieved where literacy was combined with knowledge about pre-natal and post-natal medical care, and daily food supplements, and practical demonstrations about health, nutrition and family planning.

III Literacy and Social Awareness

One of the biggest problems in adult education programme for women is lack of motivation among them. Even among adults who have sufficient leisure time to educate themselves, the desire for education is not easy to arouse. And it is perhaps too much to expect the poorest sections of our society, who are engaged for practically the whole day in various household chores and economic activities, to find time for learning and to gather enough will power to overcome their drudgery and accept education as an essential part of living.

Motivation is an inner force which makes an individual behave in a particular way and apply his or her will to an

action for personal or social growth. The problem of motivation needs to be solved in accordance with the nature of the groups to be involved in the adult education programme. There is no ready-made formula for arousing motivation, but constant dialogue and discussion with the learners about their specific problems may motivate them to learn. In fact, each learner should be approached separately and should be motivated by taking up her individual problems. Appointment of instructors for 12 months, instead of 10 months as it used to be earlier, is a welcome step. The additional two months can provide ample opportunity to the animators to establish a rapport with the learners and to create a proper climate for adult education work.

The literacy and social awareness programme should be such as would help women in performing their varied duties and at the same time prepare them for facing new challenges in the society. In addition to providing essential skills in reading, writing and arithmetic, it should prepare them for adjusting in the changing social system and leading a better and purposeful life. It should also develop in women an urge and desire for more knowledge.

Recreational and cultural activities have an important role in literacy and general education of adults, particularly women. These can be in the form of folk theatre, community singing and dancing games, excursions, film shows, radio and T.V. serials, etc. These should form part and parcel of the adult education programme for women.

Post Literacy, Follow-up and Continuing Education

Post-literacy and follow-up programmes for adult learners have received scant attention so far. After the literacy programme not much is done to enable the learners to reinforce their literacy and to gain a more critical understanding of the environment. Post-literacy and follow-up programmes should be part of adult and continuing education programme leading to action, and action leading to further education.

In providing follow-up education the role of local libraries cannot be over emphasised. They provide reading materials not only for neo-literates but also for semi-educated and the educated. The goal of learning society can be achieved only if libraries are set up at different levels so that all members of society get an opportunity for self education, and for inspiring each other to intensify their learning efforts.

IV Income Generating Programmes for Women

Illiterate women are mostly in the lower income group and do not have much attraction for literacy education alone. To get them motivated for this programme, it is necessary that income generating activities are included in adult education programmes for women. Income generating activities will not only help in motivating but will also help in sustaining their interest to continue with the adult education programme. However, for organising these activities a person who can provide the necessary training for producing such things will have to be appointed. An instructor of adult education programme cannot be expected to undertake this job. The other important aspect of such an activity is marketing. Items produced in adult education centres do not compete well in the market. The learners lack managerial skills and confidence to market their own produce. Institutional support would therefore be required to

overcome the problem. Also, experience has shown that once women start earning, they are more interested in using their time for making money. It is very important that they are made to see the relationship between literacy and their work.

Earlier Attempts

IAEA has earlier made some attempts to consider various aspects of adult education for women. The first major attempt was made in 1968 when the Association organised a national seminar on 'Adult Education for Women in the Changing Pattern of Society' in New Delhi. The seminar studied the level of literacy to be achieved for women, examined the obstacles in organising literacy programme for them and the ways to overcome them. It made recommendations about the content of literacy education for women and the organisations best suited for the purpose.

Another national seminar on 'New Trends in Adult Education for Women with Special Reference to Literacy' was organised in 1980 in New Delhi to discuss the implications of these trends for women's education and motivation, the content and methodology of adult education with special reference to women's literacy, and problems faced in follow-up and continuing education and in organising adult education centres for women.

In June 1984 the Association organised a national workshop on 'Education for Adult Women'. It discussed income generating activities, literacy and cultural programmes, and health education for women.

To discuss all these issues in a broader perspective the Association decided to have 'Non-formal Adult Education for Women' as the theme of its Annual Conference.

The Conference may discuss the subject under the following sub-themes:

(i) Education of Rural Women and Their Participation in Develcpmental Programmes.

(ii) Health and Nutrition Education for Women.

(iii) Literacy and Social Awareness.

(iv) Income-generating Programmes for Women.

Strategies

The strategies for providing non-formal education to women will have to be based on the needs, requirements and resources of each area and it is not possible to have strategies which would work for the whole of the country. The Conference may, however, discuss various possible strategies which could be adopted for

— mobilising and involving the community in the programme—adult and non-formal education for women;

— mobilising volunteers for undertaking short-duration literacy campaign so that the target of covering about 60 to 70 crore women in the age group 15-35 by 1990 could be achieved;

— integrating efforts of governmental and non-governmental agencies ; and

— linking adult education programme with various development schemes at local levels. Such efforts have been made in the past but they have met with only partial success. The Conference may discuss the problem of coordination and suggest how this could be effectively achieved. ●●●

Group Discussion Reports

Topic **'Education of Rural Women and Their Participation in Developmental Programmes**

Group (i)
Chairperson Mrs. S. Krishnan
Rapporteur Dr. A.K. Sen

The Group felt that the poorer sections of the rural and tribal women should be the focus of discussion. Categorising the rural women into three groups, namely, landless agricultural labourers; traditional artisans; and others, such as, fisherwomen, the Group made the following observations and recommendations :

—The concept of development should include knowledge and awareness of the rights of women, various inputs of knowledge with regard to health, nutrition, child care, family life, mother craft; and knowledge of organisational skills, which would bring about a change in the total quality of their lives.

—A methodology should be evolved for conducting adult education programmes and for motivating and retaining learners in the functional literacy programmes.

—An indepth study should be taken up to identify the needs and problems of the target groups, and appropriate educational materials should be prepared.

—The agricultural universities should be involved in all the programmes of adult education for the target groups and the UGC should come forward to fully support these programmes of education and extension. The Indian agricultural research institutes should also contribute significantly in these programmes.

—Various developmental agencies working in rural and tribal areas should cooperate in the programmes of adult education and all the information relevant to the target group should be disseminated through the adult education functionaries.

—A cadre of women trainers from the development agencies should be built up who in turn would actively communicate with the target groups.

—The programmes should give special attention to the social, economic and educational problems of the women belonging to scheduled castes and scheduled tribes.

Group (ii)

Chairperson Mrs Kamala Rana
Rapporteur Dr. (Mrs) Pritam Kaur

The Group felt that a plan of 'Education for Development' with each phase carefully worked out should be prepared. Taking note of the schemes and programmes already in operation, the Group observed that for the effective implementation of these there was a need to utilise mass media like radio, T.V. for disseminating correct information to the rural folk. The Group further observed that the benefits of these programmes and schemes were not reaching the people for whom they were intended and that there was a need to modify and make foolproof the procedure for selecting beneficiaries or priority groups for the programmes. For ensuring rural women's participation and cooperation in development programmes, the Group felt that it was necessary to introduce the component of education in all developmental programmes with special emphasis not only on training and skill development but also health and nutrition education, and education for family life, citizenship etc. The Group then made the following recommendations :

—Women should become equal partners in development. They should be made aware of the existing situation, their rights and role in society and also about the various developmental programmes intended for them in their districts, blocks, villages, etc. They should be made aware of all Government policies and the target groups relating to each so that they can play an effective role in society.

—Various groups, officials, etc., need to be oriented and educated regarding women's problems and needs. Effective coordination is needed among various officials so that adequate linkages can be established between different developmental departments and officials. The groups needing orientation are : opinion leaders in villages ; educated girls and women, educated youth and men, panchayat members, especially women members, Mahila Mandals, bank officers, B.D.Os and other functionaries at the block level ; district planning cells of all departments, such as, Health, Social Welfare Education, Agriculture, Rural Development and Information and Broadcasting.

—At all levels, specific time bound and target-oriented educational programmes (orientation and regular) emphasising greater participation of learners rather than lecture method should be adopted for making women understand their own situation ; benefits to be derived from income generating and functional literacy programmes which are correlated ; the importance of knowledge about health and nutrition and their own role in raising the status and the standard of living of the family. At the block and

district levels at least two or three orientation programmes for the functionaries should be organised not only to enlist their cooperation but also to help them integrate their efforts for more positive results. Membership of Mahila Mandals and education of women about their right to participate in decision making should be encouraged. The modus operandi suggested by them and the Mandals should become the formal strategy for implementation in these areas. The effort of different functionaries should be to plan rural women's participation with continuous guidance rather than management.

—Functional literacy should be made part and parcel of all developmental programmes for encouraging participatory approach among learners. Also, functional literacy should be planned and developed on an ongoing basis until a point is reached when women, who have been totally deprived of all opportunities, are completely on their own. Such programmes could be phased to suit the specific needs of each area, Education for responsible citizenship should form an integral part of each progamme.

—With the introduction of modern and new technology, jobs which were traditionally being done by women are being taken over by men, pointing to the need for equipping rural female working force with permanent skills so that they can come above the poverty level. Income generating programmes, through which such integration is to be done, should not be fragments of ill-defined skill learning programmes, but carefully thought out and economically viable skill and human resource development programmes.

—More and more voluntary agencies should be encouraged to go into the interiors of the country, especially tribal areas. Only voluntary agencies which are motivated themselves, can help in the effective implementation of various programmes and schemes of the Government.

—There should be sufficient post literacy and follow up material in every centre. Each Mahila Mandal should be motivated to subscribe to atleast one newspaper in local language to facilitate discussion on current issues and issues relating to their own welfare, this will help them to reach a point of take off and become self-reliant in promoting their own welfare.

—Rural libraries should be set up for neo-literate women. Women should have access to reading material so that they can cultivate and retain their interest in reading and writing, avoid relapse into illiteracy and also improve their quality of life.

—Rural radio broadcasts and telecasts should give names and addresses of officials/agencies that can be contacted for assistance relating to each development programme.

—A simple list of welfare movements organised in the country should be made available to women in every district/ State as soon as possible.

There should be a continuous review of the implementation of the programmes through a closely knit monitoring and evaluation system.

