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Adult Education—Concepts and Trends

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Literacy in Ethiopia

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Distance 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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“Implementation of NPE has to begin now—wherever possible, in whichever way possible”. The concluding paragraph of ‘Introduction’ to the Programme of Action of NPE (1986) begins like this. It reflects urgency, when it says: “The process of preparation of those schemes has commenced, and will be followed up with necessary urgency. Meanwhile, every institution, every centre of non-formal education and of adult education, every teacher and every student and every member of the society must examine what they can do.” The Programme of Action gives the right emphasis upon “people’s involvement in the educational reconstruction”.

Some of the management strategies of National Programme of Adult Education, as outlined in the Programme of Action are : establishment of effective linkage between development agencies and NPAE ; securing the commitment of political parties, mass organizations, educational institutions voluntary agencies, etc., and ensuring the effective participation of functionaries of NPAE, the intended beneficiaries and the community in planning and day-to-day implementation of the programme at the grassroots level. These strategies are not new ones, because, the National Adult Education Programme, launched in 1978, was backed by similar management strategies, but those strategies were not operationalised within a well defined management structure, and therefore, were ineffective. The Programme of Action is silent about the operational aspect of each and every strategy identified and outlined, particularly with reference to adult education. As Tarlok Singh says elsewhere in this issue : “The New Education Policy has asked the whole nation to pledge itself to the eradication of illiteracy, particularly in the age group 15-35. The Policy itself has not set a date to the fulfilment of this pledge, nor has it convincingly stated the Government’s own firm commitment to this pledge. As a working hypo-

thesis, the Programme of Action has indicated the need for a phased time-bound programme to provide education, including literacy, to the population in the 15-35 age group, numbering 100 million—40 million by 1990 and another 60 million by 1995. At the very least, we can say that a large question mark hangs over the objective set for the period of the Seventh Plan. On present indications, the emergence of a fully literate population is being left consciously or otherwise to a still later generation."

People's involvement in the educational reconstruction depends to a large extent upon a firm political will and commitment reflected both in policy and practice. No one can involve the people in a programme by a set of directives issued from above. People will involve themselves when they find the programme to be relevant to their needs. Jawaharlal Nehru was instrumental in introducing democratic decentralisation through Panchayati Raj so that the whole programme of rural reconstruction can be planned and executed by the people themselves. The entire experiment degenerated itself because of political vested interest.

Perhaps we have no faith in the intrinsic worth of our people. According to Majorie Sykes and Shanta Narulkar; "It would be far nearer the truth to say that the only truly educated and cultured element in our society is the illiterate, uneducated peasantry itself. It would be far near the truth to say that it is the peasant who, by his solid worth, wisdom and stability, stands between us and the chaos and ruin that would otherwise threaten our social order. It is not the peasant who needs learn from us; it is we, of the so called educated classes, who need to learn from him." As long as the people remain in a "culture of silence", engineered by vested interests, there is no question of their involvement in educational reconstruction. As Gunnar Myrdal says in "The Challenge of World Poverty": "One thing is certain: without a fundamental change of attitudes on the part of the "educated", a large-scale adult education campaign in the underdeveloped countries is not possible".

Challegen of Adult Education in 2000

Survival, justice, economic development, equality of life and environment, says the author, would be the order of priorities in the 21st century. We can achieve these objectives through adult education by converting our population into resources. It is important, he stresses, to realise that mere numbers do not constitute resources. The war, described in our great epic Mahabharata, could be won by 'five' Pandavas primarily because of their quality.

A recent book on Educational Evaluation states that in regard to any programme, we should ask the questions : Why ? What ? How ? and With What Result ? We should ask these questions in relation to adult education programmes as well.

In both our Seventh Five Year Plan and the New Education Policy, we have had to take a perspective view upto 2000, in order to determine the course of action for the next five years. As adult educators across the world, we ought to take a long term view. Only then can we arrive at the right goals and objectives. We can have many objectives, but we should list a few as our priority areas. Each one of us may have his own scheme of priority, but I would list the following : (i) survival (ii) justice (iii) economic development (iv) equality of life and (v) environment. Adult education could play a major role in promoting all these objectives. As regards survival, we all know that mankind faces an unusual threat of extinction as never before and much will depend upon how we educate public opinion. Bertrand Russel gave the criteria by which

the success of a species should be defined, as the ability to survive and the ability to multiply. (Incidentally, by this yardstick, a populous country should be deemed more successful than a less populous one, a view with which we may not agree). However, survival remains the more immediate goal in a world faced with nuclear threat. We must ensure that wisdom, reason and the restraint prevail. But survival has another meaning, if we are not taking of the entire mankind or taking a global view, but only the very poor, the indigent, undernourished and the malnourished. Is mankind so stupid that it can conquer space but cannot ensure supply of food to all men and women? It is a matter of priority and values, the question of re-educating our own attitudes.

Justice is the second most important objective. Man has always fought against injustice and yet we find that injustice takes newer forms. The domination of the weak over the strong persists and along with it the misuse of power and strength. Prof. Laski defined democracy by the rights of the minority. He said that the tyranny of a minority over a majority is bad, but the tyranny of a majority over a minority is worse, since the minority is already weak. We must strengthen our capacity to fight against injustice. We find historically that great men like Wilberforce and Abraham Lincoln fought steadfastly against slavery, yet slavery persists in new forms.

Economic Development

The third major dimension relates to economic development. Coming from a region which is very poor, it may be surprising that we are giving it only a third priority. But the fact is that survival and justice will necessarily get a higher priority than economic development. Economic development does not mean only improvement of the national standard of living. It also means ensuring that the poor have an equitable deal and the extreme poor are helped to overcome to meet their basic needs. If this means giving up a certain rate of economic growth, we should be prepared for it. But in whatever way we define economic development, undoubtedly adult education can help a great deal in achieving this objective.

Economic development must mean economic development of the entire mankind and all sections of it, particularly the poor. It must mean reduction in the inequalities within and among nations. Some years ago, the United Nations passed a resolution for a new International Economic Order. Along with it they passed another resolution on the Charter of Rights and Duties of Nations. That was a time when there was a certain measure of optimism and a certain hope that all nations will work together in ameliorating the conditions of the poor and wea-

ker sections. Unfortunately, since then the trend has changed. All nations, specially the richer and developed ones, are interested only in looking after themselves in pursuing higher rates of economic growth to the detriment of the rest. It is like a biological cell turning cancerous. The basic distinction between a healthy cell and a cancerous cell is that a healthy cell functions as part of the entire organism and the cancerous cell operates for self. It sucks resources from the rest of the organism. It has the higher growth rate, until of course the organism dies and along with it the cancerous also dies. Groups of men should not function in this fashion and this was the hope when the resolution on New International Economic Order was adopted. Unfortunately, the political leaders of the developed countries feel that public opinion is not prepared for the "large hearted approaches" that would be necessary to reduce inequalities in the world. However, one of the leading writers from a developed country itself has pointed out that public opinion is often nothing more than the creation of the political leaders behind which they hide. Adult education has to create a movement and an awareness in favour of a more equal, developed and just society.

Quality of Life

The fourth objective relates to the quality of life. One is not certain whether the gross national product is a true index of development and welfare. In the old days and even now when a guest arrives, somebody is asked to climb the tree, cut a coconut and offer it to the guest. In a modern home, one may open a refrigerator and offer a bottle of drink. It is not at all certain that the latter represents in any sense an advance in terms of quality of life. One may question whether the quality of life has indeed improved since the days of Plato and Aristotle notwithstanding the progress we have made and many comforts that we enjoy. The quality of life has to be measured ultimately in terms of health, nutrition, security, conviviality, etc. There are a number of indicators of quality of life developed by Unesco. Adult education must spread the awareness of these measures and create the climate under which these could be promoted.

Finally, attention to environment is becoming important. There is an enormous and steady degradation of environment which cuts into quality of life. In the pursuit of economic progress one does not care as to what happens to others or to our environment. An example of this is spraying of insecticides and what it does.

Whatever the objectives, (one could list many more objectives and make a list of more priorities) it is clear that if we want the 21st century

world to be worthwhile, we must strive hard to achieve some of the goals listed above. We can do it through adult education, by educating and training our men and women, by creating awareness, by converting our population into resources. It is necessary to realise that mere numbers do not constitute resources. In one of our epics, *Mahabharata*, there were 100 men on one side and five on the other, and yet five won because of their quality. Hence we must through education and training develop the capabilities of our population so that it becomes a major resource.

Resource Base

Answering the questions What and How is more difficult than answering the question Why? In view of the constraints on our time, I will only refer to the issues very briefly. The main programme is to convert the population into a real resource base. Some of you might have seen the BBC programme where the Minister is about to receive a dignitary from Africa and refers to him as a leader from a less developed country or an LDC. His permanent Secretary wants the Minister not to refer to the guest as coming from an LDC as the country concerned is sensitive. The Minister then asks as to what he should call that country. The Secretary replies, call it a "developing country". The Minister says that he would do one better and call it HRRC. The Secretary is perplexed and asks what that means. He is told that it means the "Human Resources Rich Country." This of course is a joke against the populous poor countries. It can be literally true. Ultimately, all resources are human resources. The question is that of the ability to convert this principle into reality. Programmes of adult education, continuing education, skill training and extension are all important for renewal of knowledge and value reorientation. However I believe, the most important programme is that of literacy itself. In recent times, there has been a certain under-estimation of the value of literacy. Some say that literacy is not all that important or as important as non formal education. Some say that with spread of modern media and traditional media, one can impart much skill and all needed information without going through literacy. However, my personal opinion is that literacy is most valuable and necessary as it changes the very way of thinking and the basic attitude of mind which mere training or provision of information cannot. Mahatma Gandhi, the greatest leader of our country, realised this and said that illiteracy in India is our sin and shame. Literacy promotes attitudes of reflection and looking at things logically which are important in modern society. Apart from all this, literacy is a basic human right and one is surprised that one has to say so much in support of this.

How to implement the various programmes and realise objectives is a major question. We have the media—old and the new—for adult education as well as for promoting information. But for imparting literacy we must depend upon face to face interaction, organised for specific groups, for students for women, for youth, etc. There is a certain distinction between mass programmes and selected programmes in India. The selective programmes are well organised with proper supervision, training of instructors and monitoring arrangements. But they are limited in their coverage. When large numbers are involved, mass programmes can create the necessary motivational climate. We can use the vast numbers of students, the employers, the volunteers and all groups to create interest in and motivation for learning as well as teaching and organising a large mass programme. Of course, for this financial resources would be required in a much larger measure. But the fact is that all of it cannot come from the Government. We must find other sources of funding. This of course is not an escape route, for, all of us have heard the proverb is that 'where there is a will, there is a way'. Some others have said that where there is a window, there is a way, and the window is the escape route. The talk of non-governmental funding is not escapism. Rather it has been necessitated by the circumstances. No matter how much Government desires to invest, there is a limit to taxation in a poor country. You can certainly tax the rich people, but again beyond a point, such taxation will become unproductive. When you tax more, the revenue you get is less. The needs of a growing population are immense. As you are aware, India is a rural country, but its urban population alone will exceed the total population of the United States. Between 1985-2000, the addition to India's population will exceed the total population of the United States. Government has to provide law and order, basic needs and several other things which Government alone can provide. Therefore, wherever, it is possible and appropriate, we should encourage funding of certain activities from non-Governmental sources. I believe, there is an immense potential for this in adult education programme.

Finally, we have to consider the question 'With What Result?' How do we know that our programmes are successful and our goals and objectives have been achieved? This is the area of evaluation. Evaluation is becoming increasingly sophisticated and mathematical. But the essence of all evaluation is to know that we are going in the right direction and achieving the result. Do we get the value for money which we are spending? All evaluation must be feedback into plans, policies and programmes and must result in better implementation. If evaluation does not achieve this, it has little purpose. □

Literacy Serves the Revolution in Ethiopia

The author was in Ethiopia on a three-week Unesco mission, from December 1985 to January 1986, to work with the Government of Socialist Ethiopia on a mid-term policy and strategy review of the Ethiopian National Literacy Campaign. In the present article, he shares his experience in Ethiopia.

The five-month long educational safari described here began with a trip to Ethiopia from December 23, 1985 to January 19, 1986. Unesco asked me to undertake a mission, on their behalf, to Ethiopia to assist the Ministry of Education to review their experience with the National Literacy Campaign, first launched in July 1979: and to offer them advice in formulating a long-term policy for its continuation and for a more effective integration of the post-literacy phase of the campaign with the country's development plans.

I accepted the mission to Ethiopia with a considerable sense of excitement. I had been to Ethiopia before in the early 1970s, as a Unesco official, to advise the Unesco/UNDP Work-Oriented Adult Literacy Pilot Project, then serving Welaita-Sodo, Jima-Agaro, and Chilalo development areas, not too far from the capital city. I had seen something of the realities of Emperor Haile Selassie's Ethiopia. I remembered particularly, being stopped one day in Addis Ababa, in the early morning traffic, and seeing the Emperor stop his car to distribute dollars to his poor subjects who stood dutifully in a queue to receive imperial charity. The Emperor had hoped, perhaps, that with a few Ethiopian dollars to the poor, he would be able to mend the affairs of the state and stem the tide of history. I was anxious to see what the Nationalist Democratic Revolution of 1974 had done to Ethiopia and what socialist Ethiopia was like under Chairman Mengistu Haile Mariam. I was particularly interested to see how a poor country like Ethiopia had been able to launch a national literacy campaign that had drawn the admiration of people from all over the world.

Literacy for Development

What I had read, and what I had learned about literacy for development in Ethiopia, from talking to those who had been to Ethiopia recently, was quite impressive. The new socialist government had inherited a country with an illiteracy rate of 93 per cent. And yet in a period of less than 6 years, they had achieved 45 per cent literacy. Their political commitment had been strong and unswerving. Their political organization, which was used with great effect in the delivery of literacy

services, had been excellent. In their effort to support cultural pluralism, they were offering literacy in 15 nationality languages. Their sources necessary for the implementation of the campaign were coming from the peoples themselves. By the end of 1985, the National Literacy Campaign had claimed 18 million participants, out of which 12 million had been certified as literate at the third grade level, and as many as 8.1 million were following post-literacy courses. What else was going on? How were they doing it? I was anxious to see for myself.

Ethiopia was coming out of a severe famine at the time of my visit. Addis Ababa was by no means famished though there were signs of hunger elsewhere in the land. In a huge parking lot across from Ghion Hotel, one could see long rows of big trucks donated by international aid agencies that would carry food upcountry where the famine was still raging. After I had been in Ethiopia for some days and developed a rapport with my Ethiopian friends and colleagues, I asked if they knew of the *Live Aid* concert and whether they had approved of the effort in behalf of Ethiopia. Of course, they knew and, of course, they were grateful. But they wished also that the West would stop supporting the rebels in the North in the war that was killing their young and bleeding their country to death. Though the war itself was distant from Addis Ababa, there were reminders of it around. One could see, now and then, a truck full of young people, shouting patriotic slogans, as they were led for army training and later, perhaps, to the war-front. I heard some bystanders express dismay that boys so young were being recruited for sacrifice in the war that did not seem to come to an end.

There were enough signs in Addis Baba to remind the people that Ethiopia was now a Marxist state. There were arches all over the streets that announced Ethiopia's solidarity with proletarian movements around the world. There were huge bill-boards showing the pictures of Marx, Engles and Lenin. A big cement statue of Lenin stood in the garden in front of the office of the Economic Commission for Africa (ECA). There was a rather attractive monument to the heroes of the revolution signifying the overthrow of fuedal oppression by peasants and workers.

While there were all these signs of Marxism, I did not see many Marxists in Addis Ababa from socialist countries. The only Marxists I did see were a group of Cubans in Harambe Hotel downtown who had come to work on some water development projects. On the road to Shino Town, I saw a billboard announcing the presence of a dairy farm and training center run by Cubans: and another sign marking the road to a cement factory established by the East Germans.

In the offices of the Government, one met officials who were friendly and intelligent. Many of them had been trained in the United States and England. Most of them had adopted the outward mannerisms of Marxism. They called each other "Comrade", and wore official khaki or blue safari suits to work. They expressed no doubt about the route the country had taken under the leadership of Chairman Mengistu. But they did not fit the stereotype of the paranoid, conditioned, and insensitive bureaucrat. They talked quite freely about where they may have gone wrong and where ideology may have neglected reality. Some speculated about what Ethiopia would have been, if the Emperor who once was a hero to his people for keeping them free, had initiated land reforms before it was too late.

Religious People

Formally, Ethiopia is today a Marxist state. On September 10, 1984, the formation of the party known as the Workers Party was officially announced. But surely, it is easier to declare a Marxist state than it is to establish a Marxist society. If one could judge from attendance in the churches on Saint Gabriel's day, Ethiopians are still a deeply religious people and the Church is strong in Marxist Ethiopia. In fact, I learned that after an initial and unsuccessful attempt at suppressing the Church in Ethiopia, the government had decided to wait for a more opportune moment to separate the people from "the opium of the people." I enjoyed two New Year's days in Ethiopia during my mission: one on December 31, 1985 and another on January 7, 1986. Both were celebrated with gusto, first in the churches and then in the bars and hotels. I kidded a fellow-drinker about drinking Johny Walker — a capitalist brew, in socialist Ethiopia. He assured me that it was not to support the capitalist system but to show solidarity with the working classes of Scotland!

Out on the streets of Addis Ababa, the young wore tight jeans. The women who had it, flaunted it. The cinema hall across from my first hotel downtown was showing "Purple Rain". Such was the context in which I found myself studying literacy for development in Ethiopia. It was a touching realization that in spite of famines and wars, life must go on. And it was a most heartening realization that literacy work can go on too, in war and famine, if it has become a part of the life of nation.

The give and take

In a professional sense my mission to Ethiopia was most rewarding; and it came close to being in the nature of "mutual sultation." It was not just a matter of an outside expert landing, looking, evaluating and

instructing the local decision-maker what to do. It turned out to be an opportunity for learning from each other, of thinking, reflecting and inventing together. The Government had established a Task Force in the Ministry of Education which, during my three-week mission, had several meetings with me and independently on their own. The programme was reviewed, problems were identified, issues formulated, and possible strategies of action were planned and discussed. My task was to bring to the discussion my particular understanding of the situation and suggest solutions based on my experiences in other countries in Africa and Asia who were engaged in implementing massive national literacy programmes and campaigns and had problems somewhat similar to Ethiopia.

Insider's Look

An insider's look at the Ethiopian National Literacy Campaign was most fascinating. What I had failed to pick up from my readings on Ethiopia was the realization that Ethiopia was not merely implementing literacy by using the campaign strategy, but that they were implementing development itself by the campaign strategy. Since the NDR of 1974, many development programmes and projects had been handled by the campaign method, and many more would be so handled within the framework of the Government's Ten Year Perspective Plan (TYPP), 1984-94. Ethiopia had understood that the campaign method was the best method to bring up the latent energies of the people and to mobilize and motivate them to apply themselves to national tasks. The commitment to the campaign method and to the literacy campaign went to the highest levels of leadership — to Chairman Mengistu himself. He had made inspiring speeches on literacy and exhorted people to join the campaign to learn or to teach; he had awarded flags to those communities of Ethiopia that had eradicated illiteracy by hundred per cent; and he had himself taught literacy classes to show his commitment to a literate Ethiopia. Both in policy statements and in actions, he showed that neither culture nor technology could change without a literate community. Those who have reservations about the campaign strategy for literacy promotion, need to give a second look to the possibilities not only to "campaigning for literacy" but also to "campaigning for development". (This realization helped me to understand also why the Government of Ethiopia had locally published 3,000 copies of my Unesco, 1984 book, *Campaigning for Literacy*, and distributed them among their development workers.)

I did however notice a phenomenon that can be best described as "campaign fatigue." There had been too many zemechas (campaigns) in the country since it started on the long and hard road to socialist re-

construction. The National Literacy Campaign of 1979, itself had been going on year after year, round after round, and was now in its 13th round. This is not to suggest, though, that the campaign strategy is, therefore, bankrupt and should be discarded in favour of "manageable" programs and projects. However, it does mean that political will that initially gave birth to the campaign needs to be systematically sustained over long periods of time. One mobilization, at the beginning of a campaign, is not enough. Many mobilizations will be required in the life of one campaign.

I learned also that lack of coordination between and among the various Ministries of the Government is not the disease only of non-socialist states. There was not only the problem of lack of coordination but also of lack of communication. The various departments of the Ministry of Education itself were not always aware of what was being done in the department of adult education and why.

There were also problems of conceptual clarity with serious practical consequences. The principal actors within the campaign organization themselves were apologetic about "adult literacy to have swallowed adult education" in Ethiopia. They did not understand that there was nothing to be sorry for and that it was indeed according to the Government policy intent. The government in its various policy pronouncements had made it quite clear that in Ethiopia adult literacy would be central to the processes of changing both culture and technology: that the policy in Ethiopia was adult education *with* literacy.

Learning things first-hand

It was amazing how much the Ethiopians had been able to accomplish with so little of material resources. It was not only scarce material resources, the whole enterprise had lacked professionalization and had been run by sheer common sense. Those in charge had learned on the job by making their mistakes. They did not have march of professional training or qualifications.

One often reads about the political organization of the Ethiopian people since the revolution. A sympathetic observer can not help being greatly impressed. On the other hand, the unsympathetic observer may feel frightened that these should have been such an effective and comprehensive mobilization of the people through Peasants Associations (P.As) and Urban Dwellers Associations (U.D.As). My visits to Kebele 05 and Kefitegna 10 around Addis Ababa, and to Lege Doki village in Metarovi district helped me to understand the role that P.As and U.D.As had played in the mobilization of the people and their

resources and in the delivery of literacy programs. Without this political mobilization, the great successes in the literacy campaign would have been impossible. Thanks to the P.As and the U.D.As the literacy campaign had indeed become a people's campaign.

Statistics

One other thing that struck me during my visit to the field — to literacy centers, reading rooms to P.As, U.D.As, district education offices, and regional education offices—were the statistics on the literacy campaign, most beautifully displayed on well-designed charts, and posters. At the apex, in the Ministry of Education office in Addis Ababa, there was a whole exhibition hall full of charts and posters, showing the quantitative progress of education in the country. This preoccupation with statistics was good, I thought. The visitor was able to get a concrete idea of the progress of the literacy campaign as well as of the developments in the field of education in general. More importantly, these statistics were used, as far as I could tell, in making day to day decisions about setting targets, recruiting teachers and conducting implementation.

I visited the Awaraja Pedagogical Center (APC) in Dehub Zene. The APCs are much talked about institutions in Ethiopia. There are 97 APCs functioning at the moment and more are planned so as to have one well-equipped APC in each of the 106 Awarajas in the country. One can find district level media and resource centers elsewhere in the world that are much better equipped and have done greater work for the communities than has been done by the APCs in Ethiopia. What makes APCs so impressive is their contribution to education in Ethiopia is the special historical context of the country. These APCs were invented as institutions that would provide professional support to schools and literacy centers which had no where else to look. The APCs brought together professional and pedagogical resources of the peoples and communities together and then made them available to schools and learning centers. It was amazing what the APCs had done with pieces of wood, tin sheets, and old newspapers to produce useful learning and teaching aids for the learners. I did notice, however, that the APCs had not done much for out-of-school education and that their contribution to adult literacy and post-literacy still remains to be fulfilled.

Productivity is an important theme of Ethiopian development in general and of literacy for development efforts in particular. Also, the crucial role of science and technology in improving productivity is well understood. The Burayu Basic Technology Center of Appropriate Technology

is an important part of this overall scheme. Located at a distance of a few kilometers outside Addis Ababa, the Burayu center is not an impressive facility. The first look at the center may indeed be a letdown of sorts. One finds three sheds built on a large piece of land. There are two professional workers guiding some half a dozen others. The demonstration solar cooker lies in front of one of the sheds. It works. In another shed, women are making mud bricks, using a hand-made press. Behind this shed, there are a few construction workers building a home, using these mud bricks. Ethiopians, since times immemorial, have built their huts with wood and have cut lot of wood to build fences around their home. They have also used wood as fuel to cook food. As a result, the forest cover has been reduced from 40 per cent to a mere 3 percent during this century. This simply can not continue. The Burayu center is promoting the use of mud bricks to build home, using the absolute minimum of wood.

A related project at the Burayu center is of fuel-efficient and smokeless ovens. This type of oven reduces consumption of wood by as much as two-thirds as they also save the eyes of women whose duty it is to prepare food for their families. If both these innovations, of mud-brick homes and fuel efficient ovens, become universally accepted in Ethiopia, there would have been a quiet revolution in the ecology and the economy of Ethiopia. That is the great potential of Burayu. However, Burayu is still a hope and has a long way to go before its influence can reach all the people of Ethiopia.