Group (iii)

Chairperson Mrs Bimla Bhatnagar

Rapporteur Dr Asha Dixit

The Group observed that although the importance of women's education had been emphasised from time to time by various committees, a lot remained to be done quantitatively as well as qualitatively. Keeping in view the magnitude of the problem of women's education, the participants recommended that both formal and non-formal approaches should be used for tackling it. The various factors responsible for the low educational development of women, the Group further observed, could be divided into the following three categories :

Economic This was considered the most important factor for the non-participation of women in educational programmes. Girls, it was pointed out, begin to contribute to the family's income from a very early age. They look after their younger siblings and do household work to enable their parents to go out to earn a living, thus indirectly supplementing the family's income.

Social Customs and practices like *purdah* and early marriage deter women from participating in educational activities. Besides, the attitude widely prevalent towards girls' education, especially among the rural poor, is also not favourable.

The role of the girls, it is believed, is limited to the four walls of the house, and education is considered to be of no use for them.

Parental Attitude Due to cultural and social customs, parents are reluctant to send their daughters to school.

The following observations and recommendations were made with regard to the promotion of women's education:

— Motivation is the driving force which urges an individual to strive after an objective, whatever be the obstructions on the way. Hence, adult education programmes to be a success must make sense to the learners and meet their felt needs. For otherwise not only will the adult women themselves reject the programmes but will also dissuade their daughters from joining them.

— The programmes should be promoted through village meetings, panchayats and community leaders and women representatives in panchayats.

— It is also necessary to create an environment in which learners are required to use their literacy skills. Adult education must make provision for motivating learners and should try to cater to their needs and skills.

— Literacy programmes for women require careful, sensitive and sensible choice from among pedagogical approaches.

— The strategies adopted for women's education should suit their particular situation and circumstances.

— Education should be linked with different developmental programmes.

Group (iv)

Chairperson Dr K. S. Pillai
Rapporteur Dr G. S. Nair

The Group's discussion concluded in the following observations and recommendations :

— The Group expressed great concern and regret at the alarmingly low rate of women's literacy in India. It also noted that in as many as 100 districts the level of women's literacy is less than 10 per cent.

— The Group resolved to urge the Government of India, voluntary agencies and universities to mobilise their resources and launch massive time-bound programmes on a warfooting to combat illiteracy. The Group was of the opinion that preferential treatment should be given to rural women, especially of the S.C., S.T. and and underprivileged sections of the society.

— The Group felt that illiteracy pockets, with special reference to women should be identified and concerted efforts should be made to tackle the problem of illiteracy by linking it with income-generating and awareness creating programmes.

— The Mahila Mandals working in different parts of the country should be asked to collaborate in the programme of eradication of illiteracy at least on a one-to-one basis.

— The Group was of the opinion that developmental and welfare programmes launched by the Government during the various Five Year Plans could not deliver the goods due to the grave illiteracy problem and the consequent lack of awareness of its importance.

— Attention should be focused on various forms of day-to-day exploitation to which our womenfolk are subjected along with an emphasis on literacy, numeracy, functionality, etc. For this an integrated programme with due emphasis on selection of personnnel, course content, instructional techniques, monitoring and evaluation, follow-up, etc., has to be prepared and launched with commitment and vision.

— A detailed survey on the needs and problems of rural women should be undertaken to plan appropriate programmes with in-built flexibility. The slum areas in the urban sector as well as the mobile working class population may also be brought under the purview of such programmes.

— The Group felt that there is a gap between the actual requirements of women and the programmes implemented which has to be urgently looked into and bridged through adequate measures.

— Special attention may be given to the States and Districts which have very low literacy level and where there is lack of understanding and awareness among the public.

— The Group felt that along with the pre-primary (nursery) schools and creches adult literacy classes for women should also be launched to ensure their whole-hearted cooperation.

— The menfolk should be made aware of the need for educating their women and should be compelled to send them to literacy centres and to extend all possible support.

—The Group was also of the opinion that the provision for free and compulsory education should be implemented

properly to ensure full enrolment, arresting of dropping out phenomenon, and continued education.

— It was also noted that the rural women want to be urbanized and modern. Provision should therefore be made in the programme to cater to such requirements as well.

— It was also suggested that sensory education should be attempted for educating the adults. *Gurus* and *pandits* of the locality may be persuaded to cooperate in this task.

— The Group recommended formation of a small group to evolve a strategy for involving the entire illiterate womenfolk in the integrated programme of literacy-linked development.

— Special training should be offered to enable the workers to effectively discharge their duties and attain the target.

— The consensus of the Group was that only if the content of the programme is life-oriented and problem-oriented, can it achieve success. The pitfalls in the existing programmes have to be identified scientifically and remedial measures need to be taken up.

— It was also felt that the leaders of the country, various officials in charge of the implementation of developmental and welfare schemes should be apprised of the situation, and with their cooperation concerted efforts should be made.

— The Group also resolved to request the authorities to establish a separate channel on TV and Radio for catering to the needs of rural people, especially women.

— While giving subsidies, etc., and providing vocational opportunties preference may be given to neo-literate women. The Government authorities should consider it a part of their duty to visit the adult education centres in their respective areas and offer cooperation and necessary support.

— Some of the members of the Group suggested that the centres offering adult education for women be renamed as "Mother Welfare Centres" as in Bombay so that they would have greater appeal.

Topic **Health and Nutrition Education for Women**
Chairperson Prof. (Mrs) A. Shukla
Rapporteur Prof. Nalini Swamidasan

The lively and interesting discussion of the participants concluded in the following observations and recommendations :

—It was generally felt that the existing health and nutrition education component for women in adult education programmes needs to be strengthened, expanded and up-dated.

—It was pointed out that the women of our country are still suffering from poor health, malnutrition, infectious

diseases, particularly gastrointenstinal diseases, anaemia, worm-infestations respiratory tract diseases as well as psychological and emotional problems for which they require education. They are also ignorant about correct methods of cooking, balanced diet, importance of vegetables, personal hygiene, sanitation, cleanliness of the home and environment and about maternal care and the care of the growing child. The participants felt that adolescent girls being potential mothers also need to be educated in matters of health and nutrition. Women are ignorant and illiterate and there is a lack of health consciousness, as well as health facilities and counselling specially directed towards the care of women. Women tend to spend more money on items of lower priority and thus are ignorant about household budgeting.

—The members agreed that intensive education needs to be carried out to promote breast feeding. It was felt that women need to be educated about proper feeding and weaning practices, proper health and hygiene in child care, importance of immunization, spacing of children, knowledge about common ailments in children and their prevention, promotion of use of indigenous and Ayurvedic remedies and importance of personality development of child.

—Points regarding improvement in the methods and techniques of adult education of women were also made. The gaps and lapses in adult education programme were reviewed and it was suggested that a multi-directional approach should be taken, coordinating the adult education programmes with various programmes, such as ICDS, IRDP, TRYSEM, medical and health programmes being conducted by Departments of preventive and social medicine, paediatrics, obstetrics and gynaecology, family planning and post-partum programmes, MCH Centres, PHC centres and other university departments, such as, home science, sociology, economics and psychology. An integrated approach was considered to be important to avoid confusion and duplication among the target groups. Extensive use of audio-visual aids by securing aids from Central Health Education Bureau, transfer of aids from Central Government institutions to adult education centres and use of mass media to the maximum were recommended. It was further suggested that training and refresher courses for adult education workers should be held more frequently.

Topic **Social Awareness of Rural Tribal Women**
Chairperson Mr. B. B. Mohanty
Rapporteur Mr. K. G. Balakrishna Pillai

The Group after a stimulating discussion came to the following conclusions :

—Literacy, awareness and functionality need not follow any sequential order. The order may change from situation to situation.

—Even though it is not likely that with the increase in the level of literacy, the level of superstition will decrease, awareness required for decreasing superstition has to be created in the learners.

—Awareness is a pre-requisite to development. Participation of rural women in developmental programmes can be ensured only by creating in them an awareness about the assistance provided by the developmental agencies.

—In order to enable rural women to perform their functions as mother, wife and individual they must be made aware of the components constituting their participation in social life.

—To enable the rural women to plan their family life it is essential to make them aware of the facilities and methods at their command.

—Rural women have to be trained in critical and analytical thinking so that they can develop their discretionary faculty.

—To enable the rural women to exercise their right of franchise they have to be made aware of the Indian democratic system

—Rural women should be made aware of the legal provisions and rules enacted for their betterment. They have to be made aware of the fact that the Constitution has granted equal protection to men and women. They have to be made aware of their civic rights especially of those relating to (a) equality before law, (b) equal pay for men and women, (c) special provisions for women, (d) equality of opportunity in the matter of public appointment, (e) marriage, (f) maintenance, (g) adoption and (h) succession.

—In order that the rural women may be able to liberate themselves from poverty and exploitation they have to be made aware of the how and why of their present economic status, viz:

(a) Why is it that we are poor?

(b) Who is responsible for our poverty?

(c) Can we get rid of the poverty?

(d) How?

—Rural women should be helped to the higher level of awareness required for bringing about a desirable change in the structure of the society.

—Reformative approach cannot help to create awareness among the rural women. Conscientisation alone can help to stimulate the learners' thinking, leading to social change.

—Creation of awareness takes time. This cannot be achieved fully within the duration fixed for the adult education programme. This has to be a continuing process.

—In order to create awareness, to impart skills and to bring about attitudinal change among the women of the rural and tribal areas, adult education functionaries from among the women of the respective areas have to be identified and trained.

—In selecting adult education functionaries for the rural/tribal women, social commitment should be preferred to educational qualifications.

—All universities of India should take up the responsibility of training the trainees in the field of adult education.

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Declaration

THE 37th All India Adult Education Conference held at BHU, Varanasi, from Oct. 16 to 19, 1984 deliberated on 'Non-formal Adult Education for Women' as the main theme, under four sub themes :

I. Education of Rural Women and Their Participation in Development Programmes.

II. Health and Nutrition Education for Women.

III. Literacy and Social Awareness.

IV. Income-generating Programmes for Women

The three hundred and fifty delegates from 19 States and Union Territories assembled at Varanasi for the Conference declare that the rates of illiteracy among women, specially in the rural and tribal areas, and more particularly, among those belonging to families of agricultural landless labourers, traditional artisans, marginal and small cultivators, fishermen, etc., continue to be alarmingly high. The rates of illiteracy among women brought out by the census of 1981 have further highlighted the need to pay greater attention to this problem. Therefore, urgent measures have to be taken to eradicate illiteracy among women with commitment and conviction. The formal system of education alone, cannot cope with the task of spreading universal literacy among the masses. The Conference therefore urges the Central and State Governments, Universities, and Voluntary Organisations to launch appropriate educational programmes, for illiterate women and girls.

The Conference further declares that income-generating activities should invariably be included in adult education programmes for women. For successful implementation of these activities, women's organisations at grass-roots level should be established. These organisations will also help the women to participate in decision-making and improve their self esteem and self-respect. The governmental and non-governmental agencies should cooperate in helping women to form their own organisations and co-operatives.

The Conference urges upon Indian Adult Education Association which has been playing a leadership role in the field of adult education for the last 45 years to extend its activities and devote special attention to adult and non-formal education of women.

Recommendations

I. Education of Rural Women and Their Participation in Developmental Programmes

(a) Non-formal and adult education for women should aim at enhancement of their association in the process of development. Rural women should be provided with special assistance under the Integrated Rural Development Programme (IRDP) and similar schemes to organise themselves to undertake economically viable activities linked with functional literacy.

(b) Education of rural women is of extreme importance and therefore the Conference urges upon the Government and in particular the Ministry of Rural Development, Government of India to make adult education an integral part and an effective tool in all programmes of rural development.

(c) Agricultural Universities and Home Science Colleges should extend full support in developing suitable adult education programme through their extension departments and provide necessary technical assistance to implement adult and non-formal education programmes for women.

(d) Effective coordination of various developmental agencies and officials at the field level would be necessary to link literacy among women with development. For this purpose adequate orientation should be provided to officials, workers, opinion leaders and representatives of voluntary organisations in rural areas.

II. Health and Nutrition Education for Women

(a) The Conference recognises that there are many gaps in education of women and having discussed implications of their ignorance, particularly on matters of health and nutrition, feels that the existing health and nutrition education component for women in adult education programmes needs to be further strengthened, expanded and up-dated.

(b) The Conference feels that majority of illiterate women in our country are suffering from poor health, malnutrition, infectious diseases, worm-infestations as well as psychological and emotional problems, for which they require special education. Most of them are also ignorant about correct methods of cooking, balanced diet, personal hygiene, environmental sanitation as well as maternal health and child care. A multi-directional approach should therefore be adopted and adult education programmes for women should be coordinated with various schemes such as Integrated Child Development Services

(ICDS) Integrated Rural Developmant Programme (IRDP,) Training of Rural Youth for Self Employment (TRYSEM) and Mother and Child Health (MCH) being implemented at the field level by the Depament of Health and Family Welfare, Rural Development Department, Home Science Colleges and other departments of various universities and technical institutions.

(c) Extensive use of audio-visual aids and materials prepared by Central Health Education Bureau, Voluntary Health Association of India and other technical institutions should be made to fill the gap of knowledge and information in this area.

(d) Special training and refresher courses on Health and Nutrition Education for Women for adult education workers should be organised more frequently with the help of specialised agencies at different levels. Necessary funding support should be made available by the Central and State Governments.

III. Literacy and Social Awareness

(a) One of the major constraints in adult education programme for women is lack of motivation. There is no ready-made formula for arousing motivation but constant dialogue and discussion with the learners about their pressing problems may prove to be more effective. Functional literacy and social awareness is a pre-requisite to social development and participation of women in developmental programmes can be ensured only by creating an awareness about the assistance and facilities available to them.

(b) The Conference recognising the importance of legal awareness among women on matters of civic rights, such as, equality before law, special legal provisions for women, marriage acts, maintenance, adoption and succession, recommends that the content of adult education for women should include legal literacy, and suitable curriculum should be prepared accordingly.

(c) Adult education workers with the help of lawyers and jurists should try to create public opinion against social evils of dowry, neglect of women, illiteracy among women, and also try to settle and reconcile social disputes in villages outside the courts.

IV. Income Generating Programmes for Women

(a) The Conference recognises that most of illiterate women are in the lower socio-economic group or belong to the families who are below poverty line. It is, therefore, necessary to motivate such women for literacy through income generating activities. For successful implementation of adult education programmes among women importance of gainful employment through income generating activities should be stressed and made its integral part.

(b) Every effort should be made to involve local skilled people to provide vocational skills to women. It was felt that marketing was the most difficult aspect of organising income generating activities due to the inferior quality of the goods produced at a higher cost. To overcome this difficulty it was recommended that Government agencies should extend full support to such activities under adult education programmes and provide assistance in marketing their products as well as in improving the quality of their products.

General

(a) A serious obstacle to the building up of cadres of women as well as of men, prepared to work in the field

of women's education and development is that of hierarchy in the educational institutions and departments of education. Those engaged in adult education programmes face challenging and complex responsibilities, their status in the educational hierarchy should therefore be properly reviewed.

(b) Training programmes should be instituted for functionaries and representatives of voluntary organisations to make them conversant with developmental policies and programmes for women so that adult education programmes can be effectively implemented under voluntary sector.

(c) Mass media such as TV network is undergoing vast expansion, the Press and radio forums, etc., should be utilised in supporting adult education programmes for women in a coordinated manner. In this task, the Universities, the State Resource Centres, UGC and the Indian Adult Education Association and other specialised technical institutions should assist AIR, TV and the Press.

(d) Rural information centres with adequate rural library facilities for neo-literates should be set up to promote non-formal continuing education programmes for women.

(e) Greater attention should be paid to the specific needs of SC and ST women as well as migrant women from rural to urban areas. Appropriate research studies and surveys should be undertaken on the needs and problems relating to such groups.

(f) Special attention should be paid to periodical evaluation of adult education programmes for women and corrective measurers should be followed to remove any obstacles in its effective implementation at all levels. ●●●

Eradicating Women's Illiteracy : A Challenge

M. L. Shahare
Chairman, Union Public Service Commission

IT is a matter of great honour for me to have been invited to deliver the Zakir Husain Memorial Lecture instituted by the Indian Adult Education Association. Dr. Zakir Husain was not only a great educationist but a great humanist also, who gave concrete shape to Gandhiji's idea of "people's education". Dr. Zakir Husain considered education as one of the most important tools for national development and social change. To quote his own words, "Education is the most powerful instrument of national development. What we need most urgently is a revolution in education which can trigger off the necessary cultural, economic and social revolution". It is this type of education which was conceived by Gandhiji and concretised by Dr. Zakir Husain. It was an education for the whole man in the true sense of the word. This is the type of education which enables people to see its relevance to their lives.

This education was intended to make the equality of all Indians irrespective of caste, creed and sex a reality. Gandhiji was a great exponent of emancipation of women of this country. Many women under his leadership took part in the liberation struggle. The names of Sarojini Naidu and Kasturba Gandhi are two of the many such shining examples. Since he thought women as equal partners in all national activities including the national struggle, he laid great emphasis on their eudcation. The leadership which Gandhiji created has to this date inspired and nurtured the movement of emancipation of women in this country. It is these men and women who were responsible for ensuring that our Constitution reflected fully the ideals of equality for all, irrespective of caste, creed and sex. It is they who were responsible for many progressive legislations to remove the handicaps that the women suffer from in their quest for equality and freedom from exploitation.

In spite of providing equal opportunity to them our women have not been able to secure for themselves all those rights and privileges which legitimately belong to them. They are either denied these opportunities through the biases of the society or because of their ignorance of what is their due as citizens of this free country.

For example, in spite of provision for free compulsory education for all, the gap between male and female literacy continues to widen. This gap became all the more explicit in 1981. I would like to present here some of the facts about sex ratio among illiterates which speak for themselves.

Year	*No. of women illiterate per 1000 men*
1951	1138
1961	1250
1971	1243
1981	1322

It means that in spite of launching a massive adult edcuation programme in 1978 the situation in regard to women's literacy has worsened. This itself should set all of us thinking. Similarly, in various jobs the number of women in general is much lower than that of men. This difference between men and women becomes all the more marked as we move upward in the hierarchy.

It does not, however, mean that Indian women have not made any progress or taken advanatge of the facilities available to them. In 1947, the enrolment of girls in schools in the 6-11 age group was less than 3 million. In 1981, it was more than 28 million. We have come to a point where we can reasonably hope to achieve our target of ensuring basic minimum education for all children upto the age of 14 years within the next one decade. There are now very few villages in India which do not have a primary school of their own. The number of women teachers in primary schools was less than 30,000 in 1950-51. It has since multiplied more than 10 times. The number of women teachers in middle classes in 1950-51 was just about 12,800. It is now more than 266,000. Literacy rate among women in 1950-51 was 7.93. In 1981, it was 24.88. I am bringing out these facts because in spite of the Constitutional and legal provisions and facilities created for women, the plight of majority of them has remained unchanged or has even worsened. There are many reasons behind this sad state of affairs. The urban middle class people by and large continue to nurture the same age-old image of women only as mothers or housewives. They think that women's primary role is to cook, clothe and feed the family and rear the children, although they see quite a few women working with them in offices, schools and colleges. They only tolerate these for economic reasons and not as a natural right of women.

When it comes to rural middle class women, the men even do not think of these economic compulsions to give them a right to work independent of men. They think all women as housewives and mothers who should confine themselves to matters related to home and the family life. The decison maker is invariably the man in all matters. It is, however, a well known fact that women in the lower economic strata are not only housewives and mothers but are also workers in fields, factories, construction of roads, building, etc. In fact, an analysis of the work force shows that a large number of women are participating in the economic activity of this country. The data show that women constitute a very big chunk of our labour force. *This contribution of theirs is in addition to the work they do at home which is not being accounted for in terms of money.*

The most important factor which can contribute towards making women realise their true position in developing

an understanding among them of the role a woman plays or contribution she makes to raise the quality of life directly and indirectly, is their education. Adult education programme is one of the most important instruments of bringing about this awareness among women. The harm we are causing to the society and the country by keeping this most important person ignorant and illiterate is incalculable. Our dream of being a great nation can never be realised unless the women, who constitute around 50 per cent of our population, are made literate and knowledgeable.