Educational Radio

A reference to educational radio in Ethiopia is appropriate at this point. Ethiopia is the only developing country, that I know, of that has a separate system of educational broadcasting, with its own separate studios and its own separate transmitting tower. These facilities, which incidently were established twenty years ago during the time of the Emperor with assistance from USAID, have been maintained well and used well by the new socialist regime. Eleven 1-Kw transmitting stations all over the country broadcast educational programmes produced in Addis Ababa. With these facilities, it is claimed, the signal can be received in 90 per cent of the country. The educational radio produces programmes in four nationality languages. Since most people understand more than one language, this covers all nationality languages speakers. While I was there, the head of the educational broadcasting department had returned from Makalle after having inaugurated a separate studio for the Tigray region. The plan is to decentralize educational broadcasting so that each radio station can respond to the local needs of

communities and regions. A new 10-Kw transmitter is planned to be added soon.

There were two occasions during my visit when I was able to be close to people rather than simply watch them from a distance. On January 8, 1986, I had the opportunity of addressing all the education directors of Addis Ababa region. It was a big group of may be some 150 or more people who sat dutifully in rows and heard me talk about formal education, alternative formal education nonformal education and informal education. I informed them that some of what they called nonformal education was not nonformal at all but alternative formal education—another version of formal education. There were some questions later from the floor about why US was doing this or that, questions I did not feel obliged to answer. Other questions, fortunately, were focussed on educational issues. There are considerable interest in the work of Ivan Illich and Paulo Freire to whom I had referred in my presentation. Most of them were not familiar with their work, mainly because they could neither acquire such materials personally nor through a library. In one way, they were a typical group of school principals but their complacency had been shattered by the new political realities in which they had been forced to play new roles. Teachers and headmasters, it should be noted, are frequently put in leadership positions in P.As and U.D.As and have come to acquire important political responsibilities. Thus, the agents of educational change and of social change in post-revolutionary Ethiopia are the same one group of people.

Rural Development

Another encounter with the people, if it can be so called, came during my visit to the Community Skills Training Center (CSTC), Lege Doki village, Shino Town in the district of Metarovi, some-four-hour drive from Addis Ababa by landrover. The CSTCs have become central to policies and plans for rural development in Ethiopia. They are ment to serve as centers of dissemination of science and technology to communities, train farmers to be more productive in agriculture as well as introduce new vocational skills within communities to raise their standards of living. There are already 408 CSTCs in the country, and the hope is to have one CSTC in each of the 588 Weredas of Ethiopia. Since the first CSTC appeared on the scene in 1974, some 40,000 farmers and artisans have been trained in rural development skills in these centers. If the CSTC in the Metarovi district was typical, lot more will have to be done before CSTCs can play the role expected from them. For the time being, the skills taught to learners in the CSTCs are traditional and can not serve as vehicals of transition to individual or societal modernity.

The group of farmers who came to the CSTC to greet me were quiet and glum. I have no idea of what was passing through their minds as they sat dutifully on benches away from the high table.

Some advice given to Ethiopian colleagues

What was my advice to my Ethiopian colleagues at the end of this mission in behalf of Unesco? Only some general remarks are being included hereunder to provide a flavor of the suggestions made.

I suggested first of all that they avail of the deep interest of the Chairman in adult literacy, and should have him re-launch the campaign at its mid-point. It was important that the "Campaign fatigue" that had set in, was systematically dissipated and the interest of the party and the peoples — and most importantly of the bureaucracy — was rekindled. The Ministry of Education (as other Ministries of the Government of Ethiopia) have established internal forums wherein policy makers are supposed to come together to review policies and performance and to learn about each others work. Such forums should be used more effectively for internal communication and coordination. It was important that the role of adult literacy was understood, first in relation to adult education, and then, in relation to the overall development effort of the country. Without conceptual clarity, it would be difficult to build commitments in behalf of literacy and post literacy among the team in the Ministry of Education itself.

Trnining

The second theme I suggested was that of institution building and the professionalization of the enterprise of adult education and adult literacy. Ethiopia needs an adult education training institute of some sort where a variety of personnel could be trained for certificates, diplomas and degree in adult education. Ethiopia needs a full-fledged department of distance education. Until such time that such institutions have been established, Ethiopia needs to establish permanent training workshops for writers of materials for new readers, and in the area of curriculum development and evaluation of impact.

Ethiopia needs to multiply and strengthen its Community Skills Training Centers. They need to introduce in these CSTCs, skills and technologies that would provide the *transition* from the old traditional skills to the new modern skills of high technology. Most importantly, Ethiopia needs a genuine community level institution such as the proposed Basic Development Education Centers (BDECs). At the present,

the only institution at the grassroot where an "educational encounter" can take place between the educational agent and learners is the literacy class or the reading room. The work of the various agencies of education and extension remains fragmented since there is no integrated unified point of delivery for services.

Citizen's Almanac

I also suggested to Government that, in addition to the variety of developmental materials for farmers and workers already available, they should produce a citizen's *Almanac*. This should not be seen as something ephemeral and should be revised only every three or five years. It should include all kinds of useful information on history, politics, government, geography, land and people ; long-term weather cycles and other agricultural information for farmers ; information on union laws for workers ; information on nutrition and health for mothers ; and so on and so on. The point is that such an almanac should become the secular companion to the Holy Book.

I pointed to the decision makers the need to face the contradiction of teaching literacy in fifteen nationality languages but using only Amharic as the language of instruction in schools. Finally, I did note the fact that the Ethiopian National Literacy Campaign was using a method of teaching literacy which was rather traditional, based as it was on the alphabetical method and lot of drill work. While there had been comments about the deadening effect of drill and the consequent heavy dropout rates from literacy classes, overall the method had been quite successful. People still came to classes and millions of them did learn to read. One can not quarrel with success, but I did suggest that they should *experiment* with the psycho-social method associated with Paulo Freire. If the results were dramatically better, they should perhaps change. After all, they now had the time and skill to revise their teaching materials.

What are the literate Ethiopians doing with their literacy skills and what will they do with post-literacy ? Those who work with illiterates in Ethiopia tell you that people feel rewarded simply because they can read and write. They want materials on which they can practice their new reading skills and they want to acquire more "knowledge." They now have an *inner frontier* opened to them which, they know in the heart of their hearts, will open an "outer frontier" sooner or later. They can not single-handedly change their own history, bring rain, make their fields spill gold or make the famine go away. But they are ready to be lead in the reconstruction of a better future. They now have greater social, economic, political, educational and cultural potential. □

Adult Education—Concepts and Trends

Drawing largely on the conclusions of the fourth International Conference on Adult Education and on the ideas which emerged at some other less formal meetings, Professor Lalage Bown, Director, Department of Adult and Continuing Education, University of Glasgow, Scotland, had prepared a study clarifying the concepts and identifying some major trends in Adult Education. We reproduce for our readers some extracts from this study.

Towards Consensus in Adult Education Theory and Practice— The Unesco Fourth International Conference on Adult Education

‘... Can we talk of *world trends* in adult education or anything else? In the late twentieth century, I believe that we can, partly because of the internationalization of information but more particularly because of the existence of both intergovernmental and non-governmental international bodies, which help to set general standards and distil experience.

Unesco's contribution has included not only experiment, practical programme support and diffusion of information but also the occasional opportunity for politicians, civil servants and professional adult educationists to “take stock” together in conference. Over the years, Unesco has held a sequence of international conferences on adult education....Each occasion has promoted consensus on some aspect of theory or practice; in Paris, there was for the first time a conscious acknowledgement of Unesco's role in mobilizing the elements of consensus to establish principles, standards and norms.

The conference was the largest ever held on any theme under Unesco sponsorship. Attendance on this scale might have been an indication of world-wide interest in adult education at a time of economic uncertainty and technological change. It certainly gave an opportunity to test how much agreement there was internationally on the goals and methods of adult education. As someone present in a non-governmental team, my judgement would be that the conference was a watershed,

For the first time, there was sufficient common ground to make it possible to assume and not have to declaim many basic principles. One key result of the Tokyo gathering had been the adoption by the Unesco General Assembly in 1976 of a Recommendation on the Development of Adult Education, which included a generally acceptable definition of adult education and which has had world-wider currency.

Thus in Paris, a broad view of adult education was taken for granted, and there were no definitional arguments.

One effect of any international meeting, is to enable us to see precisely what we can take for granted and the Paris conference made it plain, for the first time on such a big stage, that a *right to learn* is now taken for granted.

All this means that there are identifiable world trends in adult education and that there is increasingly a consensus on what adult education is, on its place within lifelong learning and its role in economic and social development. The Paris conference marked these areas of consensus, added the concept of a right to learn (which is not necessarily the same as a right to be educated) and consciously set about the establishment of standards and prescriptions for all Member States to follow.

The Concept of Adult Education Today

Adult education, from the Unesco perspective, is now seen as an integral part of *lifelong* education, as part of a global pattern including education for the young, whether formal or informal and enabling *all* persons to learn anew at all stages of life. There is no longer argument as to whether literacy is some kind of separate activity or whether adult education is or is not mainly about making up for what people missed by not going to school. It is accepted that every person, whether or not they went to school, still needs new knowledge and new skills. The person who did not go to school needs the skill of literacy, but it has to be built on with other skills as well.

Hence in Paris, literacy was accepted as part of a broader pattern of learning. In the background of discussion was the now more commonly accepted notion of *Adult Basic Education*. This would include literacy, numeracy and all the knowledge and skills needed to take part in society. Adult basic education is seen to provide the skills needed to *survive* in the modern world but to go beyond that into enabling a person to *function effectively* in that world.

If one takes adult education as part of lifelong learning there are two further consequences besides the incorporation of literacy work as part of a larger pattern. One is that it should be available to *adults of all ages* (and this phrase appeared several times in the Paris documents). This is important. Some countries have had legislation offering adult education to certain age-groups only, but now we have gone beyond that. Some psychologists told us in the past that older people were not capable of learning, but more recent psychological research has shown that to be an error.

The other consequence of a concept of adult education as a part of lifelong learning is that we accept a view of human potential which means that there is a *possibility of constant personal development*. Educators have to supply that need. An adult does not need ten literacy certificates on her wall. One is enough and after that she should have opportunities for a variety of further learning. Above all an adult person needs to be helped not just through formal educational provision but through help in the capacity of "*learning how to learn*". This phrase came out in some of the Paris documentation and it is an important one. People's access to knowledge and ideas should not necessarily be regulated through an educator's perceptions; they should be able to make their own choices and judgements on what they will learn.

Adult Education in Policy and Practice

The report of Commission II of the Unesco Conference indicates that adult education has become an instrument of policy in that it is seen as helping to forward the goals of social and economic development. The Director-General of Unesco, Mr. M'Bow, suggested that one task of adult education was to promote social cohesiveness. In many countries we have a breakdown of a community sense and urbanization has brought greater individualism. At the same time, there are continuations of old ethnic and cultural conflicts. The curriculum of adult education can be used, it is suggested, to promote a greater community sense and an understanding across cultural and ethnic divisions.

Other social and economic tasks of adult education were defined in Commission I of the Unesco Conference. They might be grouped into three areas of activity. One was strictly vocational, the second related to rural living, the third related to increased participation in public life, the activation of what was called "civic responsibilities."

Adult education is seen both as an instrument for solving problems of development and as an instrument for involving individuals in economic social and cultural life (see the reference document for the Paris Conference). Because many of the problems of development are related to scientific and technological matters, adult education curriculum-makers need especially to work on the popularization of basic scientific knowledge and ideas. This is a task which we have hardly begun.

This has been a very brief look at some policies and tasks as suggested by the Paris meeting. What trends did it indicate in *strategies and methods of adult education*? I should like to single out two. With regard to strategies, there was a strong case made for what are called

'andragogical' approaches. This is to distinguish the adult educational mode of working from 'pedagogical' or formal school styles of teaching. With regards to methods, new communication technologies have encouraged adult educators to look at mass media as means of disseminating new ideas and knowledge. There were several discussions on this at Paris and a number of countries have developed innovatory uses of the media—public television viewing centres etc. At the same time, economic constraints have to be borne in mind and in the midst of mass poverty, the simpler media are the only practicable ones. For this reason, literacy is tied in with the development of rural newspapers.

I have focused on some aspects only of the international consensus evident in Paris. There was also emphasis on formal legislation, on the relation of education to work and on the idea of paid educational leave.

Some other perspectives

A formal and large-scale international Conference has limitations, but I have used the Paris Conference to show what general world opinion on adult education seems to be. As I have said, such conferences do provide an opportunity to affirm what is generally accepted. Additionally they provide an opportunity for *commitment* and once these commitments have been made, those of us who are concerned can follow these up and ensure that our governments really act on those commitments. The right to learn is now a formal international commitment and we should translate that right into practice. New ideas, however, do not come out of formal large-scale meetings. They arise from all kinds of informal interchange and I should like to indicate some of the currents of thought which are beginning to emerge.

First, as a result of the trends of thought which place literacy within adult education and partly as a result of experience, there is at present a *great debate about literacy* going on. The German Adult Education Association is publishing some of the arguments in its periodical "Adult Education and Development." Doubts are expressed about the value of literacy both within a person's daily life. As all the people involved in the argument are literate themselves, it has to be assumed that they do not entirely deny the usefulness of literacy, but they remind us that there are ways of acquiring wisdom without books, that literacy education and the whole of adult education may be used to bring a population to heel and not necessarily to bring them to control their world, and also that literacy education and the whole of adult education is only one weapon in any strategy of social and economic development.

Secondly, some of us are becoming sceptical of the policy-makers' emphasis on "target groups." The danger in approaching adult education in this way is that it implies some passivity among the members of those groups. The rhetoric about "participation," which is now common in international gatherings, whether formal or informal, usually applies to participation at the learning stage and not at the policy stage. It may be argued that one of the objects of adult education is to enable people to move on from participation in learning to participation in decision-making, but persons classified as members of disadvantaged target groups are likely always to be seen as objects rather than subjects. Many of us now find it helpful to look at barriers to learning, rather than talking about disadvantaged groups as if the disadvantage was somehow their attribute or characteristic and thus somehow their fault.

In Scotland, for example, the Scottish Adult Basic Education Unit has adopted in its policy guidelines a model *showing the types of barriers which adult learners face* and relating it to the kind of learning which can take place as these barriers are broken down—in fact the kind of learning which is essential to overcome the barriers and become a full member of a democratic society.

Thirdly, the development of women's movements of varying kinds in different parts of the world has inevitably had much impact on the nature and practice of adult education. I should like us to remind ourselves at the outset that women often have a stronger interest than men in "new start" or "second change" education and in many countries there is an emphasis on such programmes. Further, women are beginning to ask for vocational education for non-traditional jobs; one problem is to break down the barrier of society's attitudes to enable women to become operators of every kind of technology from the simplest to the most complex, while another is to ensure that women are not just trained to take over from men as a cheaper labour force.

One new trend in adult education has been the addition to its curriculum of assertiveness training. This is not a very elegant name for the subject area, but it describes training in overcoming such barriers as shyness and society's expectations that women will be submissive to decisions made by men. The curriculum also now includes "women studies"—an attempt to revalue women's place in human history, to enable women learners to revalue themselves.

Reading Interests of Neo-Literates : A Study

The problem of relapse into illiteracy is closely related, among other things, to how interesting and useful the follow-up literature is. The present study is an attempt to find out the reading interests of neo-literates in the Angul Block of Dhenkanal district in Orissa.

None of our adult education problems is perhaps as alarming as that of neo-literates relapsing into illiteracy due to lack of suitable follow-up literature for reinforcing the basic literacy skills. A poor country like India can ill afford such a wastage of its valuable resources. While there can be a situation in which no reading material, whatsoever, is available soon after the learners have completed their first phase of literacy, there are also cases in which reading material is there, but the topics or subjects it covers are not interesting enough for the neo-literates. As for the former situation, there could be various reasons for it, like problems related to administration, transport, etc. But the latter situation could be avoided to a large extent if the learners' views are sought in advance regarding the kind of literature they would like to read. The present article is based on one such study which forms part of the author's M.A. dissertation entitled 'A Sociological Study of the Problem of Follow-up with Neo-literates in Rural Orissa'. The study attempts to find out the reading interests, needs and preferences of neo-literates in the Angul Block in Dhenkanal district of Orissa.

Five villages were selected from among the twenty five villages which had thirty adult literacy centres functioning under the State Resource Centre for Adult Education, Orissa, Angul.

Tool for research and framework of analysis

An open-ended questionnaire was used to interview the neo-literates personally. The literates' responses were noted in the background of information regarding the following: Sex, Age, Caste, Occupation, Literacy Level, Marital Status, Family Type and Family Size. The respondents were divided into two groups—those in the age groups of 13 to 18 years, and 19 years and above.

Analysis and Discussion

TABLE 1

Topics read in the given reading material

Response	Sex		13-18	19 and above	Marital Status	
	Male	Female			M	U
O	4	3	5	2	1	6
A	17	10	15	12	8	19
B	4	9	6	7	3	10
C	2	1	2	1	0	3
D	23	12	15	20	11	29
E	2	0	0	2	0	2
F	11	9	8	13	6	15

O : Does not remember anything

A : Topics relating to knowledge of various fields

B : Topics which provide recreation

C : Topics relating to mythology

D : Topics relating to functionality in various fields

E : News items, current events

F : Names of some books, and special topics in books.

As can be seen from Table 1, women tend to read more topics related to knowledge of various fields. The response should be further investigated to find out if female neo-literates participate in the programme more to seek knowledge of various fields. For, it is likely that whatever new information women acquire about cooking or home management from the reading material, they were not able to utilise it, and hence have mentioned this information as comprising topics related to knowledge rather than functionality.

Reading and remembering about the topics related to functionality is marginally higher among females as compared to males. This could be because they applied whatever knowledge they gained, say, about cooking, kitchen gardening, poultry, animal husbandary, family welfare, etc. Also, female neo-literates tend to remember more the names of books and special topics in books, as compared to males.

Neo-literates in the younger age-group were reading more topics giving information or knowledge, as compared to the older age-group. This could be because one is eager to acquire more and more knowledge when one is young. The respondents in the older age-group remembered more topics related to functionality. This was apparently because the younger respondents were not yet pursuing any vocation in a regular way.

Neo-literates in the older-age group seemed to remember better the names of books and special topics in those books.

The findings do not show much difference with respect to the marital status of the respondents.

TABLE 2

Utility of the Reading Materials

Response	Sex		Age		Occupation				
	M	F	13-18	19 and above	M (13)	N (6)	O (4)	P (11)	Q (15)
O	3	2	2	3	2	—	—	1	2
A	16	7	10	13	6	2	2	5	7
B	5	1	5	1	2	0	—	3	1
C	9	6	9	6	2	2	1	4	6
D	2	2	2	2	1	1	—	—	1
E	11	1	3	9	3	2	2	3	1

Note : The figures in parenthesis show the total number of respondents in each category

Legend

O : Not useful

A : Applying knowledge and improvement in all types of works especially cultivation.

B : Learning about medicines and first aid

C : Developing reading, writing, ability.

D : Improvement in behaviour, manners and communicability with others.

E : Increase in general knowledge, awareness, intelligence, encouragement.

Occupational Categories :

M : Agriculture

N : Non-Agriculture

O : Small Business

P : Labourer

Q : Household work

The above Table shows differences mainly along three lines :

i) More of males expressed a desire for increase in general knowledge, awareness, intelligence, and encouragement. Female neo-literates did not show any eagerness in this regard though they ought to be more aware in this respect.

Apparently male respondents were encouraged by the publication of their success stories. The investigator during her survey of some literature for neo-literates had found more success stories related to

males. Perhaps, if more success stories of women are published, they too would be encouraged.

ii) A much higher percentage of women as compared to men had expressed a desire to develop reading and writing ability. This could be due to the fact that women have more time to spare.

More males expressed a desire to know about medicines and first aid as compared to women. The reason for this could be that men go out for work which usually involves physical labour and hence are more prone to receiving minor injuries or facing other small health problems while at work.

Topics That Appeal Most

From the topics covered in wall newspapers, magazines and books, the topics which appealed to most of the neo-literates are mentioned below in order of preference. These topics related to :

1. Agriculture
2. Mythology
3. Light reading, stories, folk tales, poems, and songs.
4. Health and hygiene : diseases, cure of common ailments and first-aid.

Reading Interests as Reflected in Preferences for Topics Covered in the Leading Publications of SRC

State Resource Centre, Angul, since 1980 has been publishing for neo-literates a monthly bulletin *Halchal*, and a monthly wall newspaper '*Tundabaida*'. The subjects covered by these papers are : agriculture—high yielding varieties of seeds, use of modern tools for agriculture/vegetable cultivation, insecticides, pesticides, poultry, dairy farming and piggery, various diseases of cattle and their cure and prevention ; social problems—untouchability, dowry system, prejudices, and indigenous medicines for various diseases. Special articles for women include food preservation, preparing groundnut biscuits, and some special food items, different types of pickles, and food for children.

When asked about their opinion of '*Tundabaida*' and '*Halchal*', 21 neo-literates said that they had not read '*Tundabaida*', while only 10 neo-literates expressed ignorance regarding *Halchal*. This could be because *Halchal* is distributed to all the neo-literates, whereas '*Tundabaida*' is displayed in public places, like cooperative societies, schools, meeting halls near temples, in front of shops, clinics and market place. One does however wonder that when *Tundabaida*, was displayed at so many places why so many neo-literates did not get a chance to read it. This

could possibly be due to the fact that newspapers do not remain in the places where they are put up for sufficiently long time. As this paper contains valuable information, the people in the village who can read well, remove it. Many respondents in fact made this complaint. Some neo-literates said that they did not get time to go to these places and read the wall-newspaper regularly. Also as in our rural societies women, especially young girls, normally do not go to places where men are around, female respondents were not able to read the wall newspaper. Hence it would not be out of place to suggest that field personnel involved in our adult education programme should take special care to see that wall newspapers are read by everyone. Another way to tackle the above problem could be to deliver the wall newspaper to female neo-literates at home.

Those who had read, 'Halchal' and 'Tundabaida' said that they found the articles published in these papers interesting, useful and relevant.

TABLE 3
Reading Preferences of the Neo-literates

Response	Age Group	
	13-18	19 and above
A	4	5
B	16	11
C	10	11
D	4	2
E	1	4
F	6	4

- A Choice relating to material providing knowledge of various fields
 B. Choice relating to material providing recreation
 C. Choice relating to topics from mythology
 D. Choice relating to material offering functional knowledge
 E. News items, current events, politics
 F. Nothing specific, any material or any good books.

As can be seen from Table 3 majority of the neo-literates are interested in topics related to recreation, literature and mythology; specially neo-literates in the younger age group who seem to read more for pleasure than knowledge. Experts designing post-literacy materials should make a special note of this. They should prepare reading materials which would provide recreation and useful information. As communication experts say, "Medium is the message". Perhaps this is why dramas, operas, etc. carry development messages more effectively and it would not be wrong to presume that it would be so even in the case of neo-literates.

Village Reading Centres of Thailand

Village Reading Centres of Thailand, according to the author, "organise non-formal education activities", and function as well organised community centres. The VRCs have a lot of relevance to our adult education programme.

Once a person has acquired literacy skills, he must be provided with suitable reading materials so that he gets up-to-date knowledge and information and as a result, further refines the skills of 3 Rs. Findings of research studies on illiteracy also indicate that not less than 80% of rural people are minimally literate and have no opportunity to continue their education beyond grade 4. After they have finished Prathom 4, they rarely read books and eventually relapse into illiteracy. People in rural areas have insufficient opportunities to learn about social changes and current events. Their resulting ignorance makes them vulnerable to instigation and deceit causing problems for the government. Because

of this problem, the Ministry of Education, Government of Thailand, intends to equalise educational opportunities between cities and rural areas by expanding educational opportunities and providing educational services in remote areas. The Department of Non-Formal Education has launched a project to acquire books and documents for rural people by establishing Village Reading Centres. Village Reading Centres organise nonformal education activities so as to enable the people to learn by themselves and gain knowledge and acquire skills to improve their standards of living. The centres are used not only as reading places but also as centres of information for all kinds of mass-media services.

One of the very important uses of literacy skills is the ability to use literacy for development. Recognising the importance of disseminating development oriented information through printed materials, Thailand has set up Village Reading Centres with the following objectives :

- (i) to provide news and knowledge ;
- (ii) to promote reading habit ; and
- (iii) to enhance reading habit of people.

There are, at present, 8206 Village Reading Centres all over Thailand and the number of users is 22,742,339. These are located in roadside villages which are easily accessible.

Management

A committee of village people manages a VRC. The success of the project depends upon people's cooperation. The Government provides only academic assistance and funds for the purchase of two daily newspapers and a periodic wallpaper. The organiser of a Village Reading Centre is an honorary worker of the village. Supplies of reading materials, made possible through public donation, are organized by mobile libraries and rotating book boxes.

We visited quite a few Village Reading Centres. Those are really community centres. Apart from the land, and construction materials donated by the community, other essential articles were also supplied to each centre, both by government and people.

Each centre had books available on all topics ranging from film magazines to technical subjects and also from children's books to books on vocational skills. The following materials were also available in each centre.

- Two newspapers on wooden stands.
- Simple furniture—one big long table, two benches on either side having sitting capacity of 15-20 people. In one centre even 20-30 people at two places.

- Iron almirahs and wooden stands.
- Two small spittoons-cum-ash trays,
- A board displaying posters, circulars, etc.,
- Reading materials provided by other departments.

At one centre, all data/information, e.g. names and addresses of house owners and a map of the village were displayed on a board. A long board displaying basic data on education, occupation was also available. A wall newspaper entitled "Adult Education Views" featuring articles and notes on vocational guidance, nutrition, health, laws related to daily life, family planning and social education is printed every two weeks and is sent to Village Reading Centres, temples, districts and village headmen, health stations and every adult school.

Book Donation Campaign

Fleets of trucks with attached public address equipment go around appealing the public to donate their old books and magazines. Books so collected are distributed among more than 27,000 Reading Centres throughout the country. This step augments the efforts of the Government and provide adequate reading materials for thousands of villagers who are increasingly becoming literate and who want to further improve their newly acquired literacy skills. So far, about 3 million books and magazines have been collected and are being sent to the Village Reading Centres. The text-books are sent to rural schools and other books to village libraries. This work is being done by the staff of Non-Formal Education Department and other volunteers. The campaign is based on a spirit of innovation and sacrifice. This was started on the International Literacy Day of 1971. It is a gift that cannot be valued in terms of money. This sharing of knowledge is really a sharing of light and is treated as a gift of knowledge to rural brothers and sisters.

According to a recent report, published in the Nation, Bangkokians donated about 1.5 million books and magazines for readers in rural areas. The Nonformal Education Department sent 24 cars around the city of Bangkok to collect donations from Bangkokians. Officials of the Department were also posted at various busy spots where books can be donated. In the words of the Director, NFE Operations Divisions, "Each day we received 100,000-200,000 books and magazines. All of us in the campaign are very happy and the results of our campaign, which beat the target of one million is really a morale booster for us". Children, whose houses were visited by the campaign organisers helped carry the books they donated and even persuaded others to make dona-

tions. Military helped in the transport of the books to the rural areas with their trucks.

Environment

The environment of all the Centres were found conducive and congenial to learning. One Centre was near the factory, another at the corner of the village and the third on roadside. No disturbance of any kind was noted near the centres. In one centre, birds in cages were kept to add to the beauty of the VRC.

Impact

Research findings on the reading centres revealed that the presence of a reading centre in a village has had a favourable impact on the performance of functional literacy learners in utilising their literacy skills and on literacy retention. The rewarding experience has moved the Thai Government to set up a reading centre in each of the 68,000 villages in the country in the next 20 years.

Comparative studies of the situations in the villages which have and which do not have such VRCs revealed that the primary school graduates who lived in the villages having VRCs had a higher literacy retention rate than the the primary school graduates which did not have access to the VRCs. Another study conducted by the North-Eastern Regional Non-Formal Education Centre in Thailand revealed that the people of the villages where VRCs are located have improved their reading habits, are buying more books and reading materials for their homes; and most importantly, the people in the villages with VRCs have exercised their voting rights more than the people which do not have access to VRCs.

The ultimate objective of adult education programme in India is to inculcate self-initiated learning habits among the members of the community in all age groups in order to create a learning society. It is an admitted fact that development of India depends on the development of its rural population. It is also an admitted fact that rural people are lagging behind in development only due to illiteracy and lack of a scientific attitude. Non-availability of appropriate forums has also pushed the neo-literates of adult and non-formal education programmes into the darkness of illiteracy. Experience and studies have established that neo-literates relapse into illiteracy after sometime if they do not get a chance to practise their literacy skills. With this background, India needs a forum for its neo-literates and no forum other than VRCs could be useful due to its manifold advantages. A nation-wide network of such centres will not only help millions of neo-literates but also set the present generation a little ahead to enter the 21st Century. □

Distance Education Counselling

Recent changes in technology and attitudes to adult education will enhance the opportunities for counsellors to creatively assist individual independent learners. However, to maximize the growth potential of these adults, professionally trained individuals will have to become familiar with a variety of delivery systems and must be willing to share their responsibilities with a new team of professional helpers. This study examines some of the exciting opportunities and realities in this area by focusing on the needs of adult distance learners; selected case studies of student service operations in Canada, and England; and technology currently used to provide counselling and support services to distance education students.

What ?

Is the systems approach a thing of the past ?

Is the past a thing of the now ?

Must we solve today's problems with yesterday's tools ?

Are we only concerned with the how ?

Is the future so tame that we need just to claim

Our solutions are there in the sky

Or do we believe, to continue to breathe,

That we need to begin asking why ?

(Lemons, 1984)

Counsellors have traditionally supported and challenged clients to maximize their potential in a variety of settings. Recent changes in technology and attitudes to adult education will expand the opportunities for counsellors to assist individuals taking distance education courses in isolated communities. Professionally trained individuals, however, will have to become familiar with a unique delivery system and must be willing to share their responsibilities with a new team of

professional helpers. This article will examine some of the exciting opportunities and depressing realities in this area by focusing on the needs of adult distance learners; selected case studies of student service operations in Canada, and England; and technology currently used to provide counselling and support services to distance education students.

Attitude of Independence

Many educators have considered counselling and related support services an indispensable part of traditional campus-based post-secondary education. However, in distance education counselling and student advocacy are only beginning to be recognized as an important part of the educational experience of the learner. Representatives of many distance education institutions contend that their goal is to promote an attitude of independence. To reach their goal they develop learning packages which enable students to work on their own, with a minimum of contact with the educational institution. Unfortunately, as Dan Coldway (1982) pointed out, 'most students lack the experience to adapt readily to a totally andragogical system' (p. 91). Dedicated instructors expend vast amounts of time and energy devising learning packages which will allow students to become completely independent of teachers and other students. They appear to have forgotten the importance of the social aspect of the learning experience. At the university level the pursuit of this ultimate achievement of instructional designers is not only futile; but misdirected. It is vital that the concept of a university as a community of scholars—in distance education studying as external students—must be maintained. As Smith and Small (1982) stated, 'external studies will, by definition, continue to be essentially a form of independent study but should never be a sentence to solitary confinement' (p. 137).

Let us shift our focus from the challenges relating to the learning system to those relating to the type of learner that typically take distance education courses. Studies have shown that the majority of distance learners are adults (Paulet, 1985). While it is true that many adults are self-sufficient, many are not. Their most recent educational experiences were typically part of their distant memories. They generally have a greater variety of educational backgrounds which ranges from less than high school to a university degree. They are not familiar with distance education. Their study skills, if they exist, may be rusty or inappropriate. Usually, they are part-time distance education students working in a variety of full time activities. Consequently, they are constantly forced to choose between dealing with the demands of their studies and a host of other pressing demands in their environment.

Like all students, they approach educational institutions with a goal or aspiration in mind. Morgan, Taylor and Gibbs (1982) identified three main types of orientation to study (personal, vocational, and academic) which alters the ways students view their studies. Student satisfaction may be greatly affected by their ability to obtain courses and programmes that fulfil their prior expectations.

Students may be plagued with a variety of problems unrelated to course selection. Many are concerned about difficulties with administrative considerations such as examination systems and course content, design and deadlines.

Having established that the students need a support service that can personalize and humanize the distance teaching system ; let us examine perceptions of the counsellors role in serving these individuals. This examination will focus on the challenges and opportunities available to flexible professionals establishing their rights and responsibilities in this new medium of service.

Service

Counsellors are aware that the nature of their service is dictated, in part, by the employing institution serving the client. Distance learners require current information relating to opportunities available throughout the entire post-secondary system. For example, the admission requirements (open or selective) may dictate the institutions available for the potential student. The Open Learning Institute only requires that a student be a Canadian citizen. To enter Athabasca University an individual must be eighteen years old and a resident of Canada. Course registration and intake dates for distance education students vary from continuous to fixed. While Acadia and Athabasca operate on a year round continuous registration system ; the University of British Columbia and Open Learning Institute have six intakes per year. A variety of systems has been developed to deal with final examinations. Students in isolated areas are frequently required to make arrangements for their own examination supervisor or proctor. Indeed, a counsellor must be flexible and well informed to serve distance learners.

Educators continue to disagree on the definition of counselling and the role of the counsellor. There is clearly overlap between advising and counselling both in the skills required of staff who perform these tasks and the purpose of each function. Both advisors and counsellors help students cope with their environment and acquire self-understanding. However, there are a number of significant differences and these peculiarities are relevant to the distance learner.

Currently, advisory services are more prevalent in distance education programmes than counselling services. Advisors, typically, help students requesting information in such areas as programme alternatives, financial aid, and a variety of special services. While an advisor may play a role in acting as a buffer between student and institution by explaining administrative procedure; in general, advisors are more problem-centered than person-centered. Students frequently turn to advisors for help with study strategies, time management, and approaches to writing different types of examinations. However, diagnosing and referring students with particular learning difficulties is usually carried out by someone with more specialized skills.

Counsellors, themselves, debate the purpose of counselling within an educational setting. Many practitioners would agree with Heffernan (1981) that

Counselling is conceived as a less direct process, one that is aimed at self-discovery, developing confidence and making personal choices (p. 115).

In general, educational institutions have been reluctant to hire counsellors to work in the distance education setting despite the fact that adult learners face many personal and social problems when they return to education. (Many students have stated that they need help developing decision making and goal planning skills.) In addition to service evaluation and institutional research, professionally trained counsellors could assist with programme and course development.

Although counsellors are rarely hired to work in distance education programmes, some successful institutions have developed a variety of student support services. The nature of these services frequently depend on funding, organizational structure, and philosophy of the institution. Brief summaries of how selected institutions have developed creative ways of helping students are described in the next section.

Animateur

A distance teaching institution which is part of the network of the University of Quebec, Tele-universite, has developed a unique staff role, the animateur (facilitator). He or she organizes workshops for small groups of students to serve a specified region (Caron, 1982). The animateur may also be asked to support students participating in tele-conferencing. Unlike a tutor, the animateur is usually a non-academic specialist. (Only used in Quebec . . . what a pity!)

Community representatives (peer-counsellors) at the University of Western Ontario provide information and support to off-campus and

distance education students. These modestly paid individuals perform the following duties :

- (a) discuss problems of university courses with students
- (b) pass on information concerning the academic channels and contacts on campus
- (c) share personal experiences regarding managing university courses or programmes with students
- (d) help identify strategies for academic planning
- (e) give the faculty of part-time and continuing education feedback on issues that relate to off-campus centres
- (f) act as an ombudsman between student and Part Time Continuing Education.

Athabasca University, serving over 8000 working adults located in all parts of Canada has developed an elaborate support system. The Alberta institution employs about 160 part-time tutors who assist students with course content. They also help the student maximize his or her potential educationally and personally by providing information and support.

The Open Learning Institute (OLI) instituted by the British Columbia government in 1978, (serving approximately 15,000 students) has no counterpart to the Athabasca University counsellor role. The emphasis in the advisor role at OLI is on information-giving, academic advising, liaison and promotion, and administrative activities. About 120 tutors were hired on part-time six month contracts and 8 tutors were retained on part-time 12 month contracts. Working from their homes, they maintain regular contact with students through the mail and by telephone. While they are only required by contract to initiate one introductory telephone call ; most tutors make at least three calls during a course. Teleconferencing is used by some tutors to reduce the sense of isolation felt by students.

While Brandon University has been involved in distance education delivery for only three years; it is well recognized for its off-campus teacher training programmes in Africa, England, and Canada. The B.U.N.T.E.P. programme (Brandon University Northern Teacher Education Programme) with its regional coordinators has been studied by many universities. The P.E.N.T. (Project for Native Teachers) programme received the most distinguished teacher training award programme in North America in Florida in 1983. Counselling and support services are available in the well recognized programmes in the university and need to be developed for all other distance learners at Brandon University. A student in

the B.U.N.T.E.P. programme can receive counselling on a regular daily basis if necessary as each B.U.N.T.E.P. centre has a specially trained coordinator or centre administrator as well as access to a regional social worker and administrative support staff. The P.E.N.T. student can also request counselling by phoning the P.E.N.T. office in Brandon. Other distance learners must be content with asking a secretary to relay a message to their instructor. Students trying to receive assistance have also been frustrated by the disconnection of the only answering service set up to serve them. The removal of a free telephone line for students in Manitoba made it more expensive for students taking guided independent study courses. Some recent attempts have been made to improve the support system. Weekly phone calls from the instructors and regular teleconferencing sessions have proven useful. The student services office has agreed to relay messages and provide some telephone and personal counselling services for students interested in distance learning. There are plans to list the courses in the Brandon University Calendar so that potential students in Northern Manitoba can be aware of available distance education courses through the traditional channels. A recent study (Paulet, 1985) has indicated that students are satisfied with the instruction and the quality of the print and audio-visual packages. They requested additional local and group telephone counselling sessions. The study also showed that the request for education courses is more than 300% higher than the previous year. One can only imagine how high this figure would have been with additional support services in place.

Technology

The next best thing to being there, is counselling through technology! While there is a growing interest in providing student support services through the use of technology, these services in distance education are delivered primarily through print, telephone, and in-person contacts.

Authors try to make their print materials "user friendly." Students taking OLI's PREP 001 course receive self-administered diagnostic tests and programme planning information on such topics as study skills and examination preparation.

While some institutions use audiocassettes as a vehicle for communication between the tutor and the student (i.e. Waterloo); most institutions use audiocassette tapes to supplement and enrich the print learning package. Feasly (1983) pointed out why they are gaining in popularity. Audiocassettes have several advantages: they are readily available, relatively inexpensive, portable, and students can stop and replay them at will. On one Athabasca University tape, designed to

provide advising and counselling service, four students registered at the University talk about their experiences as adult distance education students.

The telephone is used a great deal in distance education, because, it provides fast, effective communication links between students, tutors, advisors, administrative staff, and counsellors. However, the effective delivery of tutoring and counselling services by telephone requires excellent communication skills. The following factors, identified by Mikiman (1984) should be remembered by all counsellors working with distance education students :

the counsellor (and tutor) has to rely on auditory cues such as voice tone, tempo, and inflection ; voice quality and speech attributes ; and language syntax and semantics in order to initiate and enhance communication effectiveness in telephone contact (p. 407).

A number of universities in Canada use audio, video, and computer teleconferencing. Carl (1983) described the DUET (Distance University Education via Television) system at Mount St. Vincent University in Nova Scotia. DUET uses cable television and video teleconferencing to deliver both distance education and to support students by providing the opportunity for interaction amongst students at the receiving centre and interaction with the instructor at the broadcast classroom. He also pointed out that the broadcast classroom contains speakers for the telephone lines so that the instructor and students on campus can hear and speak with the students at the receiving centres.

Effective counsellors are aware of the importance of empathetic and congruent communication with their client. Counsellors have developed the ability to avoid the superficial and to explore the hidden and real message. Only truly creative counsellors will be able to effectively use computer conferencing, broadcast television, and videotex to provide support to distance learners.

Counsellors have an opportunity to enhance the educational opportunities of adults struggling to maximize their potential in remote and isolated communities. They can help schools reemphasize the basics, as well as expand the traditional three Rs to include communication, higher-level problem-solving skills, and scientific and technological literacy. Indeed, now is the time for counselling distance education students in a technological world ! □

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**Supplement on
New Education
Policy and
Adult Education**

**New Education Policy and Eradication of
Illiteracy**

—Tarlok Singh

Base of Educational Edifice to be Broadened

—S.C. Dutta

**Creation of Environment for Eradication of
Illiteracy**

—S. R. Mohsini

Universities and the Challenge of Illiteracy

—James A. Draper

New Education Policy and Eradication of Illiteracy*

The New Education Policy, says the author, has rightly stressed that to promote equality, it would be necessary to provide equal opportunities for all not only in terms of access but also conditions for success, and the single most critical element for realizing this goal is mass education. While the policy has asked the whole nation to pledge itself to the eradication of illiteracy, it has not convincingly stated the Government's own firm commitment to the pledge, which is the essential starting point.

There seems to be a vast and at present unbridgeable gap between the assurance in the Seventh Plan that by the year 2000 illiteracy would have been eradicated and the reality around us. This is a most disturbing fact. Therefore, we need to reflect deeply on the objectives as well as the means for advancing adult education and coming as near as possible to a state of universal literacy.

The new education policy has rightly stressed that, to promote equality, it would be necessary to provide for equal opportunity to all not only in access, but also in the conditions for success. Eradication of illiteracy has to be seen as a pre-eminent condition for the success of India as a nation. Our record in the past has been bedevilled by insufficient concern and, despite patches of good performance, must be adjudged on the whole as a failure. The failure has been prolonged and is widely shared.

It will be generally agreed that the largest and the single most critical element in social and economic change, in the reconstruction of India's society and economy is mass education. Without education for all, there can be neither justice, nor equality, nor a full citizenship, nor basic progress in the interest of the people as a whole. It is worth recalling that the proposal in the Sargent Report as far back as 1944 that all persons between 10 and 40 should become literate within

* Observations at the Round Table on Implementation of Adult Education Programme under the New Education Policy convened by the Indian Adult Education Association, New Delhi, 30-31 January, 1987

25 years was thought to be too slow and inadequate. Twenty years ago, the Education Commission expressed a sense of humiliation at the prevailing illiteracy, called for a massive and direct attack on mass illiteracy, and even warned that indifference in this cause would not remain unpunished. Its hope that the national percentage of literacy should rise by 1971 to 60 percent, by 1976 to 80 percent, and by 1986 to one hundred percent now belongs to the past.

The New Education Policy has asked the whole nation to pledge itself to the eradication of illiteracy, particularly in the age group 15-35. The Policy itself has not set a date to the fulfilment of this pledge, nor has it convincingly stated the Government's own firm commitment to this pledge. As a working hypothesis, the Programme of Action has indicated the need for a phased time-bound programme to provide education, including literacy, to the population in the 15-35 age group, numbering 100 million—40 million by 1990 and another 60 million by 1995. At the very least, we can say that a large question mark hangs over the objective set for the period of the Seventh Plan. On present indications, the emergence of a fully literate population is being left consciously or otherwise to a still later generation. This has been done in spite of the recognition that, for all the advance in elementary education, between 1951 and 1981, the number of illiterate persons increased from 300 to 437 million and that, on current trends, there may be more than 500 million illiterates by the year 2000.

Commitment

Thus, when we consider problems and methods of implementing programmes for adult education, the first and basic requirement is a firm and sincere commitment by the Government, including the Centre and the States, to make available all the resources and organisation needed to eradicate illiteracy. This is the essential starting point, though by no means a sufficient condition for achieving the goal.

Since the National Adult Education Programme was introduced in 1978, a great deal of consensus has developed concerning the measures to be taken to increase the coverage and improve the effectiveness of adult education programmes. Compared to earlier decades, there has also been some progress. The interdependence of universal elementary education and adult and continuing education has been repeatedly stressed. Perhaps the most encouraging feature of the new education policy is the determination expressed in it to achieve universal elementary education for the age-group 6-14 through formal as well as a non-formal means. The Programme of Action has outlined detailed proposals and we may presume that this part of the new education policy will receive the fuller support needed by way of resources and organisation within the Seventh Plan itself. Effective implementation

of the programme of universal elementary education is an essential condition for rapid advance in adult education. Concentration on the more backward states, on girls and women and on scheduled castes, scheduled tribes and other backward classes have to be common strategy both for elementary and for adult education.

The Programme of Action has outlined the essential steps needed for developing adult and continuing education as a nation wide movement. Particular stress has been laid on the creation of the necessary environment. At the political level, active co-operation is to be sought from political parties and organisations of workers, peasants, women, youth and students. At the level of Centre-State co-operation, the entire educational system is expected to commit itself to the cause of adult and continuing education. All development departments are expected to utilise the adult education programme for the furtherance of their objectives and, in turn, to incorporate the component of adult and continuing education into their respective activities. This calls for much greater coordination and unity of approach within the Central Government and within each State Government, so that it could become operational at the district and block levels.

As with elementary education, systematic planning of adult and continuing education is required for districts and blocks and groups of villages. Within districts, planning for illiteracy eradication is proposed to be entrusted to District Boards of Education supported by District Resource Units. At the national and state levels, commissions headed respectively by the Union Minister of Human Resource Development and Chief Ministers of States are to be constituted. In the course of discussions in the Round Table, information should be forthcoming as to the precise progress which has been made so far in giving effect to each of the major ideas outlined in the Programme of Action.

Unfulfilled Tasks

It is common ground that all the available systems have now to be harnessed purposefully in pursuance of the gigantic unfulfilled tasks before the country. The Review Committee set up by the University Grants Commission has made far-reaching proposals for the contribution which universities and colleges could make to the adult education movement. In addition to their extension activity, through the NSS and otherwise, in their respective areas, these institutions are expected to serve as resource centres and as monitoring and evaluation agencies. As a major arm of the adult education programme, the necessary financial support has certainly to be ensured to universities and colleges on a long-term basis.

A considerable part of the adult education movement has to be built around the school system and its infrastructures and personnel.

The role of voluntary organisations in promoting adult and continuing education has been stressed in the Programme for Action. The support extended to voluntary agencies has led to significant progress. But much more has to be done. One has the impression that a unified approach between the Centre and the States has yet to come about. Agencies at the Centre and in the States should be seeking out voluntary groups, helping them to extend their activities on a long-term basis, and giving the fullest guidance to them. The existing procedures and the quantum of assistance suggest the need for bolder approaches. On their part, voluntary organisations also need to coalesce their efforts by coming together at the district and block levels, as well as at the State and national levels. The experience of the All-India Committee for Eradication of Illiteracy among Women over the past two years has illustrated some of the strong as well as weak points in the existing support system.

Two Considerations

In conclusion, two considerations deserve pointed attention on the part of this Round Table. First, the operative decisions indicated in the Programme of Action on a large number of suggestions which are now accepted policy need to be hastened. Which of the decisions have been taken and are being processed and which ones are still in the deliberative stage should be clearly known. Secondly, apart from decisions at the policy level, the other main focus of the Round Table could profitably be on action at the district, block, and city and town levels. In what different ways could the existing arrangements be expected to be improved and strengthened and given greater financial and other support at these operational points?

Adult education and efforts to eradicate illiteracy have to be constantly related to and linked with measures for alleviating and eradicating poverty and expanding employment and creating work opportunities at rising levels of income and productivity. Therefore, it is essential to achieve much greater integration between various development activities at the grass-roots and to work for increasing participation and decision-making by communities and groups as well as by local institutions.

In these short observations, I have tried to draw attention to a few of the principal requirements for greater progress in adult education. In principle, they represent agreed ground and form part of the new educational policy. The policy statement of course covers the whole field of education. The portions dealing with adult education point in the right directions, but they still appear to be operationally weak. The Round Table could draw pointed attention to these aspects and thereby help improve the prospects not only of adult education but also of the education policy as a whole. □

Base of Educational Edifice to be Broadened

Analysing the various aspects of the New Education Policy, Dr. S.C. Dutta, President, Indian Adult Education Association, says: "Many a time, pious ideas remain on paper, because, persons charged with the responsibility of implementing policies either do not have the will to act or do not have proper and adequate financial support." Highlighting the important role the voluntary agencies should play in the implementation of NPE, he projects some of the programmes IAEA proposes to launch in the immediate future.

In 1986, the Government of India announced its New Education Policy, emphasising its determination to broaden the base of our educational edifice, by providing access to education to all. The Policy makes two fundamental departures from the past. One : adult education would be a means for reducing economic, social and gender disparities. The programme will lay emphasis on skill development, creation of awareness among the learners of the national goals, of development programmes and for liberation from oppression. Two : education will be used as an agent of basic change in the status of women, to neutralise the accumulated distortions of the past and assist, "the empowerment of women".

Policy into Practice

Efforts are being made to translate the policy into practice. Many a time, pious ideas remain on paper, because persons charged with the responsibility of implementing policies either do not have the will to act or do not have proper and adequate financial support.

The New Education Policy clearly states that voluntary agencies will be utilised for the education of common men and women and for removing disparities and distortions in the status of women. But the Programme of Action neither makes any mention of the role of voluntary agencies in promoting adult education and eradicating illiteracy, specially at the grass-root level, nor allocates funds separately for the same. The Programme of Action (Page 133) states: "involvement of voluntary agencies and social activist groups will be enhanced by creating a relationship of partnership", but so far, no guide-lines have

been issued regarding the involvement of voluntary agencies as partners, nor has any indication been given about the funds to be allocated for the programmes to be undertaken by these agencies.

Mass Programme for Functional Literacy

The Action programme mentions about the Mass Functional Literacy Programme (page 134). Mass campaign for literacy, perhaps is the only strategy to make literate about 10 crore adult illiterates who are voiceless and are living today in poverty and helplessness. In India, it is a strategy of promise. A mass campaign is impossible without participation of the masses. While civil servants can make important contributions in providing to the campaign a general framework of action and management support and may even successfully sustain policy initiatives once strated by political actors, there can be no mass campaign without the involvement of the masses.