While speaking after laying the foundation stone of the new building of Zakir Husain College in New Delhi on July 19, 1983, the Prime Minister Smt. Indira Gandhi, stressed the need for giving more attention to adult literacy and women's education and warned the people that if left to Government only it would take too long to achieve universal literacy. She said that by denying our women education we were turning them into liabilities. There could not be any real progress if large sections of our population at present deprived of educational opportunities were not brought under some or other kind of educational programme, Smt. Gandhi said.

Education is, therefore, a major instrument of bringing our women back to their original glory which had been part of the tradition of this country. Our ancient literature and religious books talk of eminent educated women who could challenge men in their knowledge of scriptures and various aspects of life. We are aware of the well known story of Bharati, the wife of great learned Mandan Mishra who was made the judge of the great debate between Jagat Guru Shankaracharya and her husband, about whom Pt. Ambike Datt Vyas has written the following :

Akhandalah Panditamandaleshu / Ya Chabhwanmandanmishranama / Arya cha Bharya cha Sati Yada/Samadhyagachachat Sakal hi Shastram which means that among the learned the most learned one who was the master of all scriptures has been chosen to mediate.

To think of education of women is, therefore, to think of (a) raising the quality of our family life; (b) quality of our work force; (c) quality of our nation. In view of the importance of adult literacy for women, the adult education programme in India has already considered them as their first priority. It is through making women literate that we can arrest our suicidal march towards darkness of ignorance. The wishes of the designers of this programme will, however, continue to be only pious wishes like the one that have been put in our Constitution unless we take concrete steps to realise what we intend to achieve in the field of women's literacy.

India's experience with programmes designed to promote development of women, including those directly aiming at improving their fertility behaviour has been rich and varied. In some areas it has been marked by notable success; in some others results have fallen behind expectations.

The lesson we have drawn is that with the exception of education, no other single programme, howsoever large in terms of investment, on its own strength can enable women to become equal partners with men *de facto* and *dejure* in running the family and the society. We are facing many problems on our road towards modernisation of the country and raising the

standard of living of the vast majority of our people. We have been investing very heavily for achieving these goals but the rapid growth in population has to great extent nullified our efforts to provide minimum basic needs to our people. If even this single major problem has to be resolved, the surest way is to educate our women. As in relation to fertility control, our experience is that the higher the develoment level of women, particularly in the area of education, the lower the level of their fertililty. We are all aware of the fact that in Kerala we have been able to achieve a great measure of success in reducing the death rate as well as birth rate and it can to a great extent be attributed to the higher percentage of women's literacy there. I will, therefore, place before you a few suggestions, which to my mind will go a long way in ensuring women's participation in the adult education programme.

The management of adult education programme even when it has a special emphasis on women continues to be largely in the hands of men. Most of the senior officers at the national level, state level and even at the district level are men who will not be in a position as compared to women to ensure an effective implementation of adult education programme, meeting the special needs of women. We should, therefore, ensure that suitable women officers at all levels are appointed particularly in the adult education and non-formal education programme for girls and women. At the field level we must ensure that women teachers are available to conduct adult education centres for women and non-formal education centres for girls. I know that many villages in India do not not have a single literate woman to be assigned the task of an instructor. In such cases we may arrange special educational/training programmes of longer duration to enable the women from the community not only to acquire literacy skills but also the ability to impart literacy skills to fellow women trainees. The ogranisation of training programme must also cater to the special needs of women. It may not be possible for the organisers to have a residential training programme for women for reasons of security and other considerations. We, therefore, should be able to organise for them non-residential training programmes. We may also have to ensure that the training centres as far as possible are close to the villages of the trainees to enable them to travel to the training centres and to return to their homes the same day.

The training programmes for women besides giving them skills in imparting literacy must be of value to women teachers themselves. It may give them certain life skills and economic skills which they can not only share with the fellow participants in the adult education programme but which can also enable them to improve the quality of their own lives. We may, therefore, think of providing adequate funds for enrichment of the training of women-grass-root level functionaries.

The adult education instructor is the key to the success of the adult education programme. The training of instructors should, therefore, be very carefully planned. Many women who will come to receive training are likely to bring their children with them. This possibility may be taken into account while making physical arrangements for the training of women field functionaries. In fact child rearing practices and health education programmes may be made integral part of women adult education training programmes and the presence of

children may be used as an opportunity to impart skills related to the health and care of children. We may also have to think of providing toys and nutrition to the children during the period of training of their mothers. It would automatically involve separate arrangement for training of women instructors. The same way as we are recommending that women trainees be allowed to bring their children during the training programme, I also recommend that mothers be allowed to bring children when they come to attend adult education centres. I am told that it is common for mothers with their babies in their arms to come to attend adult education centres, Could we not use this opportunity of helping these mothers to understand more about their children as well as their own health? I have been informed that a project with the assistance of Unicef has already been undertaken by the Directorate of Adult Education, Government of India, which provides toys for women adult education centres in selected places. These toys are meant for children who accompany their mothers. May I suggest that this facility of providing toys be extended to all adult education centres for women all over the country. We may also have to arrange for medical check up of children, and provide for nutritious food at the adult education centres for the children of those mothers who attend these centres.

Most of the women and young girls are not able to avail of educational facilities created in the form of adult education centre or non-formal education programme because they are too preoccupied with collecting fuel, preparing food and other domestic drudgeries. If need be the Government may undertake special programmes for reducing women's domestic drudgery wherever there is an adult education programme in operation. I understand that several schemes on the use of appropriate technology are in operation and these should be fully utilized for helping women reduce their work load so that they can look forward to a better life through adult education programme. It has been stated in the various policy documents on the adult education programme that the content of the adult education programme should be related to the needs of women. However, surveys are done as a preliminary to the starting of the programme but very often there is no link between the results of the survey and the programme conducted. The State Resource Centres have an important role in making the programmes more target group/area specific. There is a need to evolve a far more dynamic curriculum catering to the needs of specific groups. In view of special problems of women one may even suggest that a special cell be created both at the national level (as a part of the National Directorate) and State level to ensure support to women's adult education programme.

It is heartening to note that there are several women organisations in the country which are trying to join the national effort to eliminate illiteracy particularly from among women. I will like to particularly mention the role played by SEWA (Self Employed Women's Association), Ahmedabad, Bharatiya Gramin Mahila Sangh, Mobile Creche of New Delhi, Centre for Women Development Studies, New Delhi and Kasturba Gandhi Trust.

I have also been informed that a National Committee on Eradication of Illiteracy among Women has been recently formed by several social workers and organisations working for the uplift of women under the leadership of

Smt. Lakshmi Menon. This Committee has also gone into the question of resource support as well as content of women adult education programme. Some of the suggestions of this committee in regard to the core content are that it should include :

—The fundamental rights guaranteed to all citizens under our Constitution—along with the rationale—why these were considered necessary by the freedom fighters;

—A special emphasis on women's and children's rights explaining the existing legal provisions and the rationale behind some of the critical social legislations like the Dowry Act, the Minimum Wages Act, the Bonded Labour Abolition Act, the Equal Remuneration Act, etc. While legal terminology is complex even for educated people, it is possible to reduce the basic meaning of these laws and their objectives to very simple language and use these concepts to develop literacy among our target groups; and

—Basic information about development programmes—the types of activities that women can develop by themselves, the sources from which they can seek assistance, the authorities to whom they need to appeal in case of unjust treatment. Incorporating these components in the literacy programmes would be of great educational value, not merely for our target group, but also for those of us who wish to instruct, assist and help them, because these are the things which many educated women are still not aware of.

The rest of the content could be based on the situational analysis of the target groups as stated above. I suggest that the Indian Adult education Association should make special efforts in developing suitable material for women learners to operationalise this content.

It has been mentioned in our adult education policy document that at least 50 per cent of the adult education centres opened should be for women. I do not know what happens to the funds when we are not able to ensure the implementation of this part of the guidelines of the adult education programme. I will suggest that at least 50 per cent of the money on adult education programme should be spent on the education of women. This money should not be diverted to any other channel if we are not able to spend it on women's education. We should think of ways and means of ensuring greater participation of women because once we start diverting the funds then the cause of women's education would suffer.

The Government has on its part initiated a very good scheme of giving to those States prizes which have done commendable work in the field of women's education. We may think of providing incentive to women workers in the field of adult education for their outstanding work in this difficult task. We may find means of honouring such workers befitting on special occasions.

Government alone, however, cannot handle this gigantic task. Voluntary organisations must play a more dynamic role. Indian Adult Education Association, therefore, should play more vigorous role in identifying those voluntary organisations which have acquired experience of working with women particularly in the rural areas. Government of India has already made application of its rules very flexible in case of women voluntary organisations which have acquired experience of working with women particularly in the rural areas. For example, they can take up five centres, if they cannot take up a project of 30 centres. With this liberal scheme of Government of India

many voluntary organisations need to be involved in this task.

There are several developmental. schemes in operation in the country. Many of these schemes have great potentiality of being linked to the Adult Education Programme. In this regard a special mention be made of Integrated Rural Development Programme, Training of Rural youth for Self-Employment (TRYSEM) Integrated Child Development Services, (ICDS) National Rural Employment Programme (NREP) and Develo pment of Women and Children in Rural Areas (DWACRA). Of these scheme ICDS and (DWACRA) are of special significance for the women's adult education programme as they are specifically geared to meet the needs of poor women. Both these schemes have a strong component of education and efforts are being made to make the educational component which includes literacy as part of the package to be delivered under these schemes. There is a need to ensure that adequate attention is paid to the educational component which appears to be not so strong at present.

The adult educators have a great responsibility of studying these schemes meticulously and identifying the educational component to be built into these schemes. We all know that for the successful impelmentation of these schemes we need well informed and literate clientele. Adult education programme can provide both literacy and bridge the information gap for the effective utilisation of these schemes by the target groups. Thus adult education should seek to coordinate with these developmental programmes in manner that in each it becomes instrumental to their success. If this type of coordination can be achieved I am sure the ministries and departments responsible for these schemes will gladly provide money for women adult education centres as integral part of these schemes.

The role of organised sector is equally important in meeting the challenge of eradicating illiteracy. The benefits of well informed and literate workers to the productivity cannot be disputed. The educated worker is in a far better position to absorb training and improve his adaptability to new machines and hence it is in the interest of organised sectors, both private and public, to assume the responsibility of making the illiterate women workers literate. The Working Group on adult education has suggested that organised sector be made to provide education to the illiterate workers without loss of wages. To begin with they could certainly start with women workers who are subjected to greater exploitation for lack of access to literacy and awareness.

I have not tried to be pedantic in expressing my views as to how we can meet the challenge of the decade, that is, eradication of illiteracy from this country, however, I feel that it can never be met unless we make special efforts to eradicate illiteracy from among women. I repeat again the most often said sentence that to educate a man is to educate only one individual while educating a woman means educating the whole family. The task though very big is not a formidable one. Given the dedication and will of adult education workers the challenge can be met most effectively. We have resources, we have all the expertise, we only need determination to accept this challenge. ●●●

Annual Report : 1983-84

J. C. Saxena

Hony General Secretary, Indian Adult Education Association

IT is a matter of privilege and great pleasure for me to extend to you a hearty welcome to the 37th All India Adult Education Conference and present to you the annual report of the Indian Adult Education Association for the year 1983-84.

The adult education programme at the national level has expanded considerably during the year. The programme carried out by Central and State Governments is receiving support from universities, colleges and voluntary agencies, which are being increasingly involved in the adult education programme. Over 700 colleges and 68 universities are associated with the programme. 350 voluntary agencies have been given grant-in-aid to undertake 16,340 adult education centres with a grant of about rupees 30 million.

A very significant thing, which happened during the year was the revision of the financial pattern for the adult education programme. The increase in honorarium from Rs. 50 to Rs. 100 is a welcome step. The appointment of instructors for 12 months, instead of 10 months as earlier, will go a long way in mobilising community support round the year for this work. It will also help in establishing better rapport between the animators and the learners.

The Education Ministry has streamlined its procedure for approval of projects made by voluntary agencies. It now approves projects for 2-3 years at one go instead of yearly basis. It has also started giving 75 per cent of the total approved grant for a project in the first instalment itself instead of stipulated 50 per cent so far.

Another significant step taken by the Ministry of Education during the period was the involvement of smaller voluntary organisations for spread of education among women. A voluntary agency can now apply for five women centres at 100 per cent grant instead of minimum 15 adult education centres hitherto.

The task of making 110 milllon adults literate by 1990 is a stupendous task. All out efforts are needed to achieve this target. Besides the Government efforts, the community efforts in generating resources and instilling self confidence in the minds of animators and learners can go a long way in achieveing this objective within the stipulated time.

The National Board of Adult Education at its meeting in New Delhi in November last year agreed to step up the programme for women's education as educated women are the greatest instrument for national development. The adult education for women is now receiving priority at all quarters and it augurs well for the programme. Unless the literacy percentage among women is not increased the target of universalising elementary education by 1990 would not be achieved.

The post literacy and follow-up programmes have received scant respect so far. Unless the programme of post-literacy and follow-up is properly taken care of the adult education programme will not leave lasting results.

The need of the hour is to strengthen the infrastructure of adult education established during the last five or six years. It would help in overcoming the difficulties and obstacles that come in the implementation of the programme. The Indian Adult Education Association is steering its programmes and activities in this direction. The Regional Conferences that the Association organises are attempts to identify bottlenecks experienced by field agencies in the implementation of the programme and to seek their removal. The research projects will help to find alternative strategies for effective implementation of the programme. The Association will be strarting some experimental adult education centres for women in Delhi to incorporate all the three components—literacy, awareness and functionality.

Working Group on Adult Education for Seventh Plan

A Working Group on adult education was set up by the Planning Commission under the Chairmanship of Shri. Satyen Maitra, Vice-President, Indian Adult Education Association and Hony. Director, SRC, Calcutta, in connection with the finalisation of the Seventh Five Year Plan. Other office bearers of the IAEA associated with the Group were : Shri. B.B. Mohanty, Joint Secretary, Dr. S.C. Dutta, Treasurer, and Shri. J.C. Saxena, Hony. Secretary, IAEA and Deputy Adviser, Education, Planning Commission.

Regional Conference in Madras

The Association in collaboration with, Tamil Nandu Board of Rural Development organised a Regional Conference in Madras on March 24-25, 1984. Over 50 participants, representing voluntary organisations, State Governments, universities from Andhra Pradesh, Karnataka, Kerala, Pondicherry and Tamil Nadu attended it. Shri R. Soundarajan, Minister of Noon Meal Scheme, Govt. of Tamil Nadu inaugurated it. He said that lack of proper accommodation was a hindrance in the smooth functioning of adult education centres. Smt. Sarojini Vardapan, Sheriff of Madras who presided over the inaugural function, called upon ilterate prsons to make atleast one person literate so that the target of liquidating illiteracy in the age-group 15-35 could be achieved by 1990.

Dr. G. Rangaswami, former Vice-Chancellor Tamil Nadu Agriculture University in his keynote address said that education is essential in human resource development. It has four-fold perspective (a) to develop scientific outlook and an awareness of the rights and responsibilities, (b) to sensitise individuals to ethical, social and cultural values of life, (c) to impart knowlege, skills and attitudes which would enable them to improve their standard of living, and (d) to prepare the individual for better role as

resopnsible citizen of the nation.

The Conference discussed the problems faced by field agencies in carrying out their programmes, studied the nature and extent of cooperation, between official and non-official agencies and suggested strategies for promoting and strengthening adult education movement in the region.

After prolonged discussion, the following resolutions were passed :

(a) The Southern Regional Conference on Adult Education feels gratified that voluntary organisations have been given an important role in the eradication of illiteracy under point 16 of the new 20-point programme of the Prime Minister. It calls upon voluntary organisations working for the furtherance of the cause of adult education to take advantage of the scheme of assistance to voluntary organisations so that they make special contribution in adult education in the country.

b) The Conference notes with satisfaction that the honorarium of instructor nas been increased from Rs. 50/- to Rs. 100/-per month and hopes that this would help in recruiting better qualified persons as animators which would ultimately improve the quality of the programme.

c) The Regional Conference is of the opinion that permanent community education centres for providing life-long education should be established. They would help in creating a learning environment, in which illiterates will have sufficient motivation to get literacy education. This would also help in institutionalisation of adult education.

d) The Conference finds it with concern that many agencies find it difficult to organise proper training programmes for adult education functionaries due to non-availability of resource persons in their areas. It urges upon the Government to establish District Resource Centres under the control and budget of State Resource Centres to help adult education functionaries to get proper training and guidance for effective implementation of the programme.

e) The Conference notes with concern that adult education programme which aims to provide literacy education, social awareness and functional upgradation has been largely confined to literacy education only. It also notes that money for social awareness and functionality has not been provided for in the financial pattern for field programmes. It urges upon the Government to provide funds for these components or to allow voluntary organisations to use savings within the progamme budget for this work.

f) The Conference feels that coordination and cooperation are lacking in most of adult education programmes. To make them dynamic a close coordination between various developmental agencies is essential. To make it possible the adlut educators should see how their educational programme could fit into their programme rather than to expect them to help them in adult education work.

g) The Regional Conference notes with concern that adult education programmes so far have been largely unstructured. The plans and provisions are on ad hoc basis and so also the services of the personnel employed for the job. The time demands that the programme should be made cadre based backed by adequate and proper training of the cadres. The adult education cadres thus would work not only for adult education but for other related programmes like family welfare, small

savings, health, etc.

h) The Conference requests the voluntary agencies to establish high moral standards in spending public funds and the programme of adult education will get a boost if it is conducted in a spirit of equal partnership and mutual Cooperation between governmental and non-governmental agencies.

i) The Conference notes that voluntary organisations are finding it difficult to meet 25 per cent share of the administrative cost. It requests the Government to increase the administrative grant from 75% to 90%. This will invite participation from more voluntary organisations.

j) The Conference notes with concern that no provisions have been made in the post-literacy and follow-up budget in the first and the second year for the following:

a) Training of APO and CEW

b) Furniture and clerical help for the APO

c) Separate travelling allowance for APO apart from what is now included under contingencies.

36th All India Adult Education Conference

The 36th All India Adult Education Conference on 'Relevance of Folk High Schools to India' was held in Mysore from December 15 to 18, 1983. It was organised in collaboration with the Education Department, Government, of Karnataka and Karnataka State Adult Education Council and was attended by over 250 delegates from 19 States and Union Territories.

It was inaugurated by Shri B. Rachaiah, Minister of Education, Government of Karnataka. The valedictory address was delivered by Shri D.B. Chandre Gowda, Speaker, Karnataka Legislative Assembly.

The Conference urged the voluntary organisations and the Central and State Governments to join hands in initiating a movement throughout the country for organising short residential courses for adults to create social awareness among the common folk and to help them become responsible members of a democratic society.

The Conference recommended the following plan of action:

(a) The genuine programme of people's education can flourish where political and social leadership at all levels appreciates the urgent need for providing to the common folk an education beyond the level of basic literacy. For this purpose, a series of discussions on the subject at the national as well as regional level should be initiated and a forum of parliamentarians, legislators, political and social leaders may be established to promote the concept and programmes of people's education and to widen and deepen the commitment at all levels. The Indian Adult Education Association should help adult educators and parliamentarians to have a continuous dialogue on the subject and appoint an ad hoc committee to take initiative in this respect.

(b) The Indian Adult Education Association should prepare concrete proposals for the establishment of Folk High Schools in the country and submit the same to the Planning Commission for implementation during the Seventh Five Year Plan.

(c) The Association must also undertake the following projects needed to strengthen the movement for people's education :

(i) A National Seminar on Residen-

tial Rural Adult Education for the representatives of the Residential Institutions for Rural Adult Education after they have been identified through a quick survey undertaken for the purpose ; and

(ii) A Research Study on alternative strategies employed by the agencies for Residential Adult Education.

(d) The Indian Adult Education Association should move Unesco to get complete works of Fr. N.F.S. Grundtvig translated into English and other major languages. A project of getting the selected works of Grundtvig translated into Hindi must be prepared by the Association and submitted to Unesco for approval.