Mass campaign for literacy does not mean promotion of literacy for mere alphabetization or providing skills of reading and writing. Literacy is an essential component of development or a development sector like agriculture, health, industrial production, etc., "Indeed successful mass campaigns, by their very nature, will have to be multi-sectoral for they would touch upon the totality of people's lives".

A successfully conducted mass campaign would involve most adults of a nation in the task of nation building. By making adults the agents of their own praxis, mass campaigns could change their relationships with all their institutions in the political, economic and social sectors. The examples of successful mass campaigns, specially of Cuba and Viet Nam tell us that this indeed really happened in these countries. New identities, new roles and new institutional affiliations were created by the mass campaigns.

Literacy

In my opinion, illiteracy is a serious human ailment and it would be a great tragedy that we have to enter the 21st century with most of our men and women remaining illiterate and poor.

Illiteracy and poverty go together everywhere in the world. The poor and the exploited are illiterate as well. The map of poverty is also the map of illiteracy. Illiteracy is a part of the vicious circle of poverty in which these millions of people live. Their poverty itself is the result of socio-economic inequalities existing in their societies, and so, the programme to reverse illiteracy has to be a part of the programme to counter the unequal distribution of assets and property ownership.

Adult literacy programmes can be an effective mobilising force in bringing about the needed structural changes. Universal adult literacy is a programme of hope and need to be promoted both as a human-right and as an instrument of liberation and development. The struggle against illiteracy and ignorance should be a part and parcel of the struggle against poverty and inequality and for social justice, peace and human right.

Literacy work is never lost since literacy provides people with new ways of looking at things, if it does not give them new identities completely. Moreover, literacy engenders creative discontent with what is, and constructive hope for what might. It thus puts pressure on dysfunctional structures and demands that they become responsive. Literacy has promise even under the heaviest of odds.

Literacy is a categorical skill ; it is also a demonstrable skill, and thus has built-in social certification. Literacy releases the individual from a sense of personal inferiority, from the relationship of dependency and subservience and allocates to the new literate, new status and potential. It is also said that a scientific culture is impossible without literacy and the print to disseminate it. Moreover, a rational social organization to serve a welfare state is not possible without literacy. The unjust social and human implications of illiteracy challenge the conscience of mankind and call for immediate action.

Continuing Education

The programme also mentions the establishment of Jana Shikshan Nilyams (JSN) for cluster of villagers. Conceptually, setting up of community centres is unexceptional. But in practice, knowing the rural folks, specially women, it would be too much to expect them to walk away from their village to another village to take advantage of the JSN facilities. Each village should have a community centre, catering to the needs, hopes and aspirations of the men and women of that village. If financial constraints prevent us from implementing this programme on a scale required, we should try to have linkages with the formal system and experiment with the idea of school-cum-community centre. The village school should act as an extension agency and function from morning till night, organising various programmes for different age-groups and different people. In the morning, it could serve as a reading room for one hour, later it could function as a normal school for children, in the afternoon as a craft centre/literacy class for women, in the evening as a recreation centre and later as adult education centre, where, apart from literacy, discussions debates and cultural programmes could be organised.

Similarly, emphasis on "Non-formal programmes of vocational and technical education" for men and women is very welcome. No mention, however, has been made about the nature and extent of participation of voluntary educational institutions in organising such programmes.

About preparation of good learning materials, and teachers guides, and organization of training, it mentions, only national level organizations, SRCs and DRUs. It forgets about the universities and existing national level voluntary organizations. It would be a great pity if in a democracy, government agencies alone would be patronised and academic bodies and individuals with knowledge and experience ignored. Instead of developing new costly structures, existing agencies should be encouraged and strengthened. From the point of view of cost effectiveness also, the latter course is better than the former.

Lastly, the Programme of Action does not mention the agency/agencies which will be used for mobilising the masses for participation in a programme which calls for a change in their life style. The official administrative machinery will totally fail to mobilise grass root level agencies and social activists. The experience of the last 40 years clearly indicates that the official machinery would not like to encourage social change activists at the village level. An organisation, wedded to status quo, goes against the social change thrust of the New Education Policy. Therefore, if the Policy is to be implemented, a different organisational and management system needs to be thought of with voluntary agencies having a predominant and pre eminent role, specially in implementing adult education programmes.

IAEA

The Indian Adult Education Association believes in people's strength and wishes to create a people's will in favour of adult education. We feel that for mass education, involvement of the masses is a must. All mass campaigns must be run by the masses themselves, and Government should provide material and technical support.

In keeping with this philosophy, the Association proposes to launch a campaign during the summer vacation to eradicate illiteracy from the Union Territory of Delhi from among the age-group of 15-35 years by 1990. In addition to students of universities and colleges, students and teachers of senior secondary schools and other educational institutions, educated housewives, ex-servicemen, and young men and women would be involved. A convocation of literate learners will be held on October 2, 1989 at Ferozeshah Kotla Ground as a part of the Golden Jubilee Celebrations of the Association.

The Association is also planning functional literacy campaigns in all the major industrial cities like Calcutta, Madras, Bangalore, Bombay, Ahmedabad, Baroda, Indore, Jabalpur, Nagpur, Kanpur Jagdishpur, Udaipur and Faridabad. Existing agencies will be utilised wherever they are. In other places, Coordinating Councils will be set up for this purpose. Setting up of Coordinating Councils for adult education was proposed in the Second Plan, but this was not implemented. The Association will implement it now. We are in touch with State Governments, Municipal Corporations, industrial organisations, trade unions and voluntary organisations for setting up the Coordinating Councils, to launch mass campaigns in industrial areas. The success of the campaigns, it is hoped, will have a beneficial effect on the rural areas surrounding the industrial complexes.

Almost a year ago, the Association established the National Corps of Volunteers for Literacy. So far, only 2,000 volunteers have been enrolled. We now propose to enrol 20,000 volunteers and take up functional literacy programmes in the hill areas of Himachal Pradesh, Garhwal, Kumaon and North-Eastern areas, tribal belts of Chotanagpur, Chattisgarh, Jhabua, Dhar and of Gujarat and Rajasthan. We seek support from all sections of society in this task.

In all these programmes, emphasis will be on female functional literacy, for if we can make 50 per cent of our women functionally literate, we shall reach the take-off stage.

To undertake this difficult task, to plan and to mobilise voluntary agencies and the masses, we are also planning to appoint a Director General of Literacy.

This is not all. We also propose to undertake a suitable programme for the 40 per cent of the literate population and link this programme with other developmental activities. Programmes like Education for Democracy, Citizenship, Population Education, Save Environment, National Integration, Women's Development and Peace will be undertaken in cooperation with institutions like the Indian Council for Education for Democracy, Citizenship Development Society, Family Planning Association of India, Indian University Association for Continuing Education, and National Council for Educational Research and Training.

The task we have chosen to undertake is difficult. We have enemies within—apathy and lethargy—but the job has to be done, if common men and women are to enter the 21st century with their heads high. We know this can be done and we will do it. □

Creation of Environment for Eradication of Illiteracy

To prevent a campaign for the eradication of illiteracy from becoming counter productive, the author stresses that multi, dimensional efforts need to be made prior to its operational stage, mobilising all sections of society. It is only after this mobilisation effort has been initiated that National and State Commissions set up to work out policies and strategies for assigning responsibilities and coordinating activities of various departments and agencies, should get into operation.

The National Programme of Adult Education under the New Education Policy aims at providing education, including literacy, to the population in 15-35 age-group, which is about 100 million. It is a phased, time-bound programme under which approximately 40 million illiterate adults are intended to be covered by 1990, and another 60 million by 1995. The Programme of Action for Adult Education proclaiming eradication of illiteracy as the objective of the mass functional literacy programme has outlined the prerequisites and technology needed for it. It has attached great significance to learner evaluation with a purpose of ensuring that all adult learners attain a level in literacy and numeracy which would enable them to continue learning in a self-reliant manner.

The New Education Policy has changed the programme of Adult Education from the intensive selective activity to a mass programme with a definite objective of eradication of illiteracy from the country by 1995. But India, like any other developing country, lacks the desirable climate and proper environment required for the success of campaigns to eradicate illiteracy. The Experimental World Literacy Programme, sponsored

by UNESCO in some ten countries in the 1970s had demonstrated that the most fundamental requirement for such campaigns is the desire of target groups to learn and the will of the instructors to teach. Unfortunately there seems to be lack of motivation among both illiterates and literacy teachers. Before considering the strategy for creating a favourable climate and proper environment for eradication of illiteracy, we must identify factors responsible for the lack of motivation among our illiterates to acquire literacy, and also for the absence of will in our instructors to teach.

Lack of Motivation among Illiterates

As a result of the expansion of primary education, and organisation of several literacy drives during the post-independence era, illiteracy among small farmers in our villages and among the lower middle classes in urban areas has been reduced considerably. However, at the same time it cannot be denied that many women belonging to these segments of our population are still illiterate. But then it is a fact that illiteracy among their male members is negligible. Majority of our illiterate adults, therefore, belong to the culturally deprived, socially depressed and economically handicapped sections of our society. They have many socio-economic problems but do not know what steps to take to solve them. Most of them accept misery and distress as their lot and believe that their status in life was determined by an accident of birth which can be changed only by a miracle. Besides poverty, they are surrounded by its accompaniments, such as apathy, fatalism, superstition, ignorance, suppressed discontent and indignation, and are living in a culture of silence. Their inherent talents and capacities remain dormant and since they lack courage and boldness they are incapable of bringing any change in their life situation.

Illiterates while living with their illiterate associates are not able to perceive any utility of literacy in their practical life. In a non-literate environment very few do jobs requiring literacy. Majority of them are engaged in activities for which literacy is not a practical necessity. They are further discouraged by the fact that the negligible few around them who are literate have no opportunity to use their literacy skills in their life situation. They find it extremely difficult to sustain the fantasy of becoming literate, which they might have entertained at some point in their life. When they discover that those amongst them who were once literate or who had attended literacy classes earlier have lapsed back into illiteracy. Thus what is needed is an atmosphere charged with the desire for self-improvement that might stimulate urge for literacy and education. The advantages of literacy and education need to be demons-

trated before literacy instruction started. We have to organise such programmes and activities which may make the target group interested in getting useful information and knowledge to improve their life situation. But first of all, we must create in them a critical awareness regarding their own situation and the possibilities of bringing about change in their living conditions, and consequently improving their lives.

Motivation for Literacy and Education

The target group can be motivated to become literate if they see literates around them using literacy skills. Their motivation can be further strengthened by making efforts to develop a learning society in which people are not only literate but use their literacy skills to enrich their life, where parents encourage children to learn, and children in turn become a source of motivation to parents for continuing their learning. An effective literacy campaign has to be a part of comprehensive and continuing efforts to raise the level of basic education of women and men. These efforts ought to include universal primary education, post-literacy activities and programmes of adult and continuing education, all of which are necessary components of a true and a genuine learning society. In such a society literate persons never quit the process of self-education as they want new knowledge and information for improving their living conditions and for their social, cultural and economic advancement. It is only then that the environment can become favourable for eradication of illiteracy.

The National Programme of Adult Education, under which campaigns for eradication of illiteracy are to be launched, has four components—literacy, general education, functionality and awareness. The educational programmes for awareness and general education are usually organised after the literacy drives are over, ignoring completely the adults who had discontinued education in childhood or who had acquired literacy skills later in their lives. These programmes which are ordinarily relegated to the back with minimal budget and skeleton staff, to become instrumental for producing favourable atmosphere for learning and creating motivation to acquire literacy, must precede, accompany and follow literacy classes or campaigns. This may result in development of a learning society in which every one is busy in learning and the illiterate adults are encouraged to attain literacy and to continue their education.

Programmes for Awareness and General Education

For making illiterate adults aware of their life situation and for developing in them a will to change it, we need to help them cultivate self confidence for shaping their own future, stimulate them to have the will for attain-

ing optimum realization of their potentialities, and assist them to develop the strength for liberating their thought and action from forces of compulsion and coercion. To achieve these goals the illiterate adults must be involved in learning-cum-fact finding groups to identify problems, in learning-cum-discussion groups to debate on individual and collective problems, and in learning-cum-action groups to activate individuals and the community.

Illiterate adults are also ignorant of their rights and duties, of social and economic issues and legal literacy or legislation affecting their life, of the schemes of the uplift of the poor, of problems connected with health, hygiene, nutrition and disease, and of democracy, obligations of the welfare state and the new social order. General education on these issues may be provided through discussions, lectures, exhibitions, charts, posters, wall-newspapers, radio and television, film shows, and dramas and street plays. Such a programme would be useful both for literate and illiterate adults.

For organising above mentioned programmes and other similar activities both for semi-literates and literates, community education centres or Jan Shiksha Nilayams (JSN) need to be established on permanent basis in some selected places in each district. These Community Education Centres and can go a long way in demonstrating the advantage and value of literacy and education, would fundamentally change the nature of our society and enabling the disadvantaged groups to perceive their problems, and also encourage them to acquire literacy and become active members of the learning society.

Lack of Motivation Among Adult Education Workers and Literacy Teachers

During the last decade, we have been able to develop a moderate infrastructure for literacy and adult education in the form of Centres for Adult and Continuing Education, State Resource Centres, Adult Education wings of the State Governments, Colleges and Voluntary Agencies. Literacy teachers are either low-paid part-time workers or student volunteers. Very few among them have a sound educational background or the will to teach and the desire to participate in this nation-building activity. Most of them are untrained or insufficiently trained young men and women who are often supervised in work by those who seldom have the ability to assist and guide them in their work. Such an atmosphere is not conducive for developing in adult education workers and literacy instructors a will to teach. The situation can certainly be changed if permanent cadres for adult education are

created, providing sufficient scope for promotion and giving preference in recruitment to those who make significant contribution as volunteers. Also, volunteers, should be given adequate training and opportunity to participate in the process of planning and preparation of programmes for eradication of illiteracy.

Strategy of Creating Proper Climate for Eradicating Illiteracy

For the successful implementation of a campaign for the eradication of illiteracy, multi-dimensional efforts need to be made prior to its operational stage. In the first place, general public needs to be mobilised by involving all political parties, be they in power or in opposition. Besides organisations of workers, peasants, women, youth students, NCC and National Service Scheme need to be activated. Government Servants, representatives of the corporate sector, business and voluntary organisations should also be involved in a big way to help people to become active members of the emerging learning society. In mobilizing the general public, all popular media—leaflets, posters, magazines and newspapers, puppet shows, theatre, Radio, Film and T.V.—must be utilised.

It is hoped that these mobilization efforts would bring forth students, teachers and others educated persons in large numbers to participate in the literacy campaign and would also motivate illiterate adults to join literacy classes.

It is during this stage of mobilization that the National Commission and State Commissions for the implementation of the Programme of Adult Education should commence their momentous work of policy making and coordinating the activities of the various concerned departments and organizations. This is also vital to streamlining the existing infrastructure and to setting up the new field units such as District Resource Units and Community Education Centres.

At the start of the second preparatory stage, the Technical Resource System must distribute all the educational materials to the field agencies, so that the programmes of awareness and general education for illiterate adults and the courses of post-literacy, adult and continuing education for literate adults can be organised with the help of students of higher classes, and the teaching staff of universities and colleges. These programmes, it is hoped, would result in the emergence of a learning society. The literacy campaign may then enter the final operational stage without any fear of becoming counter productive. □

Universities and the Challenge of Illiteracy

The Programme of Action outlined for the implementation of Adult Education Programme under the New Education Policy of 1986, has called upon the "entire education system", to be dynamically and actively involved in making the programme a success. The lead, no doubt will have to be provided by our universities. In fact, some of our universities are already involved in this work. But can their contribution be termed to be concrete in the face of the swelling number of illiterates? We reprint from the columns of one of our earlier issues an article which outlines the procedure that could be followed by universities in clearly identifying their roles in adult education.

Increasingly, universities in India seem to be seeking to identify the role they can most appropriately perform in the process of adult literacy education. Minutes of meetings, conference reports, articles in journals and other such contributions have tried to deal with the question but still the question remains.

Some observations about the present practices might be offered as one way of rationalizing the apparent fact that there seems to be a problem in linking universities to adult literacy education. Although there is general agreement that the universities do have some worthwhile role to perform in this specialized area of education, there seems to be much less agreement about how to define this role. The question becomes not so much what should universities do to meet the challenge of illiteracy in the country but what are universities best able to do, such that the utilization of available resources is maximized and the learning outcomes made as effective as possible. In some cases it might even be observed that some universities have attempted to become involved in the adult literacy process prior to fully examining the vital questions at hand.

The following statements are not infrequently heard from within university circles: frequently universities are not clear about what they should be doing in helping to face the concern over the high rate of adult illiteracy; pressures from government and university administrators is often put on the university personnel to organize adult literacy classes; students as well as college and university staff members are encouraged to "get involved" in literacy campaigns; state funds are often not readily forthcoming to university departments of adult or continuing education unless these departments show that they are conducting adult literacy classes. Other such statements might be cited but these will suffice to carry forth the argument presented in this paper.

Assumptions

The above statements seem to imply at least three underlying assumptions. No doubt other assumptions could be extracted. For example:

1. Adult literacy education essentially implies a teaching function. Hence, if a university is to become involved in adult literacy education, by definition, it must organize adult literacy classes.

2. Helping to make adults literate can be done by inexperienced people in their spare time.
3. University resources relevant to adult literacy as a problem area is disassociated from the skills and content areas which characterize the main functions of universities.

It will be obvious that all of the above assumptions have serious elements of error in them. They tell only a partial truth. They certainly do not seem to imply a complete understanding of the process of adult literacy education.

It seems that one way to identify the role of universities in adult literacy education is to pose the problem as a research question and let research methodologies determine not only the kind of data to be collected for the study but also the way in which the analysis of the data will be carried out. The research question is : What is the role of the Indian university in adult literacy education? The methodology for collecting and analysing the data would seem to be comprised of three major steps:

Step 1.

To examine in detail all of the components which make up the process of adult literacy education.

Step 2.

To examine in detail the primary and secondary resources of universities. Conceivably, step number 1 could be done by experts in the field of adult literacy and the statement emanating from this group would be widely applicable throughout the country. Such would not likely be the case with step number 2 since the resources of universities will vary from one university to the other. Each university would be encouraged to follow-through with its own self-examination and come to its own conclusions.

Step 3.

To compare the requirements of adult literacy education with the available university resources and draw useful guidelines for realistically identifying a university's role, if any, in adult literacy education.

The remainder of this paper will be to follow-through with the three above mentioned steps and hypothesize what would be the outcome. Obviously, if universities were follow the three step procedure a number of persons would have to be involved and the kind and amount of data collected would have to be in much greater detail, in

order to adequately complete the analysis. Hence, the data presented in this paper are presented only as examples.

Step 1.

Components of the adult literacy education process

On the one hand, the term process as it is being used here implies that there is a logical and identifiable series of components which make up adult literacy education, and that these are acquantial and have definite connecting inter-relationships. Further more, the process implies that within the context of adult literacy education there is no end to the activity. That is, learning is a continuous and thereby a never-ending activity. On the other hand, the term process will imply that all of the six components mentioned below, will be closely and continuously inter-linked with each other. Generally speaking, each of the six major components will include the other five as secondary components. For instance, as a major component, research and evaluation will obviously comprise of planning, training, follow-up and so on.

When one is examining the components of adult literacy education, it seems essential to identify and clearly state for each one the kind of skills, attitudes and knowledge which characteries the best implementation of such components. In this paper this section is not contended to be exhaustive. The data might be organized in the following manner:

<i>Component</i>	<i>Skill/Attitude/Knowleege Requirements</i>
A. Planning	
— for the creation of conducive learning environments.	<i>Skills</i> in communication, in working with others, in utilizing available demographic and other data, in realistically estimating time periods for accomplishing particular learning goals, in recording and analysing informtaion, in coordination of events and activities and organization and coordination skills.
— for the maximum usage of resources.	
— for human development.	<i>Attitudes</i> which emphasize the equality of human interaction, accepts both teachers and students as continuous learners, accepts learning as a life long process, respect the rights of others in expressing a viewpoint, accepts literacy education as a realizable and worthwhile activity.

Knowledge about the principles of planning about preparing and communicating ideas, about what goals are to be achieved.

B. Research and Evaluation

Skills in building evaluation and research into all components and sub-components of the education process, in involving all persons connected with the programme in the evaluation and research process.

Attitudes that accept evaluation and research as a necessary, positive learning function that accept the fundamentals of objectivity in data analysis.

Knowledge about constructing evaluation and research data collecting instruments, about analyzing and communicating data.

C. Preparation of Literacy Materials.

Skills in communicating ideas.

Attitudes about the capability of persons to learn,

Knowledge about the structure of language, about presenting material which will facilitate learning, about the persons for whom material is being written.

D. Training

— of teachers

— of writers

— of researchers

— of others

Skills in teaching methodologies, in planning and presenting ideas.

Attitudes about oneself as a teacher, about the subject-matter to be taught and learned.

Knowledge of ones own subject matter of adult psychology, of the educational component in development.

E. Teaching the adult

Skills in teaching methodologies, in involving others in the learning process in developing in others positive attitudes, toward learning.

Skill/Attitude/Knowledge Requirements

Attitudes about the capability of persons to learn, about the value of learning and education.

Knowledge of the subject one is attempting to teach, of the link between what is to be learned and some of the basic fundamental needs of life.

F. Follow-up for neo-literates *Skills* in developing ways to reach the neo-literate.

Attitudes about the follow-up phase of literacy as an essential component in the education process.

Knowledge about what is required by the neo-literate such that he retains his literacy skills and develops himself as a self directing learner.

In addition to the above-mentioned six major components, there are other aspects of the total adult literacy process which might also loosely be referred to as "components". For example, the financing component whereby funds are obtained from government and other sources, accounts are kept, purchases are made, coordination and organization of resources, physical facilities, and functions; and a time-efficiency component. As with the six major components each of these areas also require certain skills, attitudes and knowledge specializations.

Step 2

Analysis of University Resources

Universities have typically a number of resources in common, including the following :

1. *Human resources* that are committed to the *full time* practice of teaching and learning.
2. *Physical facilities* including building and meeting spaces intended to house *on campus* teaching, research and learning requirements.
3. *Skills* in planning and evaluating learning activities; skills in research methodologies; skills in creating, organizing and communicating knowledge.

4. *Knowledge* in many academic disciplines, including those in psychology, sociology, journalism, anthropology, education and administration, to mention only a few that are relevant to adult literacy education.

5. Administrative and coordinating *services*, frequently provided by university departments of continuing education.

In completing this analysis, considerable detailed data would need to be accumulated. Persons would need to be identified, as well as the kind and scope of the university's academic departments, the kind and location of physical facilities, and so on. These resources will vary from university to university and hence, it is repeated, it would seem to be essential for each institution to conduct its own self-enquiry. The university's department of continuing education might coordinate the analysis, involving students and faculty in the procedure. It seems that the time and effort spent in following these procedures can be justified since the outcome should be clear guidelines for utilizing the resources of the university. To this extent following these procedures is an investment.

Step 3

Analysis of Data

The purpose of this paper has been two-fold. One purpose is to outline a procedure that may be followed by universities in clearly identifying their roles, if any, in adult literacy education. Second, to pose questions which universities may want to examine in their role enquiry. In order to carry the process suggested in this paper to its logical conclusion, it would be necessary to identify those elements which are common to the need requirements of adult literacy education, compared with the resources available at universities. The data collected in a comprehensive and actual study would lead each university to draw conclusions regarding its role in adult literacy education. Since this article is not reporting on an actual and detailed study but only outlining the procedures for conducting the study, one can only hypothesize about the outcomes. This paper concludes by taking the view that if the procedures as outlined were followed, the data collected would lead universities to draw the following conclusions :

1. That the primary function of universities in adult literacy education clearly lies in the areas of Research and Evaluation, Training and to a lesser extent Planning.

Research and Evaluation : In participating in this component of adult

literacy education the universities would likely be much more involved in initiation and coordination of the activity retaining considerable control over what is being done but fully utilizing others, particularly adult literacy specialists as consultants. Both action and "pure" research is required in any educational programme. By definition, action research implies the collection of suitable data immediately analysing it, and feeding it back into the educational programme in order that it can become part of the decision-making processes. This means that one does not have to wait until a particular phase of a programme has been completed before assessing whether or not the educational objectives are being achieved.

The evaluation/research component will be most successful when it involves all those who are associated with the educational programme. Illiterates, functionally literate, highly literate persons can be involved in these procedures. Research can be conducted with implicit or with much complexity. It is not the degree of complexity that characterizes research but the attitude one has toward using this as a method for perceiving and interpreting one's environment. Research and evaluation involves a belief-system, regulated by certain principles, relating to an interpretation of one's surroundings.