(e) The Indian Adult Education Association should also prepare a project on comparative study of Grundtvig's educational philosophy and the educational ideas of some eminent Indian educationists and get it completed with financial assistance from Unesco or other funding agencies.

(f) The Indian Adult Education Association should directly run on experimental basis, at least one institution for residential adult education in a suitable rural area near Delhi which may provide a model to the rest of the country.

National Workshop on Educational Programmes for Adult Women

The Association organised a national workshop on 'Educational Programmes for Adult Women' in New Delhi on June 23 and 24, 1984. Over 50 adult educators from different parts of the country attended it. It was inaugurated by Smt. Manmohini Sahgal, President, Indian Council for Child Welfare. She said that education of adults had to be linked to promotion of scientific attitudes and problem solving skills. Barrister M.G. Mane in his presidential address said that educated women could play a great role in creating awareness and eradicating illiteracy from this country.

The valedictory address was delivered by Smt. Aruna Asaf Ali, President, National Federation of Indian Women. She said that voluntary organisations should not be considered as organisations seeking charity. They have a great role as partner in all development programmes and should be taken in that spirit.

The Workshop discussed income generating activities, health and cultural programmes and literacy education for women.

Forum of Parliamentarians and Legislators on Adult Education

In order to give fillip and to secure all round support for the adult education programme, the Association has sponsored a Forum of Parliamentarians and Legislators on Adult Education. Prof. N.G. Ranga, Deputy Leader of the Congress I Parliamentary Party and one of the Founders of the Association was elected Chairman of this Forum at its first meeting held in New Delhi on May 5, 1984. Sarvshri S.P. Mittal and Hayatullah Ansari are the Vice-Presidents of the Forum. Shri Rajgopal Naidu is its Secretary. Shri Khursheed Alam Khan, Minister of Tourism and Civil Aviation is another founder-member of the Forum. It has been decided to keep our Parliamentarians and Legislators posted about the developments in the field of adult education from time to time in order to get their support for our programmes.

Roby Kidd Foundation Established

The Association as a memorial and tribute to the outstanding contribution of Dr Roby Kidd for the promotion of

adult education at the international level has set up a Trust named Roby Kidd Foundation.

The aims and objectives of the Trust are :

(i) To promote voluntary action and activities for adult education.

(ii) To promote integration of formal and non-formal education.

(iii) To promote leisure-time education, parenthood and citizenship education.

(iv) To promote national integration through adult education and such other or similar functions.

(v) To promote international understanding, peace, goodwill and cooperation.

(vi) To give financial assistance for the promotion and study of adult education in India and abroad.

(vii) To institute fellowships in adult education.

(viii) To provide financial assistance to the programmes and activities related to (a) organising demonstration/research projects in adult education (b) conducting experiments in linking adult education with population education and other anti-poverty programmes (c) organising training courses in innovative fields of adult education (d) organising special programmes on adult education for women and other weaker sections of the community, and (e) publishing literature on adult education and disseminating information about adult education.

The Association has made an initial grant-in-aid of Rs. 10,000 towards this Trust. It is managed by the following Trustees :

Barrister M.G. Mane (Chairman)
Dr. M.S. Mehta
Dr. M.S. Adiseshiah
Shri V.S. Mathur
Shri J.C. Saxena, and
Dr. S.C. Dutta (Managing Trustee)

Contributions to this Trust have been received from foreign and Indian friends and well wishers of Dr. Kidd.

Zonal Committees Formed

The Association during the period under report formed five Zonal Committees for the countrywide promotion of its objectives, and for broadening its base and involving the grass-roots agencies. The Committees have been set up under the chairmanship of the five Vice Presidents of IAEA who would be assisted by the Joint Secretary and the four Associate Secretaries of the Association.

The Eastern Zonal Committee is headed by Shri Satyen Maitra with Shri. B.B. Mohanty as its Secretary, Prof. Yashwant Shukla is the Chairman for the Western zone and Shri C.R. Bhatt is the Secretary; the Chairman for the Northern zone is Mr. B.S. Garg and the Secretary is Shri H.C Sharma; Dr. K.S. Pillai is the Chairman for the Southern zone with Shri K.R. Susheele Gowda as the Secretary; and the Chairman and the Secretary for the Central zone are Mr. J.P. Tewari and Mr. N.C. Pant respectively.

Research Projects

The two research projects 'Research in Adult Education' and 'Reading Needs and Interests of Neo-Literates' continued during the period under report.

In the first project 'Research in Adult Education' abstracts of about 125 researches have been done. It includes Ph. D., M. Ed., M.A. and other important researches in adult education carried out in the country. The report writing based on critical review of research studies is in progress.

The second project 'Reading Needs and Interests of Neo-Literates' is based on interview of 2,000 neo-literates in M.P., Rajasthan, Bihar and Uttar Pradesh. The following aspects have been studied: (a) the relationship between the period of teaching and the level of attainments, identification of needs and interests of neo-literates (b) re-examination of the system of distribution of literature for neo-literates, and (c) the difficulties and bottlenecks confronting the distribution system.

The report of the project is being prepared.

Demonstration Project

The Population Education linked Adult Education Project launched in 1981 was completed during the period under review. The project launched in collaboration with three institutional members at Ajmer (Rajasthan), Rewari (Haryana), and Angul (Orissa) adopted different approaches, keeping in view the needs and environment of the people in the area.

The interim report of the project has been submitted to the Family Planning Foundation.

Workers' Education

The Association organised six one-day non-residential schools on different aspects of workers' education in New Delhi during the period under report. Over 200 workers participated. The subjects covered were : Population Education, Productivity and Trade Unions, Aims and Obectives of Trade Unions, and National and Social Goals of Trade Unions.

Nehru Literacy Award

The Nehru Literacy Award for 1984 has been awarded to Shri Mushtaq Ahmed for his pioneering work in adult literacy for over four decades. Shri Ahmed was Director, Literacy House, Lucknow, and Unesco Adviser on Literacy in Nigeria and Zambia. He is at present the Hony. Project Director of the research study on 'Reading Needs and Interests of Neo-literates'.

The 1982 and 1983 Awards were presented to Shri N. Bhadriah and Bombay City Social Education Committee at Mysore in December last year.

Zakir Husain Memorial Lecture

The 1983 Zakir Husain Memorial Lecture was delivered by Shri J. Veera Raghvan, Adviser (Education), Planning Commission, in Mysore. The theme was 'Challenges before Indian Adult Education'. The challenges mentioned were—the challenges of effective linkage with culture, science and work, and the challenge of adapting to new information/communication revolution.

Publications

The Indian Adult Education Association, during the period under review, continued to publish the monthly Journals and Newsletter.

— *Indian Journal of Adult Education* (English)
— *Proudh Shiksha* (in Hindi for field workers)
— *Newsletter* (in English for members)
— *Jago Aur Jagao* (in Hindi for the neo-literates)

In addition to these periodic publications the Association brought out the following books:

On to Eternity Vol. I (revised second edition)

Rashtra Ki Shaan — Dr. Ganesh Khare

Sursa Ka Mooh — Smt. Bimla Dutta

Dadi Ma Ne Haa Kahe Di — Shri Y.K. Arun

Durghatna — Smt. Indu Jain

Service to Members

The Association continued to provide information on various aspects of adult education in India and abroad to the members both organisational and individual. This has helped many of them in planning and organising their programmes.

It continued to supply on request books and photostat copies of articles published in our Journal and other journals.

It invited its member organisations to nominate persons for the training and orientation programmes organised by the National Institute of Public Cooperation and Child Development (NIPCCD) and some other institutes in the country.

It continued to seek cooperation of the institutional members in organising one-day population education camps under financial assistance from the Ministry of Health and Family Welfare.

The Association also sent to its members the issues of *ASPBAE Courier* during the period under report.

Foreign Visitors

The Association received a number of foreign visitors at its headquarters in New Delhi during the period under report. Various aspects of adult education were discussed with the visitors. Some of the noted foreign visitors received during the period under report were:

—An eight-member delegation on Population Education from Bangladesh.

—Miss A.K. White, Fellow, Winston Churchill Memorial Trust, Canberra, Australia.

—Dr. Edward Ulzen, Commonwealth Foundation, London.

—Mr. Philip Nelson, New South Wales, Australia.

—Mrs. H. Bratsett, Oslo, Norway

Training Programme in Bonn, West Germany

Dr. (Smt) Mridula Seth, life member, IAEA and Lecturer, Lady Irwin College, and Shri L. Vedapuri, member of the Council of IAEA and President, Tamil Nadu Board of Rural Development participated in the training programme organised by the German Adult Education Association in Bonn, West Germany, from September 14 to October 5, 1984.

Contact with International Agencies

The Association continued to maintain its close contacts with various international agencies in the field of adult workers' education. Notable among them are Unesco, International Council for Adult Education, Toronto, International Federation of Workers' Educational Associations, London, and Asian South Pacific Bureau of Adult Education, Regions I and II.

Building Repairs

The major repairs in the building have been carried out during the period under

report. The boundary wall has been raised. The repairs in guest house have been done. Some sanitary fittings have also been changed. The booster has been installed to provide regular supply of water.

Finance

The financial position of the Association continued to be stable during the period under review. The income and expenditure were evenly balanced.

The major sources of income were grant from the Ministry of Education (Rs. 1,35,000), Rent (Rs. 3,40,000), Sale of Publications (Rs. 40,000), Membership fee and subscription from Journals (Rs. 40,000).

The main expenditures were: Establishment (Rs. 60,000), Office expenses (Rs. 50,000), English Journal (Rs. 70,000), Hindi Journal (Rs. 60,000) Publication of Books (Rs. 26,000), Newsletter (Rs. 22,000), Building Maintenance (Rs. 70,000), Conference and Seminar (Rs.40,000), Library (Rs. 12,000).

I am grateful to all the members of the Association for their sustained interest in its activities. I would like to put on record my appreciation for the cooperation and guidance provided by the Members of the Executive Committee in the effective functioning of the Association. I am thankful to eminent persons associated with our publication programmes and research projects for their valuable guidance and support. I am thankful to the staff of the Indian Adult Education Association for their dedicated service. ●●●

Legal Literacy and Social Awareness among Women

Krishna Bahadur

Professor of Law, Banaras Hindu University

THE rate of literacy amongst women in India is almost negligible. Till Independence, education of women was considered an anathema by the rural society, and the rural folk could not dare send their daughters to schools. The utility and assessment of a woman's personality was in terms of heart and home. Except in metropolitan and big towns, there is no social awareness among women. The Constitution of India has granted equality and equal protection to men and women. Women now have the same rights, privileges and facilities that men have. Women in India, specially the Hindu women, suffered from several disabilities with regard to marriage, maintenance, adoption and succession. The Hindu Code drafted after Independence touched almost the entire life of a Hindu woman and paved the ground for legislation of Hindu Marriage Act, Hindu Succession Act, Hindu Maintenance and Adoption Act. The rights of the women in India may be summarised as under:

Equality before law Article 14 of the Constitution guarantees equality before law and equal protection of laws. Women therefore cannot be discriminated as against men through any Act, Statute, Ordinance, Rule, Regulation of Bye-law.

Equal pay for men and women Article 39(d) of the Constitution lays down that there shall be equal pay for equal work for both men and women, thus any law or practice under which women are paid either less pay or wages shall be unconstitutional.

Special provision for women Article 15 (3) of the Constitution of India vests power in the State and Government to make special provisions or rules and legislations for women for their social and economic upliftment. Such a law or provision or rule cannot be challenged as either illegal or unconstitutional and would not violate the equality clause between men and women.

Equality of opportunity in matters of public employment Article 16(1) & (2) of the Constitution of India lays down that there shall be equal opportunity for all citizens in matters relating to employment or appointment to any office under the State and that no citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for or discriminated against in respect of any employment or office under the State. Besides being in politics, there are women today in administration, police, engineering and

even in the civil aviation and space although to be counted only on fingers.

Marriage Before the Hindu Marriage Act of 1955 a Hindu marriage was considered indissoluble. Now with the passing of the above Act, both Hindu male and female have equal rights for claiming divorce or judicial separation or restitution of Conjugal Rights.

Maintenance Section 125 of Criminal Procedure Code provides that a legally wedded woman belonging to any caste, religion or faith can claim maintenance if she is neglected or is refused by her husband to be maintained. There are judicial pronouncements that a Muslim woman can claim separate maintenance under Section 125 Cr. P. C. if her husband has married a second woman irrespective of the fact that the Muslim Law permits four marriages. A Hindu woman besides having the right of claiming maintenance under Section 125 Cr. P. C., can claim maintenance under the Hindu Maintenance and Adoption Act.

Adoption A Hindu woman, whether married or unmarried can adopt a child after the passing of the Hindu Maintenance and Adoption Act, prior to which there was no such right with the Hindu women.

Succession The Hindu Succession Act gives equal right of share in the property of the parents to a daughter which means that a woman has equal share along with men in the parental property. Before the above legislation, a daughter had no right of share in the parental property.

In spite of several legislations to alleviate the miseries and hardships of the women, there is hardly any awareness among them about such laws and rights. The social structure is greatly responsible for denying these rights to the women' as they have no social and moral courage to claim these rights. Legal literacy has to be so organised that women become aware of the socio-economic legislations made for them. For this purpose, legal literacy should be an integral part of adult education. The syllabus and the courses in adult education should be so designed and articulated that they contain the important and speaking provisions of the above mentioned laws. Very little attention has been paid by the governmental and formal agencies to legal literacy as integral part of adult education as the Guidelines do not contain any ingredients thereof. A few suggestions in this regard may be made :

—The adult education programme must consist of legal literacy as an essential cause and suitable syllabus be prepared accordingly.

—Small booklets in Hindi in its commonly spoken and easily understood form be prepared. These booklets should contain in tne narrative form the provision of law.

—Popular lectures by jurists, legal aid workers and others be organised wherein knowledge and social awareness of the rights and privileges of the women be discussed.

—Adult education workers with the help of the mass media should prepare a public opinion against social evils of dowry, bride burning, neglect of women and illiteracy amongst them.

—Adult education workers with the help of jurists and lawyers should try to settle and reconcile disputes in villages outside the courts as one of the vital duties of education is stability and peace in the family and society. ●●●

Income-generating Activities and Education for Women

Kamala Rana

Project Officer, Unicef and Member, Executive Committee, Indian Adult Education Association

PLANNING for the socially, educationally and economically disadvantaged groups in India has been accelerated during the last three decades. The women, however, have been the focus of our planners' attention only since the last decade with the celebration of the international women's year in 1975 and the subsequent UN declaration of Women's Decade.

It is also heartening to note that of late special programmes have been planned for women particularly in rural areas, for improving their income generating skills.

Statistics today indicate some improvement in education, literacy and work outside the home. While some encouraging figures and visuals we see speak of the success and position a few women constituting a minority have achieved the story of a vast majority of women, however is, that they are participating in structured programmes designed for them without being really involved in a way in which their own personal development and leadership becomes the underlying objective. In spite of the national level planning to improve the quality of life of women, the most stunning gaps in the knowledge about the majority of women in India are

—Not much is known statistically what are the inner feelings and designs of women deprived of education, and their ability to reach out for some participation in the process of national development. Do they count themselves among the people of India who matter ?

—Do women feel responsible for changing their own destinies ?

In the World Plan of Action on the programme for the 'Decade of Women' adopted by over 100 countries meeting in Mexico city at the United Nations World Conference for International Women's year 1975, the emphasis was on women's access to education as a basic human right. It is undoubtedly a key to social and economic progress. Lack of educational opportunities, functional literacy, and training in basic skills for improving family and personal life contribute to the vicious circle of under development, low productivity, poverty, and poor health and nutrition. Things have changed very marginally in the last decade considering the magnitude of the problem and the task involved.

Planning and Implementation of Income-generating Activities

Women need to learn income generating activities not only to improve their home, but also to become equal partners with men in reaching national development goals. Women do not have legal rights to land or legal right to use it. They get lower wages than men because they are unskilled. The decrease in the size of land holdings puts a strain on women to supplement family income with non-agricultural activities. Cash in the hands of women often means more nutrition and education for children. Men spend a good part of their earning outside the home.

All these factors, and the one single factor—the need to improve the status of the rural women in India—make it important to expand income generating employment for rural women, so that they have earnings in cash or kind on which they have control.

In the current programmes in India under the Integrated Rural Development Services scheme and special schemes for women, some gaps in planning and operationalising the skill learning and income generating programmes would be worth examining if effective results are desired.

In order to plan any activity which would lead a woman to earn an independent income we need to know the existing conditions, that is :

—How do women and girls participate in agriculture, business community projects, etc. ?

—Are women considered to be economically active in agricultural, handicrafts and other non-agricultural occupations ?

—What attitudes about these rules girls and tasks are held by women and themselves?

—From the information on the foregoing a list of the skills women most need should be made. Is training available in these skills ?

—What training facilities are available in the District or Block?

Are these training programmes relevant and adequate to meet specific needs of women ?

Skill Learning Programmes

For organising such programmes there is a need to know

—The target group for whom the programme is going to be designed.

—Skills most suitable for women in that area.

—What is the existing purchasing power in the community?

—What are the marketing opportunities for locally produced goods ?

—Could these local products compete with similar products being sold in the market?

—Is there an easy flow of raw material for the income generating programme ?

—What should be the duration of training in an income generating programme to acquire a high quality of efficiency ?

Functional Literacy and Education for Rural Women

In the field of education, illiterate women comprise the largest number. Although more non-formal education centres have been started all over India, and some of them are operating effectively, majority of the rural women are not able to know much from these learning situations, because they are a

one time activity for an year or so.

Some of the underlying factors which weaken women's development are worth examining.

A common assumption seems to be that given women's nurturing role, they would like to learn, even in literacy programmes, about their immediate concerns, for example, learn to cook and look after children. However, experience of such projects reveals that the interest of learners soon fades away. Recent research points to the range of motivations which can be tapped if women are encouraged to think beyond their narrow daily routine. In a survey of women's interests in some Kenyan communities Halvarson found that :

"Women do not simply want to learn about home, cooking, children, nutrition and family planning. They want to know about agriculture, animal husbandry, crafts and how to earn money, about cooperatives and marketing practices. ... Says a Tanzanian woman, 'I have a small shop where I sell cigarettes, matches, salt, sugar, kerosene, bread and flour. I am old woman, but I can count. What I wanted was to learn how to keep that I count in the book, now I can write everything in the book and no one can cheat me or make me forget'."

In a study conducted in Madhya Pradesh majority of women who had participated in an integrated project on Functional Literacy and Famiiy Life Education wanted (a) to have further learning material beyond the primer so that they can read "everything on their own and (b) wanted reading materials on knitting patterns, crafts, repair of sewing/knitting machines, embroidery designs because the craft teachers taught them the basic know-how but they wanted to learn beyond that stage".

There are several living examples of the real concerns women have been able to express for their personal growth and development. The recent trends are to develop a mix of functional literacy, increasing and widening awareness and knowledge base, and income generating skills in the new projects being developed in India and other developing countries. Experience also shows that as long as educational programmes convey information regarded by participants as relevant and functional, the attendance in programme increases. Some women's programmes have begun to combine literacy with nutrition and health activities focused on the family, and the range of basic services in the 'mix' is being increasingly broadened. As a matter of fact it is because of the increasing awareness among women that they want to participate more in economic programmes rather than literacy *per se*.

In spite of the need for both functional literacy programmes and income generating activities, the reality is that programmes are being planned for functional literacy by departments of adult education in every State. It is however, necessary to see the need for integrating educational programmes, including functional literacy and income generating programme as a package design for planning implementation for effective results. Income generating activities generate the need for functional literacy. The same is true of women's Functional Literacy Programmes.

Linking functional and income generating/skill development programmes for women is not difficult in any programme. The important elements missing in such developmental programmes are

(Contd. on page 57)

ADULT EDUCATION NEWS

National Workshop on Educational Programmes for Adult Women

The Indian Adult Education Association organised a national workshop on Educational Programmes for Adult Women in New Delhi on June 23 and 24, 1984. Over 50 adult educators from different parts of the country attended it.