Research and Evaluation

Since the university may hold primary responsibility for the research and evaluation component, it may very well decide to establish an Inter-disciplinary Literacy Research Council on which persons from various academic disciplines would be represented, in addition to representatives from the field and funding agencies. One of the important functions to be performed by field personnel is that they can assist the researcher in articulating educational objectives out of which the evaluator measures the direction and degree of desirable change which has taken place. Another way in which the field worker can be of considerable help is in defining what are urgent research problems.

Training : Universities will likely become involved in this component only when the principles and theories of learning and methodologies of communication are central to the training programmes. This would imply that those involved in the training programmes would be of the category of field supervisors or those developing highly competent skills such as writers who will be preparing materials for literates. The main purposes of training programmes in which universities become involved is to stress the understanding of theories and principles and only after that emphasize the application of these.

Planning : The university is likely to be involved in this component in the capacity as a consultant and not as the initiator or coordinator of the planning. One factor which greatly legitimizes the university's

role in this planning component is the belief that research and evaluation must be built into all aspects of the adult literacy planning processes.

2. That only in a secondary fashion are universities suitably able to participate in the adult literacy education components of *Teaching the literate or neo-literate adult*; *follow-up* programmes for the neo-literate; and *preparation of literacy materials*. A university's involvement in these components would only be through planning, training, research and evaluation. For instance, in conducting a writer's workshop, the prospective writer must be expected to have some knowledge of the literacy needs of the illiterate or neo-literate adult. The purpose of the writer's workshop would be to increase the writer's skills in communicating a particular content, attitude or skill to the adult and of evaluating the effectiveness of the materials.

3. That the university is not suitably equipped to be directly involved in extensive field programmes, such as the actual teaching of adults. The university's involvement in a field setting seems to be best suited to small scale involvement where, again, the focus is on research and training. Hence, the university could conceivably be involved in all the components of the adult literacy education process when these take place within pilot or experimental projects and where it has staff and resources specifically capable of fulfilling any one or more of the process components. One "made" for accomplishing this is to encourage the university to "contract out" some of its field work to voluntary organizations or at least to develop close working relationships with such organizations.

4. That since the involvement of universities in adult literacy education is likely to be through the already existing university structures, and utilizing the resources presently available, only a few students and staff members of the university are likely to become involved in adult literacy education. For these few, their involvement will be through the primary functions of planning, training, research and evaluation. For instance, primarily for their own learning experiences, some students might observe or participate in planning sessions; some might be encouraged to do a masters or doctoral thesis relating to some aspect of adult literacy education; some might very suitably be involved in coordination or training or research activities. It should be pointed out that the continuing reference here is to the formal and legitimate involvement of the university students and staff members in adult literacy education. Apart from his university affiliation and through his own private association, these persons may become involved in other components of the adult literacy education process.

5. That the literacy education process is not to be thought of as an "emergency" area in adult education. Those involved in this specialized area of education should be competent to do so. What is required is a long-term commitment to adult literacy education such that continuity and competence will be required.

6. That university is encouraged to develop interest and competence in working, mostly in a consultant capacity, with government and non-government organizations who are actually involved in a primary fashion in the field operations of the adult literacy education process. In its statement on The Role of Universities in Adult Education (1970), the University Grants Commission indicated that one of the objectives of the adult education programme of the universities would be to assist literacy programmes of various kinds undertaken by government and other agencies by organizing training of instructors in literacy methods and pedagogies. (p. 2). It was pointed out, however, in the recommendations made by the Standing Committee on Adult Education of the UGC "...that universities may have to conduct literacy classes as an integral part of their training programmes" (p. 1) This point is dealt within conclusion No. 2.

7. That one important role that university departments of continuing education might perform is to coordinate and administer all of the university's activities relating to adult literacy education.

In conclusion, it is once again pointed out that this article hypothesizes that the above mentioned conclusions will arise out of the data collected in steps one and two. Furthermore, the data arises out of certain realities one of which is the present structures of universities themselves. If the structures were to change then a re-analysis of the available resources would have to be conducted and one might be led to draw quite different conclusions. For instance, one of the above conclusions is that faculty and students of a university are not likely to become meaningfully involved in adult literacy education because they are not able, under the present university structures, to make a suitable time and continuity commitment to adult literacy education. If on the other hand a requirement was built into the university structures which required each university student to complete one year of educational and social service prior to receiving his degree, then this factor would have considerable effect on the added commitment universities could give to adult literacy education. What seems important in this article is the methodology presented whereby universities can systematically examine the roles they can best perform in adult literacy education. □

Dr. Veni Shankar Jha

With the passing away of Dr. V.S. Jha, the country has lost an eminent educationist, and the Indian Adult Education Association, one of its much respected members and a distinguished past President. Dr. Malcom Adishesiah, Chairman, Madras Institute of Development Studies and Dr. S.N. Saraf, Vice-Chancellor, Sri Sathya Sai Institute of Higher Learning (Deemed University), who were associated with Dr. Jha, share with our readers about some of his outstanding achievements in the field of education in general and adult education in particular.

Jha the educator

V S Jha was a complete educator. Like all of us in the Adult Education movement in India and in all other countries of the world, including the Scandinavian, the Soviet Union and other socialist countries to which adult Education is very native, Jha came to Adult Education through School Education. (I am using the term school education to cover school, college, and university education, both general and professional, as an understandable short hand for what is technically described as formal education). Hence Jha knew of the indissoluble interrelations and deep interactions between School Education and Adult Education in its many forms and phases, a knowledge on which he acted as Director of Education of his state, Director, Commonwealth Bureau of Education, Vice Chancellor, Banaras Hindu University, Member Education Commission (1964-66), and Bihar University Commission (1982) and President of the Indian Adult Education Association.

Adult Education to Cover Education Gaps

The first relationship between School and Adult Education is a negative one, as far as their respective coverage is concerned. In the developing

countries, including India, School Education has left a large mass of potential learners behind, without learning, in two ways. First, there are the adults who never had the chance of going to school and who are classed as adult illiterates. According to Unesco, there are today 870 million adult illiterates, with India in the lead at 370 million adult illiterates. This constitutes, almost a generation which the school system has passed by. Second, there are those who join school but drop out before standard IV—the standard at which permanent literacy is acquired. Because of poverty their parents withdraw them from school when they are still either in IV or at lower standard to work alongside the father in the field or factory, or to help home-cooking and caring for the young ones so that the mother can go out and earn a living or because what is being taught in school has no relevance to the life of the student. Quite often poor teaching and lack of infrastructure, make a student run away from school. In the developing world, 60 per cent of students who join standard I drop out before standard IV ; in India it is about 56-60 per cent (except in Kerala), and these students grow up as illiterates and swell the ranks of adult illiterates. The first task therefore of the interrelation between School Education and Adult Education is (a) to provide learning opportunities for the adult illiterates whom the school system has passed by and (b) to alleviate the poverty status of the majority of our people and reform the school system so that the drop-out phenomenon is mitigated. To both these courses, Jha devoted his life.

Adult literacy needed for school attendance

A second facet of the inter-relationship between School Education and Adult Education is the fact that Adult Education is the precondition for universal schooling. The reason why most of us go to school from from age 5+, almost automatically, is because our parents have been to school, and their parents also. One reason for the school drop-out phenomenon is because the parent of the drop-out has never been to school and seems to be getting on in life, and so neither the parent nor the drop-out sees the need for schooling. With massive illiteracy among our mothers, which is 50 per cent to double that among the fathers, the child, who wants to follow in the mother's footsteps, has no urge to go to school and the mother has no reason to push him to the school. In other words, until education reaches out to all parents, particularly the mother ; until parents, including the mother, realise the value and worth of education, the children and the parents will see no point in the children going to school.

Adult Education gives illiterate parents the basic grounding in education and it is only on the basis of literate parents that school education for their children will grow and flourish. Jha realised in his work as an adult educator, that for school education to be complete and compulsory, the parents have to be educated through adult education. This compulsion also runs through the Education Commission report which he authored.

School Education Entry through Adult Education

A third facet of this interaction between School Education and Adult Education is that Adult Education works for the time when the adult illiterate, learning the 3Rs and beyond, will enter the school system at standard V or standard VIII, so that not only will people like us come to Adult Education through School Education, but also the adult illiterate, would come to School Education through Adult Education. This will make School Education-Adult Education traffic not a one way traffic as it is today, but a two-way one. This is already beginning in the vocational and technical education field—when working engineers enter the college for a Bachelor's degree, when technicians and skilled workmen enter ITIs and polytechnics for the appropriate diplomas. There is need for equivalences to be established between adult literacy classes and the school system in order to promote this two-way traffic. That was one of the end purposes that Jha was working for in the Commonwealth Bureau of Education.

Adult Education Makes School Education Relevant

Fourth, Adult Education in its remedial aspect can bring an ethos of relevance to School Education. Adult Education is grounded in the rural and urban realities of the country, unlike School Education, which stands somewhat apart from them. Jha's work in Banaras University included bringing the results of Adult Education work on the cognitive processes, within the parametres of the scientific disciplines as applied to the urban slum drinking water conditions or the chemistry of the soil problems in rural areas on to the school system in the training of teachers or the content of chemistry etc. In this way, Adult Education experiences feed into the syllabus and curricula of the school system, making them more appropriate and relevant to our lives as urbanites or rural folk.

Adult Education as the Continuum of School Education

Finally, the non remedial aspect of Adult Education which is the facet of continuing Education ties in with School Education in making such

Adult Education a continuum with School Education. The end purpose of all school education, Jha realised, is learning, and learning is a continuous, continuing, lifelong process, which is what Adult Education ensures. This means that every one who has completed School Education has to continue the learning process through Adult Education. School Education without Adult Education is an incomplete and partial learning process. Adult Education without the grounding of School Education makes for ad hoc and limited learning, which is what our literacy classes so largely represent. It is only when School Education is continued by Adult Education and Adult Education underlined by School Education, that learning takes place, learning which, by its nature, is continuous, continuing and lifelong.

— Malcolm S. Adiseshiah

Having known Dr. Veni Shanker Jha since 1953, when he used to speak with rare oratory skills combined with profound wisdom and knowledge, in the meetings of the Central Advisory Board of Education, it would be rather difficult to describe his many-splendoured personality in a brief sketch like this ; more so, if one wants to discuss how judiciously he welded all that is sublime in the Indian ethos and the best in Western thought. His life was packed with events of great importance. His colleagues, both young and old, marvelled at his enthusiasm, energy and initiative. A philosopher by virtue of his education, he excelled in every discipline.

Dr. Jha obtained his Doctorate from the University of London and occupied several eminent positions. He was Director of Public Instruction, Education Secretary to the Madhya Pradesh Government. Chairman, Public Service Commission, Madhya Pradesh and Vice-Chancellor, Banaras Hindu University. He had the privilege of being the founding Director of the Commonwealth Education Liaison Unit and Secretary, Commonwealth Education Liaison Committee in London. His intensive study of various innovative projects in different parts of the Commonwealth, had equipped him with the information, and knowledge needed to design and implement educational projects. In the second Commonwealth Education Conference held in 1962 in New Delhi, he had the distinction of acting as its Secretary General.

Dr. Jha was connected with the Banaras Hindu University for nearly five years, and this period fortunately coincided with the Second Plan of the country. Even at that time, when educational planning was in its infancy, he could perceive a direct relationship between economic development and educational inputs. It was due to his rare visionary insight that Banaras Hindu University saw the setting up of a number of new Departments in the areas of applied sciences and technology,

which are very much in line with the emerging manpower needs of the country today.

Dr. Jha, by virtue of his eminence in the educational field and rare scholarship, got associated with the prestigious National Education Commission, (1964-66) as member, and was actively involved in the various Working Groups and Panels set up by the Commission. Dr. Jha had a prophetic vision of India and its future. He did not believe in conformism just to please the powers to be, and on many occasions differed with his nearest and dearest friends and colleagues. It was Dr. Jha, along with Dr. Prem Kirpal, who had the courage to express in strong words his views about the state of education in the country and how it could be changed for the better in the years to come. He believed that to curb divisive forces and fissiparous tendencies, and to promote national integration, the subject of Education should become a national concern and should be accorded high priority in the development agenda of the country. This, he felt, could be achieved, if Education could be brought under the Concurrent List. Unfortunately, his voice was not heard at that time. But how prophetic he was in his thinking was proved by subsequent events, and through the 42nd Constitutional Amendment on January 3, 1977, Education was incorporated in the Concurrent List in the Constitution of India. It is indeed sad to find that even after ten years of the 42nd Amendment, nothing concrete has emerged. However, the New Policy of Education, 1986, is now trying to find ways and means to give form and shape to this important constitutional provision. This, of course, would be a tribute to the views of Dr. Jha and his belief in the power of the human will.

Dr. Jha made ceaseless efforts to promote noble causes while these had failed to attract the attention of the policy planners at the highest level. One such cause was that of Adult Education. I vividly recall the views expressed by him at a National Seminar on Eradication of Illiteracy in India, in Poona in 1966, which had been sponsored by the Planning Commission and was organised in collaboration with the Government of Maharashtra. He spoke with full conviction about the imperatives of mass literacy and their implications for the economic development of the country. He fully supported the views of the Planning Commission and its then Member (Education), Prof. V.K.R.V. Rao, that only a few educated and literate persons would be the beneficiaries of economic development, and that socio-economic disparities would get accentuated if literacy programmes are not given high priority. He eloquently outlined the impact of Gram Shikshan Mohim of

Maharashtra and how this modest attempt was able to make a dent into the illiteracy problem in the State. It is no surprise, therefore, that the best Chapter in the Report of the National Education Commission's Report (1964-66) is on Adult Education. The following excerpt from the Report needs to be widely quoted and published. It tells Adult Education to get its due.

"The price which the individual as well as the nation pays for illiteracy is high, although one grows accustomed to the persisting malady and becomes insensitive to the harm it does. The circumstances of modern life condemn the non-literate to live an inferior existence. He has little prospect of a reasonable income. He remains isolated from sophisticated social processes, such as democratic government and commercial marketing. The uneducated is not in reality a free citizen".

Dr. Jha was indeed a great visionary unmatched in his zeal for the noble cause of adult education.

Sri Sathya Sai Institute of Higher Learning (now a Deemed University) is greatly debted to Dr. V.S. Jha, who chaired the Committee set up by the University Grants Commission to consider conferring the status of Deemed University on the Institute. A firm believer in the promotion of human excellence through a judicious combination of ethical values and scientific temper and their incorporation in the educational process to facilitate their transmission to the future generations, his faith in the setting up of such institutions [was overwhelming. Dr. Jha was closely associated with the Institute's Governing Body and numerous committees even since its inception in 1981. He had a brilliant mind chiselled by experience and commitment. Till the end of his life he thought in terms of wider parameters for the realisation of man's real self—*Jivatma merging into Parmatma*.

Dr. Jha took keen interest in the development of the Institute and actively worked towards the realization of his dream of seeing the Institute grow into a trend setter which would benefit other institutes through its experience. He was both a man of action and vision.

Sri Sathya Sai Institute, in recognition of the varied and extremely rich contribution made to the cause of education, conferred on Dr. Jha, the Sri Sathya Sai Award of Excellence. The award was presented by the Revered Chancellor, Sri Sathya Sai Baba. The citation which was read out on the occasion, before a congregation of nearly one million people who had gathered to celebrate the sixtieth birthday of the Revered Chancellor, on November 25, 1985, significantly concluded with the following remarks.

"Dr. Jha symbolises within himself a beautiful fusion of science and spirituality. May he continue to serve this cause till the end of his life."

At that time no one knew that his end was so near. Dr. Jha continued to serve the cause with rare grace and distinction even after the conferring of the Award.

Dr. Jha was a champion of the lost causes. Like Adult Education, Teacher Education also has been neglected in our educational planning. Dr. Jha strongly felt that teacher preparation and orientation had a direct relationship with the qualitative development of education as a whole. He wrote profusely on the subject and made excellent contribution as a member of the Teacher Commission. He strongly felt that the Institute should take initiative in setting up a Faculty of Education which would lay emphasis on human values and develop these through various courses, so that student-teachers could practise these when they take up their teaching assignment. In his letter of October 19, written to me in long hand, he, among other things, mentioned :

"No news could have given me greater joy than the inauguration of the Faculty of Education at the Whitefield Campus on September 18, 1986. I have gone through the copies of the prospectus and project report and I am full of admiration for the excellent groundwork done by the Faculty of Education. Introduction of General Foundation Course and Course on Human Value add considerable distinction to our Faculty of Education and I am indeed proud that we have had the courage to initiate them".

Again on October 19, 24 and 28, 1986 he wrote in long hand heart-warming letters full of love and zeal. In his last letter dated October 28, 1986, hardly twelve days before his death, he made the following observation.

"In response to your wish, I have given an outline of course under the heading : General Foundation Course. I also send apologies for delay for which I am indeed sorry and seek forgiveness... My thoughts and prayers are centred in Prasanthinilayam and I am yearning for an opportunity to be at Swami's Lotus Feet. I need His presence. I know that He is everywhere."

All those associated with our University, join me in paying respectful homage to this great son of India, who became a source of inspiration for everyone who came in contact with him. □

—S.N. Saraf

Teaching Adults—Alan Rogers

Most adults, unlike school children, engage in learning on a voluntary basis. Their reasons for attending a class will also be more varied than those of children, who are forced by law or by parents to go to school. So it is important that instruction be based on an understanding of how adults learn. Adults will learn if they know that the programme is going to benefit them. If they feel that the learning experience is not satisfactory, they may withdraw from the programme. It means that the atmosphere should be informal and a relaxed one having no psychological barriers to learning.

A successful learning experience requires involvement on the part of the adult participant. If the learning is participatory from the beginning, the learning will continue even after the withdrawal of the teacher.

Dr. Alan Rogers, who has over 25 years of experience in organising and providing courses for adults in different parts of the globe, in his book "Teaching Adults" has examined the different elements of the teaching encounter, i.e., the adult student, the nature and objectives of learning, the learning group and the roles of the teacher and the participants in the group.

The author has compiled much needed information in this book which should be of tremendous value to adult educators, particularly to those who are directly involved in teaching adults.

In adult education the role of the teacher is to help the students fulfil themselves as human beings. The teacher, must, therefore, not only be an expert in his subject or skill but also have imagination and com-

Open University Press, Milton Keynes, England, 1986, pp. 197 + xxxvii.

passion, and the ability to communicate his knowledge. In addition, the teacher must take advantage of the opportunities provided by the student's desire to learn.

The selection of a suitable method of teaching demands that the teachers should answer a number of questions. What is expected from the class both by the teacher and the students? Who are the students? How best can the subjects be put over? To decide upon a particular method, without attempting to answer such questions, will make the task of the teacher considerably harder and the result less satisfactory.

In the chapter on "Methods used in Teaching Adults", the author, after suggesting certain methods, has observed that it is difficult to suggest any hard and fast rules regarding the selection of teaching methods. A wide variety of methods has been suggested and the teacher is to choose for himself the method suitable for his particular class.

A majority of adult students have a wish for social contact within the class. In this the teacher can act as a catalyst in order that the class members may get to know each other. Good relations among class members always go a long way towards providing a good working environment in which education can take place.

In addition to it, the teacher's involvement with the students is also essential. The teacher who systematically gets to know his students will provide them with the satisfaction of feeling that they are cared for as individuals.

The eighth chapter entitled 'Blocks to Learning' is an important one on teaching/learning process. The author has very aptly analysed the various blocks to learning like personality factors, psychological factors, physical changes and situational causes. In addition to these, there are blocks, which spring from bad relation between the teacher and the learner or between the learner and the learner or for the teacher's failure to communicate properly with the learners. A successful teacher of adults has to take all these into consideration to be effective with the adults and the author has taken pains to suggest how some of these blocks could be overcome. After explaining some of the remedies, the author has very rightly said :

"Each teacher of adults needs to face every situation as a unique event requiring a new assessment and perhaps new methods. What will work with one group may not work with another."

Evaluation has an important place in an adult education programme. It helps to find out to what extent, the aims and objectives of a

teacher's course have been achieved. It means evaluating both the teacher's teaching and the student's learning. Without periodic evaluation, sometimes the goals are lost sight of, and programme tend to fall purposeless.

The chapter-9 describes the various methods of evaluation. Some useful indicators for teachers to evaluate their work have been given, i.e., formative evaluation, entry-behaviour assessment and the terminal assessment, i.e., summative evaluation.

Formative course evaluation provides some initial information about the suitability of the course that is being planned while it is still in the development stage and relatively easy to alter. The information obtained in formative course evaluation permits the instructor to avoid deficiencies in the course plan that might otherwise escape detection until a larger group of learners was finding difficulty with the actual course.

Terminal assessment or the summative evaluation is conducted at the conclusion of a course and is the final opportunity for the instructor to observe learning performance in the formal instructional setting. Unfortunately the terminal assessment is still the only form of evaluation used in many adult education programmes, which in no way provides opportunities to improve the course during the course of its implementation. It does not give the instructor a measure of how successful the instruction has been.

Dr. Rogers has rightly concluded that formative evaluation is more important in teaching adults than summative evaluation and the most rewarding aspects of evaluation of teaching are those signs of satisfaction that so many adults reveal in their relations with their teachers.

For any successful adult education programme, student participation is very essential. One-way traffic in an adult education programme does not work. Dr. Rogers has very systematically analysed the benefits of participatory learning to the learners and the teachers in the last chapter of the book. As he has put very appropriately, "Knowledge is not the preserve of the few, the educated, to be doled out in small parcels to our student participants. It is something all of us can share in creating, and discovering, which we will all view from our own particular perspective".

The matter in the book has been presented in a very interesting and organised manner. It is, thus, a welcome addition to the literature already existing on the subject. □

—J.L. Sachdeva

Adult Education News

Mohan Sinha Mehta Research Fellowship

To perpetuate the memory of Dr. Mohan Sinha Mehta, former President of the Association, and an eminent educationist, statesman and administrator of the country, the Indian Adult Education Association has instituted Mohan Sinha Mehta Research Fellowship. Individuals are eligible for this research fellowship but the proposal must be sent through the institution where he/she is working.

The object of the research fellowship is to enable the individuals to undertake research studies in improving the on-going programme of adult education.

The amount of fellowship is Rs. 3,000/- and it should be completed within one year.

The guidelines for fellowship can be obtained from Director, Indian Adult Education Association, 17-B, Indraprastha Estate, New Delhi-110002.

Workers Education Programmes

The Indian Adult Education Association organised three one-day non-residential schools on workers' education in Delhi on December 8, 11 & 12, 1986.

The topics covered were : population, productivity and national and social goals of trade unions.

About 100 industrial workers participated.

Prokop Visits IAEA

Indian Adult Education Association extended a cordial welcome to Prof. Kurt Prokop, President, International Federation of Workers Educational Associations (IFWEA) on his visit to its headquarters in New Delhi on December 5, 1986.

Speaking on the occasion, Prof. Prokop outlined briefly of the tasks to be taken up for promoting workers' interests. Drawing attention to the cuts in educational budgets all over the world, he said that now there was a greater need for working towards increasing activities for workers' education at the level of international bodies like the UN. He said more and more symposiums and workshops geared towards specific problems like racialism, women's education, difficulties posed due to increased mechanization and greater dependability on electronic media, should be organised at higher level. Referring to a study

showing only 30% absorption of the news broadcast on T.V., he said that though T.V. is a powerful medium we should not over-estimate its power.

Delhi to have separate Directorate of Adult Education

The Delhi Administration is to set up a separate directorate of adult education in the capital for better coordination and implementation of adult education programmes. This was decided at a meeting of the Delhi State Board of Adult Education, presided over by Mr. Kulanand Bharatiya, Executive Councillor (Education), on December 16, 1986.

At present there are 2860 adult education centres of which 2300 are being run by Delhi Administration and others by voluntary agencies. The Board also felt the need to involve more voluntary organisations in Delhi so as to make about 7.5 lakh adult illiterate persons literate by 1995.

The Board also recommended that the honorarium paid to adult education and non-formal education instructors be suitably increased. It was further suggested that a literacy programme be started on Door-darshan's channel two and a short-term literacy campaign be launched through school students and teachers during summer vacations. The proposal regarding supply of newspapers and suitable reading material to the adult education centres was unanimously approved by the Board.

NCC Cadets to be Involved in the Mass Programme of Functional Literacy

The Directorate-General of NCC has prepared a programme for involving NCC cadets all over the country in the Mass Programme of Functional Literacy. Under the programme, each cadet volunteer will undertake teaching of at least one adult illiterate learner in the age-group 15-35 near the place of his/her residence.

According to present estimates over 75,000 cadet volunteers are expected to participate in the programme to be launched this year.

Preliminary steps for launching the programme are being taken. The State Resource Centres would assist the NCC in the training of Master Trainers and also arrange for supply of literacy kits in different languages free of cost.

The NCC is also making necessary arrangements for the monitoring and evaluation of the programme.

The cadet-volunteer participating in the programme would be eligible for a graded certificate based on the number of persons made literate by him/her.

Seminar on Fund Raising in Voluntary Organisations

The National Institute of Public Cooperation and Child Development (NIPCCD) organised a Seminar on Fund Raising in Voluntary Organisations in New Delhi on December 9-10, 1986.

The Seminar was organised with the specific objective of discussing fund raising in resource mobilisation efforts of voluntary organisations, reviewing practices and methods adopted and the constraints experienced by them in the raising of funds, and to suggest suitable measures to eliminate some of these constraints for more effective fund raising endeavours in the voluntary sector.

38 participants representing voluntary organisations running various welfare/development activities attended the Seminar.

Smt. Tara Ali Baig, President SOS Children's Villages in India inaugurated the Seminar. In her address, Smt. Baig remarked that over the years there has been considerable shift in the approach and methodology of raising funds from the community. This has gone hand in hand with an overall shift in emphasis in the voluntary sector from charity to development as evidenced in the numerous grassroots efforts to deal with problems of the poor and underprivileged. She observed that 'giving' traditionally formed a habit with the community primarily with charity and religious considerations. Today fund raising has come to involve considerable professional inputs in terms of knowledge of better methods and techniques including use of media.

Smt. Baig said that considerable resources in the form of grant-in-aid programmes were available for the promotion of development pursuits. However, partly due to ignorance about the availability of such funds, and in no small way due to leakages in the pipeline, these funds seldom reached the really needy and deserving. She emphasised the urgent need for the voluntary sector to become self-reliant. In this context she referred to various administrative and legal regulations which act as deterrents to voluntary action.

Concluding her address, Smt. Baig observed that fund raising techniques and methods, as they are being used today, suffer from a strong urban bias overlooking financial needs and resources of the agencies located in rural areas. The existing imbalance needs to be set right by evolving methods and techniques which suit the ethos and traditions in the countryside.

The Seminar discussed the Prospects and Possibilities of Fund Raising in Voluntary Organisations, Some Key Issues, Statutory Regulations and Fund Raising by Voluntary Organisations, and Strategies of Fund Raising in Voluntary Sector.

Recommendations

1. In a democratic setting, voluntary action and fund raising are essential expressions of people's participation. Viewed in this context, credibility and accountability of the organisation soliciting funds assumes crucial significance. The past experience has shown that if an organisation can ensure its credibility and accountability, selection of effective, efficient and appealing communication, the availability of funds does not become a problem.
2. The experience of fund raising over the past decades indicates that the donors are more favourably inclined to support a particular social cause or a well-defined programme rather than vague appeals for the financial requirements of an organisation. The trend of cause-based fund raising should be encouraged both by voluntary organisations and the government. Organisations, while raising funds, should ensure that they are promoting a cause and not their organisation.
3. Professionalism in the planning and organisation of fund raising campaigns and efforts is a crying need in the voluntary sector. It is high time voluntary organisations gave a serious thought to this vital aspect of their work and explored possibilities of the use of modern media and technology in generation of resources and creating social consciousness about a particular cause.
4. Voluntary organisations should work together more often for the purpose of fund raising, obtaining government exemptions, permissions, litigation for special problems etc. Even if they do not collaborate closely for their grassroots level work, they could explore the possibility of coming together for very specific concrete issues or mutually felt needs and problems.
5. Experiences of voluntary organisations in fund raising and problems encountered in the process have not so far received adequate attention of researchers. There was a recognised need for undertaking study of problems faced by voluntary sector in fund raising. The scope of such a study should not confine only to problems in raising funds but also those relating to various laws, procedures and rules governing fund raising practices.
6. While approaching the community for funds, voluntary organisations should be in a position to ensure that financial investments in the project is commensurate with the number of people likely to benefit. This would motivate the people to contribute maximally and at the same time get convinced about the efficacy of the organisation and the project in question.

Regional Workshop on Women's Income Generating Activities

A two-day regional workshop on Women's Income Generating Activities was organised by Society for Participatory Research in Asia (PRIA) in collaboration with the Self Employed Women Association (SEWA) in Ahmedabad on July 9-10, 1986.

Participants from 21 organisations discussed problems related to organising and managing women's income generating activities at the State level.

PRIA also organised a training workshop on socio-managerial technical skills development for women's income generating activities in Udaipur from July 23-31, 1986. 27 activists from 18 organisations across the country involved in managing women's income generating activities participated in this workshop. The workshop focused on identification, planning and managing of appropriate economic activities by poor women themselves.

Short Duration Literacy Campaigns Thru' School Students Urged

The two-day Round Table on Implementation of Adult Education Programme under New Education Policy, which recently concluded in New Delhi, has recommended that in the mass programme of functional literacy school students should also be involved in organising short-term literacy campaigns so that the target of eliminating illiteracy in the age-group 15-35 could be achieved by 1995.

The electronic media, it was felt, had a great role to play in creating a favourable climate for the adult education programme and should be fully utilised. The urgent need, however, the participants felt, was to pay special attention to the preparation of softwares.

The Round Table welcomed the proposal to establish permanent adult education centres to be called Jana Shikshan Nilayams and urged that adequate funds should be provided to these centres for organising vocational programmes and setting up libraries and reading rooms.

It felt that Departments of Adult and Continuing Education in the Universities should not restrict themselves to organise centre-based adult education programmes but should also under-take research, training and production of literature so as to strengthen adult education programme in the country.

The Round Table convened by Indian Adult Education Association was attended by 45 persons representing universities, voluntary organisations and Government Departments. It discussed creation of environ-

ment for Eradication of Illiteracy ; Continuing Education ; Mass Programme for Functional Literacy and Management Problems in Adult Education.

Dr. Prem Kirpal, former Secretary, Ministry of Education, in his presidential address at the inaugural session said that there was a "gap between talk and action". Though he felt this was a worldwide phenomenon, it was more so in our culture,

Stressing the need to utilise our rich traditional and cultural resources, he said, that now when we are in the process of social and economic development, our task would be to join the world of knowledge with culture and the world of work to direct all levels of education in our country. The purpose of education, he said, is to "create creative people people who can not only take charge of their lives but are also able to take part in the creation of the future." And for this we need to develop certain qualities and attitudes. Education, he said, is a total effort which continues from cradle to grave and compartmentalisation or division is meaningless. Lifelong education, he observed, would call for a re-orientation of society and its values in which media like radio and TV can play a very important role.

Earlier, Dr. S. C. Dutta, President, Indian Adult Education Association, in his welcome address, said that efforts would be made to make all people literate in the age-group 15-35 in Delhi by 1990 and a convocation of literate learners will be held in Ferozeshah Kotla on October 2, 1989, as a part of the Golden Jubilee Celebrations of the Association.

Dr. Dutta said that short-term campaigns of 2-3 months involving school and college students will be launched during the summer vacation for the eradication of illiteracy in Delhi. He also said that the Association will enrol 20,000 volunteers for literacy for attacking these problems in hilly areas and tribal belts. Mass campaign for eradication of illiteracy from among industrial workers will be launched in important industrial cities.

In all these programmes, emphasis will be on female functional literacy. It is proposed to undertake programmes for the 40% literate population and link them with other developmental activities. Programmes like Education for Democracy, Citizenship, Population Education, National Integration, Women's Development and Peace will also be undertaken. Shri Tarlok Singh, former Member, Planning Commission in his keynote address said that eradication of illiteracy has to be seen as a pre-eminent condition for the success of India as a nation. Without education for all, there could be neither justice, nor equality nor a full citi-

zenship nor basic progress in the interest of the people as a whole, he stressed.

He said that eradication of illiteracy had to be linked with measures for alleviating and eradicating poverty and expanding employment. This could be achieved if there was great integration between various development activities at the grass root level.

Shri J.C. Saxena, Honorary General Secretary, in proposing a vote of thanks, said that inclusion of adult education in minimum needs programme and in 20-point programme is the manifestation of political will and all efforts should be made to eradicate illiteracy by 1995 and funds allocated for adult education should be fully utilised.

On the following day, Shri J. Veera Raghavan, Special Secretary, Ministry of Human Resource Development, comparing the Education Policies of 1968 and 1986 said, while the 1986 policy was in a way continuation of the 1968 policy, it had more realism as it recognised the problems, obstacles faced in the implementation of the adult education programme after 1968, and also because there had been a nation-wide debate on it. The programme of action which followed, he said, was only a concretisation of the policy.

The main reason for the low literacy level in our country Shri Veera Raghavan said, was that of lack of motivation, both on the part of learners and instructors. As for the approach he said, since we are still experimenting, we should be more flexible and not abandon either the mass approach or the selective approach. He said, we need to adopt 'push and pull' approach in which the environment to be created would act as the pull-factor. Political parties, schools and teachers, and industry, he said, were the agencies which could play an important role in the creation of the environment.

Setting up *Jan Shikshan Nilayams* equipped with good libraries, and vocational centres for women and other groups, he said, were some other measures which could go a long way in promoting literacy.

Finally, for the resources, he said that soon there would be addition to the education budget and also to adult education, but the most important thing, considering the priorities for the stability of the country's economy, would be best possible use of the funds available. In addition to this, he said, we should explore the possibility of mobilising non-budgetary resources from sources like industry. However, it is the result-oriented approach which is of prime importance, though it is difficult to adopt in a sector like education, where there can be no immediate output of the inputs provided. Nevertheless, if you succeed in adult education programme, it will be the greatest pay off to the

country since our focus is on 15-35 age group which is the most productive section of the population.

IAEA Organises Training Programme for Instructors

Indian Adult Education Association organised a three-day in-service training programme, beginning December 22, 1986, for the instructors of the 30 experimental women adult education centres being run by the Association in the trans-Yamuna areas of Delhi.

Inaugurating the programme, Shri Kalicharan, Additional Director (Adult Education), Delhi Administration, said that the work being done by IAEA in the socially and economically backward localities of the trans-Yamuna area, was commendable. He said that instructors are the actual soldiers and should be properly equipped for the work.

Recalling the former Prime Minister, Late Shrimati Indira Gandhi's comment that there should have been a basic change in our educational and administrative structure, Shri Kalicharan said that had we changed our educational structure soon after independence we would not have faced the problem of illiteracy to the extent we face it today.

While the school teachers, Shri Kalicharan said, were making the future, the instructors of the adult education centres controlled the present. Education, he said, helps in improving the quality of life. Hence, no work is as great as that of imparting education. The work being done by instructors, he said was magnanimous and in no way less than that being done in any educational institution of the formal system. He said it is not just the society or the nation, but the entire mankind which would be benefited by the work our instructors were doing.

Earlier, Shri J.L. Sachdeva, Director, Indian Adult Education Association, welcoming the guest speaker and the participants said that IAEA's effort had been to link literacy with functionality and awareness through its centres. He said, one fourth of the girls in our country do not go to school and even among drop-outs the percentage of girls is higher. The main reason for this, the Association has realised, was that most of the parents were not educated. Thus, we feel if the parents, specially the mothers, are educated, the situation would improve considerably.

The subjects discussed during the training programme were : Women Adult Education—Some Priorities; Laws for Women; Adult Education and National Integration; Population Education; How to run an Adult Education Centre effectively and Interim Evaluation.

The valedictory address was delivered by Shri D.V. Sharma, Joint Director of Adult Education, Government of India. He said that the commitment and dedication of the animators towards this programme will help in motivating adults. He said, adult education gives immediate benefits while we have to wait for years in formal education for the results to be visible.

Shri Sharma asked the instructors to continue their learning if they want to be effective with the learners. They should also learn from each other, he stressed.

IAEA Golden Jubilee Committee Formed

The Indian Adult Education Association will complete 50 years in 1989. For planning programmes for the Golden Jubilee a Committee under the Chairmanship of Prof. N.G. Ranga, MP and one of the founders of the Association has been formed. The other members of the Committee are :

- | | |
|--|---|
| 1. Smt. Sheila Kaul, MP & Former Union Minister for Education & Culture | 10. Dr. Prem Kirpal, former Education Secretary and former Chairman, Unesco Governing Board |
| 2. Shri Hayatullah Ansari, MP | 11. Smt. Kamlini H. Bhansali, Vice-Chancellor, SNDT Women's University, Bombay |
| 3. Dr. M.S. Adishesiah, ex MP | 12. Smt. Man Mohini Sehgal |
| 4. Shri Tarlok Singh, ICS (Retd.) & former Member, Planning Commission | 13. Smt. Vidyaben Shah, President, Indian Council for Child Welfare |
| 5. Dr. L.M. Singhvi, ex. MP | 14. Smt. Padma Seth, Secy.-General, All India Women Conference |
| 6. Shri Ramlal Parikh, ex. MP & Vice-Chancellor, Gujarat Vidyapeeth, Ahmedabad | 15. Smt. Ivy Khan, Secy.-General, YWCA |
| 7. Dr. A.R. Kidwai, Chancellor, Aligarh Muslim University | 16. Dr. (Smt.) Chitra Naik, Director, Indian Institute of Education, Pune |
| 8. Smt. Aruna Asaf Alit | 17. Shri S.N. Maitra, Secretary, Bengal Social Service League, Calcutta |

9. Prof. M.V. Mathur, Member, Pay Commission & Former Vice-Chancellor of Rajasthan University
18. Shri J.R. Nagar, Kulpati, Rajasthan Vidyapeeth, Udaipur
19. Smt. A. Wahabuddin Ahmed, Chairman, Bhartiya Grameen Mahila Sangh

Alternative Nobel Prizes

The 1986 Right Livelihood Awards popularly known as Alternative Nobel Prizes worth a total of \$100,000 have been won by two women scientists Dr. ALICE STEWART (UK) and ROSALIE BERTELL (CANADA), world authorities on the dangers of low level nuclear radiation; EVARISTO NUGKUAG (PERU) principal spokesman for the Amazon Indians; and the LADAKH ECOLOGICAL DEVELOPMENT GROUP OF INDIA, which works on low-cost solar energy projects and also for preserving traditional culture in the high Himalayas.

The Ladakh Ecological Development Group works to preserve traditional culture and values against the onslaught of tourism and development. It has introduced appropriate technologies, such as solar-heated Trombe Wall Houses, solar water heaters, dryers and cookers. A broad educational programme includes traditional medicine, village art and plays radio discussion programmes and a newsletter. THUPSTAN CHHEWANG, Director of the Ladakh Ecological Development Group is also programme director of All India Radio at Leh, the capital of Ladakh.

Television should spread Education : Palkhivala

The eminent jurist Shri Nani A Palkhivala said in New Delhi on December 28 that television should be used for spreading education among the masses.

Delivering a speech on India's heritage : Past, Present and Future, Shri Palkhivala called for change of priorities in the country's policies. Education, nutrition programme, public health and family planning deserved greater priorities than investment on big buildings and plants, he said. About two third world of the country's villages had no drinking water facilities, he added.

He also appealed to the people to develop a sense of national spirit. Japan, he said, had become an advanced country because of the spirit of involvement and dedication to work among the Japanese.

Eradication of Illiteracy : Key to Development

Shri Tarlok Singh, former member of the Planning Commission said that eradication of illiteracy was the key to development of our vast human resources. The distance to be covered was so great and the present scale of effort so meagre that it was difficult to see how the expectation that by the year 2000 AD there would be no illiteracy, will in fact be realised. Shri Tarlok Singh was delivering the ninth G.L. Memorial Lecture in Madras on January 7, 1987.

He expressed concern over the inadequate allocation of resources for education in the past several years. While the sixth plan allocation was only 2.4 per cent of public outlays, the allocation in seventh plan was 3.6 per cent which "is substantially lower" than the proportion in the earlier plans, he said.

The major weakness continued to be in most important areas of mass education including both elementary and adult education, Mr. Singh felt.

Ieuan Hughes is no more

We are pained to learn about the death of Ieuan Hughes, much loved former Principal of Corleg Herlech, U.K. and former Director of Extra-Mural Studies in Hong Kong University on June 11, 1986. One of the founders of ASPBAE, Ieuan's contribution to the development of adult education in Asian countries was exceptional and can never be forgotten. IAEA joins in mourning the loss of a great adult educator and a pioneer in the emerging field of adult education.

President Zail Singh calls for Mass Movement for Adult Literacy

The President, Giani Zail Singh, called for people's movement to spread literacy particularly among the adults and less privileged sections of society. This, he said, could be achieved by making it compulsory for every government employee at the State or Central levels to make at least one person literate in a year.

Giani Zail Singh was speaking after presenting 1986 Nehru Literacy Award of Indian Adult Education Association to Dr. (Smt.) Madhuri R. Shah, former Chairman of University Grants Commission for her "outstanding and pioneering work in the field of adult and continuing education, particularly in the University sector" in Vigyan Bhavan, New Delhi on February 28, 1987.

He said, literacy was indispensable for enabling the masses to appreciate a true significance of social change from a traditional to a

modern society. Adult literacy was an essential condition for the smooth working of parliamentary democracy and for achieving social progress, he said.

He regretted that even after 40 years of independence, it has not been possible to make even 40 per cent of the people literate while some countries have achieved a much higher level of literacy in 20-25 years.

Giani Zail Singh said that voluntary organisations should join hands with Government to remove the stigma of illiteracy from this country. He said that development of human resources was essential for the development of the country. He asked for more funds for elementary and adult education.

He said that education is a life-long process and one should be a student throughout his life.

He called upon the educated citizens to take a pledge to eradicate illiteracy in the shortest possible time and hoped that in the New Education Policy sufficient funds would be allocated for the purpose.

Stressing the role of electronic media in the spread of literacy, Giani Zail Singh said that while the radio and television should devote air time for sports, they should also devote time to educate the people through interesting and meaningful programmes.

He asked the Indian Adult Education Association to consider the possibility of instituting at last three awards every year instead of one as at present.

Earlier, Shri B. S. Garg, Vice-President, Indian Adult Education Association, in his welcome address, said that Adult Education was essential to enable the people to become partners in the development process but it should not be restricted only to literacy. It should be continuing education for all persons of the country.

The citation read out by Dr. S. C. Dutta, President of the Indian Adult Education Association, said that Dr. Madhuri Shah as Chairman of University Grants Commission had introduced, expanded, and institutionalised non-formal education in the higher education system. As a Vice-Chancellor of SNTD Women's University, she introduced the open university system to provide education to women of any age-group and of any level of education.

Accepting the Award, Dr. (Smt.) Shah called for people's movement and active support of voluntary organisations like the Indian Adult

Education Association to supplement the efforts of the Government in eradication of illiteracy. It also needed strong political will to make the slogan 'each one teach one' a success. Another factor which was essential for the spread of literacy was the education of women and needed to be tackled on a war footing. This, she felt, would also have an impact on the education of children at a primary stage in the rural areas where the drop out rate is very high.

She called for vigorous efforts to implement the National Education Policy which had laid a target of providing literacy to four crore illiterate adults by 1990.

She said that there was a need to organise a movement of literacy for all, science for all and health for all to enable us to enter the 21st century with confidence and readiness to stand on our own in the comity of nations.

Shri J. C. Saxena, Honorary General Secretary, Indian Adult Education Association, on behalf of the Association and his own, thanked the Rashtrapatiji for his kind acceptance of the invitation to grace the occasion and present the Nehru Literacy Award for 1986 to Dr. (Smt.) Madhuri Shah. He thanked him for his kind words of encouragement and advice for the eradication of illiteracy from the country.

He also thanked Dr. (Smt.) R. Shah for accepting the Award and for her scholarly address on this occasion. Her noble examples will inspire other workers and functionaries in the field of Adult Education to do their best. Shri Saxena thanked the members of the Executive Committee of IAEA and other dignitaries for their presence on this occasion. He assured the Rashtrapatiji that IAEA would continue to strive for total eradication of illiteracy from the country.

86 year old J P Shah becomes Life Member of IAEA

Shri J. P. Shah, General Secretary, Sharda Sadan Library, Lalganj, Vaishali, District Muzaffarpur (Bihar), who is 86 years old, has recently joined the Association as a life-member. We welcome him to the fraternity of Life Members.

DAEA felicitates Dutta

To felicitate Dr. S. C. Dutta on being elected as President of Indian Adult Education Association, the Delhi Adult Education Association (DAEA) organised a Reception in New Delhi on February 6, 1987.

National Policy on Education (1986) and Teacher Education

The Silver Jubilee Conference of the Indian Association of Teacher Educators was inaugurated by Prof. P.L. Malhotra, Director, NCERT, on

February 21, 1987 at Kurukshetra University, Kurukshetra, Haryana. The theme was : National Policy on Education—1986 and Teaching Education. In his address, Dr. Malhotra said, "It has been rightly recognised that education is the most important input for development of an individual, society and nation" and added that the basic tenets on which the New Education Policy has been formulated are : (1) education for all ; (2) education for material and spiritual development ; (3) education for development of manpower for different levels of the economy ; (4) education for national cohesion and scientific temper and (5) education that would further the goals of socialism, secularism and democracy. He called upon the teachers to change their teaching strategies to achieve these objectives as organisational and curricular changes can contribute only to a limited extent.

Dr. Malhotra said, "the teachers have the responsibility to change the tone and content of education, to make it meaningful, as also work for a better future". Referring to electronic communication media and its use in education, he said that we must prepare ourselves to cope with it and utilise it for expansion of education to all through non-formal methods and techniques. He also emphasised the need for relating the educational curricula with the life of the community and its implementation with the cooperation and participation of the community.

Dr. V.R. Taneja, in his keynote address said, "An important ingredient of human resource development will be the emergence of a learning society in which people of all ages and all sections will not only have access to education but will be enthused to get involved in continuing education for raising their competence in life as well as in profession, career or calling. In this ideal of holistic education, equality, excellence and social relevance are the main planks for achieving success in the mission".

Dr. Taneja said while concluding, "Instead of cursing the darkness, let us light the candle".

Action Programme Unrealistic

In his presidential address, Dr. D.D. Tewari said that the NEP documents lack the thrill of the people's involvement, the courage of conviction and appreciative support of the field workers or teachers by and large. Unless real power vests in the local community, the NEP and the programme of action will flop. Moreover, creation of new institutions will create the problem of properly staffing them; unsuitable persons would find place in these institutions.

Adult Education & New Policy

On February 22, 1987 Dr. S.C. Dutta, President of the Indian Adult Education Association was the guest speaker. Dr. Dutta said that the NEP made two fundamental departures from the past. One : Adult Education would be a means for reducing economic, social and gender disparities. The programme will lay emphasis on skill development, creation of awareness among the learners of the national, goals, of development programmes and for liberation from oppression. Two : education would be used as an agent of basic change in the status of women to neutralise the accumulated distortions of the past and assist the empowerment of women. He suggested that the teacher educators should devote their attention to these issues and show their concern for the poor, oppressed and disprivileged sections of society including women.

He said that illiteracy was a serious human ailment and it would be a tragedy that we have to enter the 21st century with most of our men and women as illiterate and poor. Therefore, mass campaign for literacy was the only strategy to make 100 million adults in the age-group of 15-35 years literate by 1995.

Dr. Dutta, appealing for cooperation, unfolded the plan of action. He said that a campaign is proposed to be launched during the 1987 summer vacation to eradicate illiteracy from the union territory of Delhi by 1990. It is also planned to organise functional literacy campaign in all the major industrial cities and functional literacy programme in hilly areas and tribal belts. Emphasis in all these programmes would be on female literacy for if we could make 50 per cent of our women functionally literate, we would reach the take-off stage.

In response to a number of questions, he said the teaching community can help adult education movement to improve the quality and the content of the condensed courses for women run by the Central Social Welfare Board, assist in elaborating the concept of school-cum-community centres and implementing it, and accept service to the community as a normal function of all senior secondary schools.

On February 23, Prof. D.B. Desai, Centre of Advance Study in Education, M.S. University of Baroda was the Guest Lecturer. Later in the evening Dr. (Smt.) Madhuri R. Shah former Chairman, UGC delivered the TKN Menon Memorial Lecture.

NEWS FROM STATE RESOURCE CENTRES

SRC, Maharashtra (Pune)

The State Resource Centre for Non-Formal Education, Maharashtra, organised a training programme for adult education functionaries of

Karnataka at the Indian Institute of Education during December 1-5, 1986. Nineteen district adult education officers and Director of Adult Education, Karnataka, attended the programme.

The training programme, among other things, discussed motivating the learners and organising adult education centres, training programmes for Project Officers, Assistant Project Officers, Supervisors and Instructors ; SC and ST adult learners and their problems ; Role of voluntary organisations and Universities in adult education ; Women literacy programmes, Monitoring and Evaluation, Linkage between adult education and other development programmes, *Aksharsena* programme in Karnataka and the financial and administrative problems in adult education.

It also organised the 12th retraining programme during December 15-20 1986 for 20 Government supervisors of Maharashtra,

Under the Mass Programme for Functional Literacy, it produced a primer for literacy, primer for numeracy, workbook, guidance booklet for volunteers, monitoring and evaluation booklet, post-literacy booklet on health and household remedies, etc.

For post-literacy programme, the SRC produced *Pragat Wachan* (Advanced Reading) *Pargat Sarav* Advanced Workbook and booklet on numeracy (Part II).