Inaugurating it, Smt. Manmohini Sahgal, President, Indian Council for Child Welfare said that the education of adults had to be linked with the promotion of scientific attitudes and problem solving skills. It should serve the needs and requirements of the learners and should be flexible and functional.

Smt. Sahgal said that adult education programme should not only aim at literacy development but should also spread knowhow and fundamentals of village crafts and trades. She stressed the need for using radio, films, film, strips, tapes and cassettes to impart knowledge to adults. Recreational and cultural activities need also to be organised with a view to imparting knowledge and information, she added.

Barrister M.G. Mane, President, Indian Adult Education Association in his presidential address said that for successful functioning of democracy literacy education of the voters was very essential. He said that educated women could play a great role in creating awareness and eradicating illiteracy from this country.

Earlier, Shri J.C. Saxena, Hony. General Secretary of the Indian Adult Education Association in his welcome address said that point 16 of the new 20-point programme is a charter of emancipation of the downtrodden in this country. The education of women needs special attention because 63 per cent of the illiterates in the age-group 15-35 are women. He said that adult education programme should help in changing the outlook of the women. Shri Saxena appealed to all voluntary organisations to actively involve themselves in the eradication of illiteracy so that the target of covering all the illiterates in the age group 15-35 by 1990 could be achieved.

Prof. Yashwant Shukla, Vice-President of the Indian Adult Education Association proposed a vote of thanks.

Plenary Session

In the first plenary session on June 24, 1984, Dr. (Smt) Mridula Seth, Lecturer, Lady Irwin College, New Delhi spoke on the income-generating programmes undertaken by Lady Irwin College. She said that to create motivation for literacy the women must be helped to supplement their income through income-generating programmes. It would also help to sustain their motivation to continue with the programmes. But before undertaking any income generating programme it is essential that details like marketing, procurement of raw material, etc., are properly worked out, she said.

In the second plenary session Dr. (Smt) Sharda Jain, Principal, Janki Devi Mahavidyalaya said that craft education had a great role in motivating women for adult education work. She also emphasised the need for providing cultural support for the success of the programme.

Valedictory Address

The closing session of the workshop was addressed by Mrs. Aruna Asaf Ali, President, National Federation of Indian Women. She said that the problem of motivation could be solved if the women were made aware of the things happening around. The general feeling she said was that the people were poor because of the will of the God and this misconception had to be removed. They will have to be prepared to meet the challenges, she added.

Mrs. Asaf Ali said that voluntary organisations should not be considered as organisations seeking charity. They have a great role as partner in all development programmes and should be taken in that spirit.

Mrs. Asaf Ali concluded that instructors had a big role in this programme and they should take it as a mission and not for the small honorarium which was offered to them.

Barrister M.G. Mane in his presidential remarks said that upliftment of the masses should be the main objective of any adult education programme.

Dr. K.S. Pillai, Vice President of the Indian Adult Education Association proposed a vote of thanks.

Earlier, participants held discussion in three groups. The group reports are as follows

Group I

Topic : Income Generating Activities
Cheirperson Dr. (Smt) Mridula Seth
Rapporteur Shri Satya Deo Bareth

The Group discussed the various dimensions of income generating activities thoroughly and came up with the following recommendations:

— With regard to the identification of income generating activities it was realised that a number of activities have already been identified by KVIC and the Social Welfare Board. These include activities for unskilled illiterate women and semi-literate and skilled workers. It was agreed that the approach should be group-specific and based on the local resources and socio-cultural environment.

— It was felt that for implementing income generating activities and incorporating other components, i.e., literacy and social awareness, there is a need to organise women into groups. The groups can be effectively used for imparting education in a meaningful manner along with carrying out the income generating activities for the economic benefit of the members. The groups may be in the form of Mahila Mandals or Cooperatives.

—The strategy for carrying out the activity, it was strongly felt, should be home-based or community centred. However, even if the beneficiaries are working at home, collection, distribution and marketing of the produce necessitates group formation. Thus, there is a need for development of local leadership for management of the various aspects of the income generating activities.

—The members were of the view that income generating activities should not be end in itself. There is a need for imparting relevant education in social awareness and literacy skills.

—A number of government and voluntary organisations have taken up programmes for rural development. The adult educators should be aware of these agencies. The educators should take an initiative to invite resource persons for providing information and guidance.

—The problems identified in organising income generating activities are marketing, storage, procurement of raw-material, inventory control, quality control, and finding a suitable place for conducting the activities.

—For undertaking economic activities the adult educator as well as the worker needs to be trained in basic accounting, inventory control, etc. This may be done through special training/workshop for the members. By involving the members in routine activities, they can develop managerial skills.

—The support of non-governmental organizations is necessary for effectively carrying out income generating activities. They can help in organising, purchasing and marketing of the products.

Group II

Topic : Literacy Education
Chairperson Mr. R.K. Vyas
Rapporteur Dr. (Ms) S. Wadhwa

—The instructors should be properly trained and the material (reading, writing) should be with the instructor before the centre is started.

—There is also a lack of inclination in the women due to certain social taboos.

—As ours is a male dominated society, men will have to be properly oriented for allowing the ladies to join the centre.

—As far as possible the centre should be located near the residence of the learner.

—The reading material should not only be need based from the point of view of learner, but should also be within their comprehension.

The Group identifying the problems faced in organising literacy education for women made the following recommendations.

Motivation

—The need and importance of literacy has to be stressed upon women from the point of view of proper upbringing of the family.

—The services of the leaders and other influential persons of the locality should be utilised for this purpose.

—The problems faced by illiterate women can be effectively depicted by audio-visual aids as well as other media like puppet shows and group discussions.

—Some other activities of functional unit like knitting, sewing, embroidery and cooking, can also be used as means of motivation.

Level and Duration

The Group felt that the existing duration of 10 months is quite satisfactory. The period, they however opined, should be divided as under :

One month for preparation.

Six months for all the three components of the programme.

Three months for evaluation and follow-up programmes so that they may not relapse into illiteracy.

—The level of literacy should be such that the learners are able to read, write. and maintain accounts in respect of their day-to-day needs.

—The instructor through personal contact should understand the reasons for the learners' dropping out and try to solve them.

—The services of the local influential persons should also be utilised for this purpose.

—The instructors can also minimise this problem by allowing the ladies to bring their children. These children can be provided with play material with the help of local community.

—They can start/promote literacy classes in those areas where no such facilities are provided by the Government.

—They can also help the Government by providing a list of illitetate women living in those areas where the governmental/semi-government agencies are already running the classes.

—The services of the out of-school youth can also be utilised by the non-government agencies in the promotion of literacy.

Group III

Topic : Health and Cultural Programmes for Women

Chairperson Dr. K.S. Pillai
Rapporteur Ms. Asha Vohra

The deliberations of the Group concluded in the following observations and recommendations :

Health Programmes

With regard to the health needs of urban and rural women, the participants felt that the two differed considerably and that a thorough survey should be made to assess the same. They, however, felt that due importance should be given to the reports of the surveys conducted in the past with this objective in view, and suggested that a list indicating priorities should be prepared.

A special mention was made of the need for environmental education. In this regard, participants felt that new technologies like that of gobar gas plant which helped in eliminating waste and at the same time keeping the environment clean should be propagated.

Identifying the availability of pure drinking water as the basic primary need the participants stressed the need for immunisation, sterilisation, hygiene, nutrition and programmes for lactating mothers.

The participants felt that at present there was not much co-operation between the Government and voluntary organisations and that many a programme could not take off due to administrative hurdles and red tapism. For this it was suggested that health personnel should be given proper representation in the advisory committees for adult education centres. Stressing the need to strengthen the existing medical infrastructure, the participants suggested extension of programmes like ICDS to all the areas, and also emphasised the need for proper implementation of these programmes.

The participants were of the view that since medical facilities would not be available in rural areas for a long time to come, the emphasis should be on preventive measures.

It was felt that urban womenfolk should strive for a better rapport with the rural women and for this there should be greater involvement of urban women through schemes like NSS. Emphasising the need for the local people's participation, the Group members felt that voluntary organisations could play an effective role in this regard by adopting specific villages.

The participants strongly felt the need for developing indigenous medical

systems like the Aurveda, as also Homoeopathy, specially because these enjoyed greater credibility with the rural population.

Upholding the importance and value of publications like *'Where There Is No Doctor'* the participants felt that publications on the same lines should be brought out for neo-literates.

The participants also suggested organisation of exhibitions, seminars and display of charts, etc., at rural libraries, community centres, Mahila Mandals and other such places.

Cultural Programmes

The participants underlined the need for the utilisation of traditional and cultural folk art form for motivating, informing and educating women.

Referring to the success of street dramas organised in Kerala by Kerala Shastra Sahitya Parishad (K.S.S.P), the participants suggested organisation of similar programmes in other States as well.

The participants, recognising the richness of our cultural heritage, emphasised the need for utilising the same for educating rural as well as urban women. They felt that the knowledge of cultural heritage was rather poor, even among the urban women and so programmes based on this should be fromulated.

With regard to the electronic media, the participants felt that special programmes involving local people should be formulated for radio and T.V. They also felt that the growing popularity of the VCR—even in some remote areas of certain States—should be exploited to the full and video cassette tapes of educational and recreational programmes should be prepared.

The participants also suggestd proper representation for voluntary agencies in the advisory bodies for radio and TV.

With regard to voluntary organisations' role in organising traditional cultural programmes, the participants felt that these organisations could organise with success melas and celebrations of local and national festivals. ●●●

(*Contd. from page 52*)

the knowledge and understanding of the needs of women at various levels. Thus a programme becomes a 'scheme' or a 'project' and not a process of self enhancement for a woman. Ways have therefore to be found to integrate skill learning with self-confidence, independent action, and channelling of this new learning into action so that women can change their situation in everyday life. Women are already aware of many new developmental activities as seen in the rural areas. What they need is the smooth channel that will give them the learning opportunities they seek to become a part of the mainstream of India's development. Planning for such a channel is possible if all concerned devote time to developing a fool-proof method of programming activities in small groups in every village for integrating learning and earning—creating opportunities in spite of difficulties and not vice versa. ●●●

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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.

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