The SRC conducted a workshop on Research Methodology in Comparative Education as related to education on December 6, 1986. The key-note address was delivered by Dr. G.J. Kerawala, Reader in Education, Bombay University. Dr. Chitra Naik inaugurated the workshop and Dr. S.B. Gogate, Joint Director, Indian Institute of Education, presided over the function.

SRC, Haryana

To discuss and edit the teaching-learning materials for male adult produced by the SRC. Haryana, a workshop was organised in Kurukshetra during November 4-8, 1986. It discussed curriculum and problem areas, key-words and letters, subject matter, language and communication of important messages, points of awareness and functionality, relevance of exercises written for the workbook and teaching methodology used in the teacher's guide.

A Workshop for preparing teaching learning materials in Urdu for the adult learners of Mewat area of Haryana was organised at Nuh (Gurgaon) during November 20-23, 1986. Among others, Shri Mushtaq

Ahmad, Director, SRC, Jamia Millia Islamia, Delhi, and Smt. Nishat Farooq, Incharge, Material Production, SRC, Delhi participated in the Workshop.

A Workshop on evaluation was organised at SCERT, Gurgaon during October 26-30, 1986 in which District Adult Education Officers, Project Officers and Assistant Project Officers in the State participated. Resource persons from NCERT, Jamia Millia Islamia and Directorate of Adult Education, Government of India, participated.

A training programme in Mushroom cultivation and bee keeping for Project Officers and Assistant Project Officers was organised at NDRI, Karnal.

The SRC will also organise training programme on these two income-generating programmes for supervisors in June-July 1987.

SRC, Bihar

Deepayatan, the SRC, Bihar, organised a special type five-day inservice training programme for project officers and supervisors to provide an opportunity to the field functionaries to analyse and review the adult education programme in the light of their achievements and failures, self evaluation by field functionaries on the basis of their assigned roles and functions. evaluation of present infrastructure and strategy adopted for the adult education programme and to impart required skill and knowledge to the participants on the basis of their learning needs after having worked in the field situation.

The SRC also organised 9 inservice training programmes during the quarter ending December 1986. Twenty Sauriya couples were also given training during December 6-10, 1986.

It organised a workshop for preparation of workbook and teachers' guide relating to the primer "Hum Log" during October 27-31, 1986.

The SRC has produced Video-films on environment, population education and oral rehydration therapy.

The SRC has also produced a book with visuals on some selected yoga postures entitled *Asan, Pranayam*.

It has also brought out three booklets on indigenous systems of medicine, particularly Ayurveda and household remedies.

SRC, Gujarat

The State Resource Centre, Gujarat Vidyapeeth, Ahmedabad, organised eight training programmes for different levels of functionaries during the quarter October-December 1986.

The main emphasis in the training programmes were on principles of learning, concepts of supervision, adult psychology, methods and techniques of mobilising local community support, proper use of teaching learning materials, ensuring regular attendance and public participation, report writing and evaluation techniques.

The SRC organised four workshops to incorporate new components of population education, environment education in the adult education programme.

In collaboration with "Sadvichar Samiti" the SRC organised literacy classes for 25 leprosy patients during January and October 1986. The neo-literates are now appearing for Elementary Adult Education Examination—a certificate course being started by the Gujarat Vidya-peeth. Another experiment with leprosy patients was started in Sindharot (Vadodara). Twenty leprosy patients are attending the classes.

To promote environmental education, the SRC, in collaboration with the Forest Department of Gujarat, organised a seminar on December 19, 1986. The theme was "Environment Education—Techniques and Materials". Twenty one persons participated.

A Workshop to prepare software for Radio was held at Palitana during December 1-3, 1986. Fourteen Radio script writers participated for the preparation of 12 AIR programmes specially meant for women, with a view to arousing social awareness, enhancing vocational skills and literacy.

Magadh University Vice-Chancellor Urges Students and Youth to Join Mass Literacy Programme

Prof. E. Ahmad, Vice-Chancellor, Magadh University, Bodhgaya, Bihar, in a message has strongly urged the students and youth to join mass programme of literacy. The message says :

"Education has been enjoined as bounden duty on all human from cradle to grave. Literacy is a first step in this direction. Without literacy a person, however wise and experienced is greatly handicapped. Literacy, therefore, is a passage from the darkness of ignorance to the illumination of knowledge. Literacy opens a vista of education and learning. It saves men from wrongs and limitations. It is one of the greatest wealths of human society. Compare an illiterate multitude with a literate society and the difference will be apparent in their culture, civilization and economic levels.

So mass literacy is a must for a nation which aims at an honourable entry into the twentyfirst century.

I strongly hope that the students and non-students involved in this noble campaign will achieve ever-increasing success within shortest possible time".

International Institute for Studies of Non-Formal Education

The Michigan State University, USA has announced the 9th Annual International Institute for Studies of Non-Formal Education. The theme will be "Staff Training for Non-Formal Education Personnel" and will be held from June 15 to July 3, 1987.

Further information can be had from Dr. S. Joseph Levine, 421 Erickson Hall, Michigan State University, East Lansing, Michigan 48824, USA.

Women's Integrated Learning for Life (WILL)—Part of ICDS Programme

The Integrated Child Development Services (ICDS) scheme would soon have an additional component to provide the basic skills of literacy and general awareness to illiterate girls and young women. Known as Women's Integrated Learning for Life (WILL), the target group will comprise of girls and women between the age-group of 11 and 25 years.

It is proposed to start one lakh 'WILL' Classes in the last quarter of 1987-88 and raise the number to two lakhs by 1990. 50 lakh girls and women will be covered from January 1988 to March 1990.

The objective of the programme would include removal of illiteracy promotion of health, hygiene, nutrition, family planning and civic awareness.

Funds for Education Raised

The funds for education have been raised from Rs. 352 crore in 1986-87 to Rs. 800 crore in 1987-88.

Operation blackboard, the name given to the drive to provide basic infrastructure in all primary schools will get Rs. 100 crore, Navodaya schools Rs. 44 crore, and vocational education Rs. 50 crore. There is also an allocation of Rs. 42 crore for setting district institutes for educational training.

The broad areas of increase in terms of priority are as follows: Rs. 170 crore more for elementary education, Rs. 106 crore more for secondary education, an additional Rs. 97 crore for technical education and an increase of Rs. 59 crore for university and higher education system.

An increase of Rs. 34 crore has been provided for non-formal and adult education.

Unesco Award for Bengal Social Service League

The Bengal Social Service League (BSSL), Calcutta has been awarded Iraq Literacy Prize of UNESCO for playing a leading role in the conduct of National Adult Literacy Programme in the State of West Bengal as well as serving as a State Resource Centre entrusted with responsibility for (1) the training of literacy instructors and organizers engaged in the programmes conducted by the Government and voluntary organisations; (2) the preparation and testing of instructional material based upon development themes and issues in six languages used within the State; and (3) monitoring and evaluating the impact of literacy programmes and conducting research on literacy-related topics.

Shri Satyen Maitra, Honorary Secretary of the BSSL who received the Award in Paris on September 8, 1986—the 20th anniversary of International Literacy Day—said that the BSSL was founded on 26th January 1915 during a lecture on voluntary service by Shri Ramanand Chatterji. Throughout its history the BSSL has had devoted and enlightened supporters like Mahatma Gandhi and Rabindranath Tagore. In fact, Tagore was for a long time the League's President, Shri Maitra said. □

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Central Board for Workers Education **1400, West High Court Road** **Gokulpeth, Nagpur-440010**

DEDICATED TO STRONG TRADE UNION MOVEMENT

1. The Central Board for Workers Education was established in 1958.
2. Its National Level Apex Institute is at Bombay called Indian Institute of Workers Education, established in March 1970.
3. The Board has 4 Zonal Centres and 39 Regional Workers Education Centres throughout the country.
4. 558 Education Officers, inclusive of 137 from Trade Unions have been trained.
5. 73,200 Worker Teachers have been trained in 3 month-fulltime courses.
6. 34.61 lakh workers have been trained in unit level classes.
7. 1.53 lakh workers have attended Functional Adult Literacy classes.
8. 4.35 lakh Rural Workers participated in Residential Camps.
9. 93,300 workers in Small Scale Industries attended training camps.
10. 1,088 Trade Unions availed grants-in-aid from the Board to the extent of Rs. 86.23 lakh and trained their 4.19 lakh members in Workers Education Programmes.
11. The Board produced visual aids and textual booklets in English and Regional languages.

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The Indian Adult Education Association, founded in 1939, aims at improving the quality of life through education visualized as a continuous and life-long process. It direct its efforts towards accelerating adult education a process, a programme and a movement.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It organises 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 many publications on themes relating to adult education, including the Hindi-editions of several UNESCO publications. It brings out the Indian Journal of Adult Education, Proudhs Shiksha, Jagoo our Jagao and IAEA Newsletter.

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 Estate, New Delhi-110002.

Indian Journal of **ADULT EDUCATION**

Vol. 48 No. 2

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Continuing Education for the Educationally Deprived

Senior Citizens and their Contribution to Citizenship
Development

Ethics and Social Responsibility Related to Food and
Health

Motivation : An Integral Part of Adult Education

A Study of Factors Motivating the Learners

Rights of Married Women and Attitudes Towards them

Indian Adult Education Association

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

Contributions should be accompanied by either a stamped, self-addressed envelope or by International Reply Coupons. The average length of a manuscript should normally be between 1,500 and 2,000 words. In exceptional cases, articles of bigger length can be accepted. Mimeographed, Xeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the paper only, with a 2" margin on foolscap size paper. Footnotes and references should come at the end and not on every page.

Contributions and other correspondence regarding 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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People's Education—The Need of the Hour

In the New Education Policy (1986) it has been reiterated that illiteracy, atleast from the age group 15-35, has to be wiped out from India by 1995. Multiple strategies have to be worked out and implemented to attain this target of about 8 crores within the next 8 years or so.

The National Adult Education Programme (1978) had time-bound targets but could not be achieved due to many reasons. The new government programme envisaged eradication of illiteracy from the age group 15-35 as well as universalisation of primary education through 100% enrolment of all children of school going age and prevention of dropping out. In the revised programme, however, more emphasis has been given to educational expansion. Still we have to exert very hard to reach the targets.

The centre based adult education programme (CBAEP) has its merits and demerits. The main difficulty is to get about 30 learners and to sustain their interest for about 8+4 months. The advantage is the possibility to rope in a sizeable number of illiterates at convenient places and tackle them effectively. The one-to-one approach too has its limitations as well as certain advantages. The Mass Programme for Functional Literacy (MPFL) introduced in May 1986 tries to involve more students (both NSS and Non-NSS) in the eradication of illiteracy, mainly during vacations and holidays, subject to the convenience of both volunteers and learners. Though this has been launched and reports of targets and achievements have been published, they are far from reality as reported by grass root level workers. Statistics can be easily furnished but actual work is rather difficult.

The problems are many. Firstly there are three kinds of approaches currently in the field. The paid workers (though the sum is meagre) who organise centres from the first

category. In the voluntary action, NSS students do it as part of their many activities and get credit for the work. The non-NSS students do not get any incentive (monetary, academic or even professional). This is a major lacuna in the implementation of MPFL. The non-NSS sector was earlier handled by the NSS but it seems that they are leaving it to the Adult and Continuing Education Departments/Units attached to 92 Universities and 2300 Colleges.

The major lacuna is that there is no in-built mechanism for monitoring and evaluation in the MPFL. Firstly the learner has to be identified. Even his/her existence has to be verified. The initial report may be filled in but there is no scope for verification by even the NSS Programme Officers. The evaluation proforma is also enclosed in the Literacy Kit, thereby providing ample opportunity for misusing it. Instead of giving literacy and numeracy skills and conscientizing them, one can get the evaluation forms practised and filled in. The training given to the volunteers is far from satisfactory. How many have used the kits and how many kits are lying uncared for, in the colleges, has to be enquired into. Without doing this and without properly evaluating the MPFL, a new batch is being launched. In the interest of the nation and programme, an urgent enquiry needs to be made.

The proposed APPEAL and the National Literacy Mission are all good. How these are implemented is the major problem. Area Development Approach (ADA) which is now being sponsored by the UGC and the Government of India seems to be rather sound and workable. Any agency—whether it be Government Department/University/Voluntary Agency—may be given the freedom to choose a viable area-Block, Village, Panchayat, or even a few wards—so that they could completely wipe out illiteracy from the area, ensure universal primary education, provide non-formal education for the drop-out, offer continuing education facilities for the needy and in general provide for the total development of all the people in the locality irrespective of age, sex, caste, occupation, etc. No

agency be allowed to shift from an adopted area before completely tackling the problem of illiteracy and launching appropriate measures for the prevention of relapse into illiteracy and for providing education for all. But appropriate funding should be ensured, not mechanical budgetting. The approach will ensure responsibility, accountability and commitment. But frequent change of policies without a concomitant social philosophy needs to be avoided. Agencies, undertaking this work need to be provided funds for survey and proper project formulation.

All educated have to be brought in some how or other in the implementation of this programme. Then alone it would become a mass movement. While some can motivate the illiterates, some others can mobilise them. One set of people can prepare materials for teaching and learning while others can improvise aids. One group can handle classes while others can organise cultural programmes, film shows, exhibitions, excursions, discussions, folk art forums etc. Evaluation can be taken up by some while others can ensure follow-up work. Arrangements for post-literacy work and continuing education can be attended to by others. Publicity, certification etc., can form another activity. Thus all educated people in and around a specific area can share the responsibility and the combined work will result in speedy solution.

Literacy has to be functional so that every citizen of India understands his/her rights, duties and responsibilities and acts accordingly. The voluntary agencies can play a significant role in this. They have to be entrusted with this task with appropriate machinery for streamlining co-ordination and evaluation. Universities/Colleges also have to involve themselves more in this. It would be better if a separate section in the Ministry of Human Resource Development is fully empowered to implement the National Literacy Mission on a war-footing. We are completing 40 years of our independence and at least before the 50th year of independence we should achieve, universalisation of elementary education and 100% literacy upto the age of 35 (atleast). This is not a simple task as some people think it to be. Even MPFL is not enough. What we need is People's Education or rather Community Education in its fullest sense. With the establishment of the Jana Shikshan Nilayam, this too could be achieved, let us hope.

Continuing Education for the Educationally Deprived

Continuing Education has been defined and understood in various ways. The late Dr. Mohan Sinha Mehta enumerated three broad elements of the concept :

- (a) Learning is a life-long process ;
- (b) Knowledge should be taken to the adult person both in his individual interest and that of the society ; and
- (c) The University is clearly the most appropriate agency to render this service in the most simple and also the most sophisticated spheres of knowledge.

The definition adopted by the British University Grants Committee is "Any form of education...both vocational and general that is resumed after an interval following the end of continuous initial education". To the discussants in the 13th Congress of the University of Commonwealth this definition was remarkable for its breadth and comprehensiveness as it could embrace activities like the involvement of Universities in basic literacy programmes at one end of the spectrum to life-long updating for its graduates by the Department of Electrical Engineering of the M.I.T. However, Dr. J.H. Horlock, Vice-Chancellor of the Open University United Kingdom, notes that the requirements of developing countries is much more wide-ranging. ' In essence, there was a need

both to build upon the existing initial educational provision, through the updating of professionals, doctors and engineers, but also to compensate for the lack of effective periods of formal education—a need, in other words, for Continuing Education to provide a wider educational base in those countries... The needs which Continuing Education was expected to serve were therefore many and varied, from the teaching of basic literacy skills through technical courses in farming and business skills to first degree education for adults and, beyond that, to the updating courses referred to above". Dr. Madhuri Shah, the former Chairman, U.G.C. elaborated the above idea by listing five aspects of Continuing Education : substitute education, complementary education, prolongation of education, further education and individual development of every person. Prof. M.D.I. Chisholm (Head of Department of Geography, University of Cambridge) laid emphasis on the importance of agricultural sector and related rural issues. According to him, Universities in Australia, New Zealand, India and other developing countries need to be structured differently. Among some of the challenging concerns of such societies that universities have to take note of, he mentions the aspirations of the emerging generation for upward mobility and the requirement to tailor science to the objective needs of the people and what they can reasonably accept and use i.e. "appropriate technology". There are many Indian academicians and adult educators who have asserted that the universities have a responsibility, especially in the developing countries, to direct a portion of their research and operational activities to the needs of the poor, particularly, the rural poor.

Scope

It is necessary for the Indian University system to accept Continuing Education as its proper role. Once this role is accepted it is possible to introduce necessary orientation and relevant innovation by devising courses of continuing education for individual and groups belonging to educationally deprived categories.

Educationally deprived are also usually economically deprived. Therefore, systems and courses of Continuing Education for them should not require them to interrupt their economic activities. Instead, it should strengthen their economic status whether in their current or traditional occupations, or in new and diversified occupation, or in a combination of all. Such need-based Continuing Education for educationally and economically deprived in compact locations would require identification of homogeneous groups, assessment of their educational needs related to their economic needs and aspirations, formulation of relevant curricula and syllabi, preparation of appropriate teaching-learning materials,

utilisation of effective teaching-learning methods and identification of appropriate loci for the teaching-learning process.

The largest number of educationally and economically deprived are farm labourers, small and marginal farmers, rural artisans, fishermen, urban artisans, rikshaw pullers, scavengers, domestic servants, construction workers, unpaid domestic workers (house-wives) of poor families.

It is a challenge to a democratically sensitive University system whether it can reach out to these men and women to provide them relevant education and throw open to them what may be called higher education from their point of view. The concept of higher education in their case needs to be distinguished from the concept of higher education as it has developed in the milieu of classes which have traditionally been the participants in and beneficiaries of the country's higher educational system. Entry into this new area has to be made with thorough preparation. Experience should be gained through initial limited-scale and integrated efforts. The coverage should be gradually expanded, in the light of experience and achievement.

Priority for Continuing Education

From the operational point of view, it is suggested that Continuing Education for educationally deprived sections may begin with one or two of the categories/mentioned earlier and gradually spread to other categories. It may be advantageous to start with traditional artisans, rural as well as urban. There are many reasons for this choice. Traditional artisans constitute the meeting point of a number of concepts and objectives of education relevant to our need like vocationalisation of education, education for appropriate technology and appropriate technology in education, rural development, education for alleviation of poverty and inequality, education for managerial, organisational and entrepreneurial development, and so on.

Traditional artisans have the advantage of already possessing a technical and skill base. This base was appropriate to yester-years and it was transmitted from generation to generation through what may be called a subaltern process of education. But, history has overtaken them and they are increasingly hemmed in by the growth of market and technology without their being able to take their share of them. The system of education, especially higher education in the country has not been shaped to enable such stranded sections of society to acquire technological, organisational, managerial, sociological and cultural equipment.

It is possible for a democratically sensitive University system to establish this vital link between the educational system and the traditional artisans. With their pre-existing technological orientation and background, traditional artisans would be in a better position than many other deprived sections to absorb the benefits of superior technological, managerial, organisational and socio-cultural capabilities, if the educational system can become accessible to them in an effective and relevant manner.

Assessment of educational needs and formulation of curriculum

It is important to assess the educational needs of the traditional artisans and formulate curriculum according to these needs. Teaching/learning methods should be evolved after the need-assessment and syllabus formulation.

The methodology of need assessment of traditional artisans has been illustrated in my study of the potters of Bindapur, Delhi.*

In that study, the following learning needs were identified :

1. Knowledge to enable them to perceive their socio-economic life in its totality with all its linkages.
2. Information and knowledge related to the restoration of the self-esteem and professional pride of potters.
3. For survival and development, there is need to improve the total quality of their life in the changing and emerging new setting of the money-economy and competitive market.
4. Information about securing direct access to lands with pottery-grade clay, without the mediation of middlemen and about laws, and procedures for getting mining lease of clay quarries.
5. Knowledge and skills of less strenuous methods of pre-production processing of clay in which women are generally engaged and of simple mechanical aids for the purpose.
6. Information about regular and economic supply of fuel, alternative fuels and economisation of the use of fuel. Analysis of seasonal cycles of availability and prices, pros and cons of co-operative purchase, exposure to other potters' experiences of success as well as failures.
7. Knowledge of ball-bearing wheels, power-driven wheels and kick-wheels including work experience on the new types of wheels.

* C.I.E. Studies, Summaries of Dissertations, University of Delhi, March 1982, pp. 47-63.

8. Knowledge of different types of kilns, their relative advantages and disadvantages including their economics ; about their construction ; visits to institutions using or demonstrating different types of kilns.
9. Information about institutions which provide or can provide common facilities like a large kiln and also pug mills, jigger jolley etc. in the potters' colony or in its vicinity, their personnel and hierachies, rules, procedures and processes and the methodology by which the potters can effectively secure the help of these institutions.
10. Knowledge of simple mechanical aids, wherever possible for feeding fuel (e.g. manual blower for feeding saw-dust).
11. Knowledge of appropriate and improved tools for finishing.
12. Knowledge and skill about new process designs like glazing, painting, and lecquer-coating. Information regarding additional costs, prices and returns.
13. Information about the skill development in new product designs such as table-ware, flower-vases, plant-holders, ash-trays, water-filters, irrigation pipes and poorman's refrigerators.
14. Acquisition of knowledge and ability to design new products on a continuing basis and to secure, from connected institutions, services in this regard.
15. Acquisition of knowledge and ability to secure their fair share of the ultimate price paid by the consumers of their product, through securing a grip over the market mechanism and process information regarding pros and cons and processes of co-operativisation of marketing.
16. Acquisition of knowledge and ability about systems of market development, national as well as international, publicity and advertisement, national as well as international, publicity and advertisement techniques, use of exhibitions etc., and securing the services of appropriate public sector institutions and private trade agencies, on terms fair to the artisans.
17. Knowledge about financing and credit systems, institutions and their hierarchies, criteria, procedures and processes, and skill for securing their support.
18. Knowledge about use of market intelligence and trends of market demand in making rational choices between the various

available technologies, product designs, process designs and tool designs.

19. Knowledge to enable them to understand the costs, prices and profits in the systems involved in their occupational activity and covering (i) Raw material supply system ; (ii) Production system ; (iii) Market system ; (iv) Financing and credit system.
20. Knowledge to identify ways of restructuring the various systems involved in their occupation and to get a fair share of the value of their labour, skill and production and thereby increase their incomes and improve the total quality of their lives.
21. Information relevant to the pros and cons and processes of co-operativisation of raw material purchase, kilnfiring, credit and marketing. Also, information regarding other forms of organisation.
22. Knowledge of threats to their occupation, market, income and profits and how to deal with them effectively.
23. Knowledge of skill development in subsidiary occupations for enhancement of family income—especially for the women of the family taking advantage of their forced idle time.
24. Knowledge about planning and development of new and expending colonies, about rules and procedures relating to the regularisation of existing colonies ; *ab initio* legal occupation of new plots ; housing credit ; and plot layouts, with provision of civic amenities and facilities both general to any residential area and peculiar to a potter's colony, in the case of urban migrants; and corresponding appropriate information regarding rural as well as urban housing in the case of non-migrants.
25. Knowledge of organisations and institutions, which could help in making provision of various amenities such as drinking water, sanitation, and their criteria, rules and procedures.
26. Information about alternative careers for their children and guidance about choices among the alternatives and about education of their children.

These learning needs, based on a close dialogue with the potters and based on a direct knowledge of their craft, pertain to a large urban colony of potters of rural origin, who are still continuing rural links. Many of these learning needs would be common to potters elsewhere too. But there would be some variations from region to region and sub-region to sub-region. For example, the potters of Uppal, near Hyderabad, do not need knowledge of ball-bearing wheels, as they are already using

them, while the potters of Bindapur near Delhi did not have this knowledge until very recently. Both the groups require knowledge about different types of kilns. But the starting point for the two would be different. The Uppal potters have very simple ground-level kilns whereas the Bindapur potters have slightly more complex cylindrical kilns. Sometimes there are variations between different social groups in the same town. Thus the Hindu Kumbhars of Khurja need knowledge of kick-wheels in pits used with considerable advantage by the Muslim potters of the same town.

Therefore, each community of potters should be studied in detail and their precise learning needs identified through a dialogical process. There cannot be a uniform curriculum and syllabus for all potters of India. This variability depending on reality on ground is of the essence of non-formal education, and non-formal education is of the essence of Continuing Education. In this efforts of potters, the inventory of the learning needs of the Bindapur potters' colony will be of help as a starting point.

The curriculum and syllabus for each community of potters should be prepared on the basis of its identified learning needs. Curriculum formulated in this manner will enable the University System to make contribution to changes in the nature of institutional framework for development.

This methodology illustrated in respect of potters can be applied to communities of artisans in other crafts also and curricula and syllabi for each such community of artisans prepared. The Continuing Education for the Educationally Deprived (CEED) should help artisans to strengthen themselves in their existing occupations and also could help them and their children to opt out to other occupations.

A small but valuable opening into relatively modern employment with formal institutions, which can be made available to young potters, possessing some degree of literacy, preferably upto atleast the middle school level is preparation of artisan pedagogues, who could be employed for SUPW in schools.

A course for this can be undertaken, initially for potters and later for other artisan groups, in collaboration with school education departments and teacher education institutions.

Teaching-Learning materials

A wide diversity of teaching-learning materials can be usefully prepared based on the identified learning needs and the curriculum and syllabi

formulated on the basis of those needs. The material will have to be prepared for each community of artisans in each craft, though a considerable part of the material would be common to many communities. Such material would include (a) Textual material in modules and capsules prepared by multidisciplinary teams ; (b) Video-cassettes prepared by multidisciplinary teams ; (c) Tape-slides and other Audio-visual aids ; (d) Films and (e) Other low-cost media.

The teaching-learning materials should include analysis of events and instances from real life. These incidents should bring out the problems, their solutions, and the solution opted for and reason thereof as also the factors that led to success/failure. These have to be worked out as an aid to learning. The preparation of such materials will require collaboration with different specialized organisations and resource persons.

Methodology of teaching-learning in C.E.E.D.

While a University adopting C.E.E.D. would need to have a core staff for undertaking the programme, it will be neither possible nor necessary for it to have all the expertise within itself. Best results can be achieved by identifying existing appropriate agencies for each learning input. For example, the curriculum for artisans would necessarily include knowledge inputs as well as skill inputs—theory as well as practice constituting a relevant praxis. In view of it, while the University can provide the knowledge or the theory inputs, an organisation like the Khadi and Village Industries Commission or the Development Commissionerate of Handicrafts or their State counterparts will have to be entrusted with the skill or practical inputs. But the university will have to coordinate. For providing the knowledge or theoretical inputs, the University must bring in a number of expert bodies and resource persons, and itself playing a coordinating role.

Another component of the system of C.E.E.D. required for traditional artisans pertains to study centres. Study centres for groups of students is already known to the existing University system, especially to the Open Universities but this will need to be adapted to the situation of traditional artisans. Corresponding to study centres, should be common workshop-cum-study places in the residential locality of each community of learners. However, the essential point to remember in the choice of the mode or modes or rather the mix of modes of educational delivery is what will best serve the objective. For traditional artisans, a mix of distance education, personal contact, demonstration and practice is essential.

Evaluation and Certificate

The process of evaluation of the performance of each scholar of C.E.E.D. cannot be and should not be a replica of the routinised examinations of the established educational institutions. In C.E.E.D. there is no question of any one failing. Every one learns to intellectually comprehend and manually perform something he/she is interested in learning. In the case of the educationally deprived, the motivations for learning what each of them seeks and opts to learn can be expected to be practical and the purpose for which the learning is intended to be put to use can also be expected to be practical. Since most of them will continue to be self-employed, even after they complete courses of their choice, the purpose of the evaluation and the written evidence of the result of the evaluation does not include the convincing of any employer or potential employer.

The process of evaluation will therefore have to be designed to bring out, more to the clear notice of the scholar than that of anybody else, about what he/she has learnt, to mentally comprehend and manually perform.

The certificate, issued at the end of such relevantly designed processes of evaluation, cannot be the same as the bland mechanical degree-certificates we are accustomed to, which conceal more than what they reveal. The certificate issued after a course or course-module of C.E.E.D. and its evaluation is envisaged, inter alia, to bring out in clear and precise terms, in an annexure, what the scholar has learnt to mentally comprehend and manually perform.

Some courses of C.E.E.D. would be employment oriented, e.g. the course to prepare artisan-pedagogues to be employed in schools under S.U.P.W. In such cases, the certificate may have to combine features of the above type of certificate and features of the traditional certificate to convince a potential employer.

Urban skilled and Semi-skilled workers

In urban areas, there is a growing number of automobile mechanics, TV and Radio repairers, electrical mechanics and repairers and so on. This group has potential for quantitative as well as qualitative growth. These workers are material for the University system to attempt at innovativeness. The skill base of these mechanics is modern but suffers from incompleteness. The intervention of the University would result in improved earnings for workers and better and more dependable service for customers.

The precise curriculum and syllabus, should be worked out on the basis of a need-assessment survey following the dialogical method in respect of each trade, in each locality. In addition to purely vocational aspects, the curriculum should also include aspects like environment, making use of municipal rules to the best long-term advantage to themselves and the environment of the work-place, savings and further investment. It will be practically wise to start with courses in one or two trades and one or two compact localities where workers in a particular trade are concentrated. Institutions to be associated in the process would include Engineering Colleges, Polytechnics, I.I.T., Engineering Industries, Municipality and Financial institutions.

They can also help in the preparation of the teaching-learning materials for the knowledge and theoretical input. Teaching-learning materials should include modern, but not unduly modern aids, like tape-slides and other A.V. aids, video-cassettes, films, other low-cost media, in addition to the staple of written and printed materials.

Personnel Policy for C.E.E.D.

The success of an activity depends as much on the personnel manning it and the policies adopted in respect of personnel as also the content of the programme.

It has been lamented that, in traditional universities, distance and non-formal education has been accorded a peripheral status, and teaching personnel engaged are relegated to a lower status. There are few incentives in Universities for those who are willing to give substance to their institution's declared intentions to play its part in advancing knowledge and skill beyond its boundaries. The University system needs to break away from its conventional limitations, if it is to take up continuing education seriously and successfully.

C.E.E.D., if undertaken in a meaningful manner, would require from the University personnel involved in Continuing Education far more of the qualities of imagination; creativity; innovativeness; mental ability; organisational ability; capacity to build up, maintain and retain non-hierarchical teams; hard work, patience and perseverance; capacity to make adjustments without losing sight of the central objective and empathy for the disadvantaged learner; than the institution and conduct of formal structured course would require.

The University needs a core staff with the motivation, dedication and competence for the trying task of Continuing Education for the educationally deprived.

Senior Citizens and their Contribution to Citizenship Development*

In this paper, a demand has been made for a national policy for the Aged, for which a nation wide debate should be initiated for a national consensus. A programme for the aged has also been outlined. This needs to be debated. We would welcome comments and suggestions on this paper—Editor.

I have met all four of my grand parents, who fortunately crossed eighty. My three elder sisters are alive and have crossed seventy. In India, this experience may be confined to a limited number of families, but globally, this is not an isolated experience. According to U.N., "over sixties represent the fastest growing section of world populatipn, and improved living conditions are likely to continue this trend". W.H.O. has estimated that in developed regions, 75 per cent of ageing are active and able to care for themselves. In developing countries, the trend is gradually changing in the same direction. It may be expected that on entering the 21st century the old will outnumber the youth and adolescent.

* Paper presented at a Seminar on Senior Citizens and Society at Bombay on May 27, 1987

With better nutrition, higher standard of living and medical care, people not only live longer but are also healthier in old age. They are no longer burdens on the society but are reservoirs of experience and skill with desire to continue to be useful. Both for national welfare and for the good of the aged, it is necessary to utilise their experience, skill and expertise. Hence, there is need for a national policy on and for the senior citizens, in harmony with societal need. At the very outset, without mincing words, we need to demand that the Government should enunciate a policy for the Aged and to help the Government to do so, it is proposed in this paper to deal with the ideas and experiences which a) assist men and women to understand the nature and significance of ageing; b) help identify experience and programmes which are being undertaken in some developing countries. to further the growth and development of the senior citizens, leading them on to new, useful and creative roles, thus providing them with a sense of fulfilment in the present rapidly changing society and c) help in drawing for India a plan of action, which educationists, economists, planners, politicians and administrators may consider for implementation.

II

Let me begin, to put the entire matter in correct perspective, by quoting Cicero, who had said that the very existence of the State depended upon the exercise of wisdom and prudence of old men as opposed to the free run of rash and impetuous youth. Plato was of the opinion that a person reaches the prime of citizenship around the age of 50. "By this age his youthful impetuosity would be replaced by the wisdom of experience and he would act in the best interests of society". Moreover, a mature person at fifty has judgement, a consciousness of the magnitude of the world, the needs of the people in the society and the place of the individual on it. At that stage, he is in a position to give thought and consideration to the socio-economic improvement of the people and transmission of moral and social values of the time. The mental machine at that age is ready for its prime performance. Thoughtful and careful use of the mental machine can lead to an increase in its precision and skill, and can provide an increased opportunity for self-expression and pursuit of knowledge.

Even in the present era, some psychologists, sociologists and educationists assert that some people do develop into the best of citizens in their later adult years, combining wisdom with greater freedom from

other demands on their time, to fill the role of citizen in a really distinguished way.

Ageing is a natural phenomenon and should not be confused with disease. It is a continuous process of progressive change in all structures and functions of the body. As the efficiency decreases, mankind must make certain adaptations and adjustments in its way of life; and once these adjustments are made, the majority of human beings are capable of accomplishing many worthwhile tasks.

However, it needs to be noted, that a profound change is taking place today in the age structure of our population. Not only are we living longer but we are spending comparatively a small portion of our lives in bringing up our children, in house work and in paid employment. We are having more "free-time", which we use, according to our own choice. We have more leisure and freedom during the additional period of life made available to us due to advance in medical science and other fields. This extended period of life beyond the completion of family and work responsibilities presents immense opportunity for continued personal growth, enjoyment and service to society. Instead of looking at problems created by expanded life expectancy we must grasp at the new opportunity and pioneer a new set of tasks in the light of experience in other developing countries. It should be recognised that man's desire to live longer and better is being realised at last. If people who reach this point are wise they will find fulfilment in life by utilising their leisure for new and different activities designed to give them new satisfaction in both its personal and social aspects. Nevertheless, it is clear that the senior citizen will have to embark on an uncharted sea, in a voyage of discovery, which can be a rewarding adventure in the service of mankind. This would add a new dimension not only to our own lives but also to the progress and culture of India.

III

Having provided with an indication of the nature and significance of ageing it is proposed in the following part of the paper, to give a few examples of the programmes meant for senior citizens in some of the developing countries, like Colombia and South Korea.

In *Colombia*, the official retirement age is 55 years for women and 60 years for men. However Prof. Rico Velaseo sets the economically productive age limit at 64 years. In view of this conclusion, the Alfonso Lopez Public Centre for Adult Education (CEPAL) and the

Valle del Cauca regional social security Institute (ISS) jointly initiated a programme to find out solutions of the problems of the senior citizens in Colombia, specially, in valle del Cauca. Since 1982, programme for the training of retirees have been developed. Initially, it was planned for retirees to meet with younger adults attending regular training courses at CEPAL. The evaluation of this experiment indicated the need to form homogeneous groups of senior citizens in order to develop training courses in those specialised areas which were identified by a multi-disciplinary group of experts in education, health, social work and occupational therapy. It should be noted that the senior citizens' receptivity to this programme was very high. In developing a specific curriculum for the training of the people 60 years and older, special consideration was given to both their pedagogic and social needs, including natural decline in psychomotor coordination as well as educational levels of the participants.

In the execution of the training programme, it was clearly felt that there was a need for specialised training of instructors in new techniques and concepts, necessary in their professional work as teachers working with the elderly.

In the light of experience gained, a new programme was initiated in 1984. In the new curriculum, fundamental components as recreation and the use of leisure time were included, as well as guidance in the creation of production models channelled through private sectors, together with the technical elements in each speciality.

At the present time, 320 retirees are being trained at CEPAL in pastry-making and confectionary; bakery; hairstyling; flower arrangements; sewing; domestic electricity; drama; private enterprise and ceramics. The latter has a therapeutic emphasis, but aims at future inclusion in the work sector. Thus, it can be noted that self-employment training, for the retiree is focussed on productive activities, allowing for the strengthening of the socio-economic development of the nation through creative and qualified work.

This programme constitutes a pioneering experience, both in social security and in education. For the first time in Colombia, social security has joined the adult learning process as an alternative offering new opportunities to the elderly persons. It is stated that the best type of medicine, and the most cost-effective socially, is preventive medicine. When the individual—in this case the retiree—discovers new motivations and interests and new options opening before him, his attitude towards life is transformed, as is his social and personal outlook.

Thus, the retiree becomes less and less dependent emotionally and socially and possibly in the medical sense also, playing a role in society which augments efficiency, resulting in improved social productivity.

The special programme for retirees allows for the social restitution of a large number of potentially productive individuals for whom the right to actively participate in the productive processes had been denied. The retirees, thus proves that he has the capacity to learn, to assimilate new knowledge and to contribute his experience towards the improvement of the learning process.

It should also be noted that when the elderly persons are adequately stimulated, when sensorial stimulus is incorporated and methodologically reinforced, when knowledge is adequately imparted in accordance with the slower rhythm of learning, and when these people are given the opportunity of rescuing their self-esteem and feel valuable within the social context, they achieve personal fulfilment.

The Colombian experience suggests that the courses undertaken by retired persons should have a strong element of practical work, in areas where, besides learning, the opportunity to establish social relationships with groups or persons whose interests, expectations, and topics discussed will be compatible. This allows social groups with a measure of stability, and permits retired persons to carry out social action and satisfy their need for socialising.

In Singapore, there are several active organisations for the aged, like the Singapore Action Groups of Elders (SAGE) and Senior Citizens' Club in Community Centres. The SAGE organises a variety of cultural and recreational activities for its members viz., Chinese martial art, table tennis, basket ball, folk dancing, ball room dancing, choir, Cantonese and Peking opera, and TV and Video programmes. It also provides free medical check-ups for its members. It organises each year Senior Citizens' Week, to promote greater social awareness of the need to remember and respect the elders in the community and to contribute towards making Singapore, a warm and caring society.

In September 1983, a three-day Camp Workshop on 'Three-tier Family Living' was jointly organised to 1) promote interaction among participants of different age groups; 2) improve their skills in interpersonal relationships, and; 3) encourage three-tier family living and promote its understanding.

The programme of the camps workshop included; getting to know each other, group discussion on 3-tier family living and how to overcome

conflicts in the family, role play, 3-tier idea through pictures, sports, games, song and dinner. This workshop was very much liked by the participants.

The Department of Extra Mural Studies of the National University of Singapore, which cooperated in organising the workshop, has planned continuing education programmes catering to better educated senior citizens including pre-retirement training programmes preparing the potential retirees for post-retirement jobs and economic activities. These training programmes are being conducted in cooperation with the business community. Entrepreneurship and management trainings are also being conducted.

In the *Republic of Korea*, the aged take part in life-long education or social activities. In 1972, senior citizens' schools were started. In 1982, it is reported that 16 senior citizens' colleges and 1118 schools of similar nature were in operation throughout the country. In senior citizens' colleges, a nine-month course are held for two hours a week. In these courses, techniques for the operation of old people's classes and activities, are taught to the managers of senior citizens schools and various elderly leaders. The major objective of these schools and classes is to provide programmes of life-long learning, such as understanding of human culture, health problems of the aged, current issues of world affairs etc. Such educational opportunities give the aged not only more adaptability in changing society but also an opportunity to come together harmoniously with others and a chance to make use of their leisure time in a more productive way. The development of the old people's classes and their expansion will have a tremendous impact on the welfare programmes for the aged and on the life-long education programme.

IV

In the light of the examples given earlier and the number of studies and surveys conducted in various areas in India, including one conducted in Delhi by the Citizenship Development Society, it is possible to sketch out a rough outline of a programme for the aged in India. Continuing Education, recreational activities, community service, training for income generation, health improvement will be the basic components. A new approach now being advocated by adult educators is that the elderly participants in an educational programme should not be treated as a homogeneous group characterised by its age but more as a heterogeneous group of adults. The authors

of this new approach have criticised the old age clubs and the courses for the retired as side-stepping the vital issues and forcing the individuals to solve their problems alone. They feel that the life situations of the ageing cannot be improved by sparking a learning process but is dependent on socio-political decisions. They suggest that adult education, with a conflict-oriented approach and geared to learning by example, can help people to understand their situation and develop alternative strategies for action and solutions to their problems. A community approach with youth and elderly jointly attacking the problems of elderly in a given community can lead to better result.

On the basis of finding of this and other surveys the following activities are suggested :

- (a) Providing information of existing job or income-generating opportunities and openings; liaison and even actual placement for the uneducated and those with low income.
- (b) Creation of greater employment opportunities for the aged in various ways, e.g., preparation and implementation of aged-specific employment-generating schemes and imparting training in skills.
- (c) Providing low interest loans to encourage self-employment.
- (d) Wage subsidies and other incentives to firms which hire unemployed older workers.
- (e) Utilising the elderly for neighbourhood-based social services needed by their peers and by persons in other age groups.
- (f) Motivational efforts to bring the potentially employable into employment market.
- (g) Functional and continuing literacy programmes specially designed for the aged, particularly women.

In order to take up programmes and activities stated above, it is necessary to develop an institutional frame-work including continuing education and functional literacy for adult men and women. This programme will provide skill training for elderly persons to enable them to earn, educational programme to sharpen their perceptions and enhance their expression in the arts and in crafts, by cultivating interest in literature, painting and music, out-door and in-door games, discussion and debates on current affairs etc. The Centre will function from morning till night, providing services to all—reading room, library, craft

training, functional literacy, games, drama, debate, It will be run by service minded elders, providing them with a mission and a sense of achievement. The centre will provide training in skills, management, entrepreneurship, etc. and continuing education to the elders, who in turn will provide educational and welfare services to all the age group. It should also serve as an information and liaison centre.

While the suggestions given above need to be implemented in urban areas, we cannot neglect the rural areas, specially the landless labour. "India must fight the battle for the old at all age groups, specially in the early years of life when malnutrition and undernutrition apart from taking a heavy toll in infancy and childhood also lead to *premature ageing* of the population in a biological sense".

V

From place to place and time to time, ageing has been regarded on the one hand, as a curse; on the other, as a challenge and potential blessing. However, it should be recognised that nature in the raw has never been particularly kind to old age. Every one has to get older and die. It is the social and cultural factors that are central in determining the types of adjustment available to those who escape early death. Nevertheless, a meaningful old age can be attained by planning and hard work. Whenever it is achieved, it comes largely through the efforts of older people themselves to safeguard and fulfil their own interests within their own environment, resources, abilities and opportunities. If old people are to be happy, they must be busy. We must, therefore, create an instrument to keep old people busy. In the National Policy on the Elders, let the people, the Parliament and the Government give indication of the institutions and agencies necessary for the solution of the problem, through wide-ranging national debate. The Association for Senior Citizens and the Citizenship Development Society, in cooperation with like-minded people and institutions must take the leadership in initiating this national debate to create a national consensus.

In conclusion, let me share with you my thinking in younger days when I believed with Shelley that the sweetest songs are those which tell of saddest thoughts but after crossing fifty, I believe that the best songs are those which speak of love, amity and friendship. The senior citizens must work for creating love among people and peace among nations. Love and Peace are the two things the world needs today. Let all our experience, knowledge and abilities be utilised to attain these objectives in the long run.

The Ethics and Social Responsibility Related to Food and Health

The socio-economic development process in a country is invariably linked with its man-power. The notion that physical resources alone could step up development is no more valid as has been amply proved that human being with education, skills, abilities and capabilities go a long way in giving the needed impetus and fillip to the process of development. The process of human resource development brings about improvements in health, nutrition and education and controls fertility of people. Food and health form two critically important components of manpower development as these are very basic to the perpetuation and survival of manpower in a society. Food and health, the sources of humanity's survival, are not available, in sufficient quantity in the contemporary world. The reasons for this are : mal-distribution, structural impediments of price fluctuations, lack of knowledge on the part of consumers, a heavy pressure exerted by the increasing population and ultimately the greed and apathy of man to create artificial scarcity.

These problems have not only a quantitative but also a qualitative dimension and it is this dimension which is the theme of the paper namely, "The Ethics and Social Responsibility related to Food and Health".

The paper highlights the social responsibility of the governments to control population, so that the pressure on the available food is reduced. The need to protect the vulnerable groups from food deficits and malnutrition is brought out. The need for food subsidy, food security and food distribution is referred to here. Creation of health care services and curbing of food adulteration is stressed. A case giving a plethora of evidence to achieve efficiency and equity in public subsidization of health services is discussed. The role of mass media in health education programme is also brought out.

Population Control

The ethics and social responsibility related to food and health cannot be considered in isolation from the other socio-economic phenomena. As the World Development Report (1981, p 5) rightly pointed out that "mitigating poverty, improving health and nutrition, promoting family planning, raising educational levels and enhancing other living conditions are inter-related goals." United Nation's (1979, pp 75 and 78) *Concise Report on the World Population Situation in 1977 ; New Beginning and Uncertain Ends* has brought out in clear terms as to how the rise in population had nullified the rate of gains in food production :

"Between the early 1950's and 1960's production of food in both group of regions (more developed and less developed) was estimated by FAO to have risen at nearly equal annual rates of more than 3 percent. Yet population growth in the less developed regions was such that their rate of gain per capita was only half that experienced in the more developed regions. Between 1960's and 1970's developed/developing contrasts of an analogous kind were even more pronounced. Once again, output in both the groups of regions grew at much the same rate, between 2.5 and 3 percent on annual basis, as before. This was high by international long-range standards. Yet, even as per capita growth of food production in the world's higher-income areas continued at a level below 1.5 and 2 percent, that of the low-income regions plummeted to well below 0.5 percent, mainly because of their accelerated population increase. The early 1970's were marked by mammoth setbacks with less developed regions, in relative terms and often in absolute terms as well. With a marked slackening in their rates of food output growth to below 2.0 percent on an average, and with population increase continuing at pre-1970 levels, per capita output ceased to rise and in fact declined over a period of several years."

A few research studies have examined the different consequences of population growth. Of them one was the impact of population growth on the availability of food. These studies have found that increase in population growth would result in food deficiency. Rapid population growth is a central development problem. Continuing rapid growth in an ever larger base will mean lower living standards for hundreds of million of people. The main cost of such growth, borne principally by the poor in developing countries, has been, and will continue to be, lost opportunities for improving people's lives (Clausen in the World Bank, 1984, p. 4).

Hence the social responsibility to-day is to keep its population growth under control so that the growth of population outstepping food supply is avoided. Achieving this is a very hard task for various reasons. In the world to-day mortality is declining and fertility is high. That fertility bears a direct and proportional relationship to the demand for children, a proposition believed in 1960's and 1970's, is no more valid to-day. Fertility behaviour is found to be more complex. There are different factors associated with it in each country. In general, education and improved health conditions that increase children's chances of survival, urbanization, more employment opportunities, especially in the modern sector and especially among women would have a tremendous impact in fertility reduction. Countries with no national policy on population growth and family planning have to start immediate action in this regard.

The existing family planning programmes in some countries are not only not adequate but also not within the reach of the couple needing them. There are an estimated 65 million couples in developing countries, many of them poor inhabitants of remote rural areas, who do not want more children, but who do not use any contraceptives. This unmet need for planning services is the strongest possible argument for government support of programming that can enhance the welfare of the parents and give their children a better chance in life. (Clausen in World Bank, 1984, pp 16-17).

Hunger and Malnutrition

Hunger, of course in full measure, and malnutrition, in an equally full measure, continue to threaten the humanity, particularly in the developing regions. A generalization that has been given in this regard by the World Bank in its World Development Report 1981 (August 1981, p. 101-102) may not be out of place here :

"while there is evidence that outright starvation has become more pervasive, nonetheless the number of malnourished people has

probably increased and the position of particular groups and certain areas may have deteriorated seriously. Most of the under-nourished live in the country-side."

The studies by Reutlinger and others, as well as subsequent analysis of chronic food deficits derived from survey data on household expenditure and food consumption in several countries (India, Pakistan, Bangladesh, Brazil, Morocco and Cambodia) reported in papers by Knudsen and Scandizzo (1979), Berg (1981), Austin (1980) and Mohan and others (1981) clearly highlight the following two propositions: (i) In most countries the prevailing distribution of food consumptions indicates that large numbers of householders are consuming less than fully adequate amounts of food (by FAO/WHO standard) and a smaller but still very large numbers are getting less food than required for normal health and child development, (ii) The total food deficit implied by this 'chronic hunger' is only a small percentage of the food supply currently available in most countries and amounts to not more than 2 percent-4 percent of global food supplies (quoted from Reutlinger, 1981-82, p. 4-5).

A World Bank study given in its Abstracts of Current Studies (1982, p. 44) came to the conclusion that the extent of malnutrition is wide spread and poses serious problem and suggested that, in many developing countries, food distribution and intervention schemes will continue to be necessary.

The social responsibility in particular of the contemporary society is to see, that the people in developing countries and more particularly the vulnerable groups in this respect i.e. the rural people, women and children and pregnant and nursing mothers are protected not only from food deficits but also from malnutrition. In the world to day we have the problem of nutritional excesses and imbalances consequent upon affluence on the one hand and lack of information on the other hand. This also needs speedy correction. The countries that have more food have to learn to share it with the ones that are deficient in this respect. The food and food aid demand of sub-saharan Africa and parts of Asia are to be met more generously. Nutritious food to these vulnerable groups has to be provided at subsidised rates whatever may be the disincentiveness that it has on producer and the budgetting pressure it creates.

Special attention should be paid to food security. In rural areas, this implies not only raising food production but also reducing its costs over the long term and improving ways of reaching the most vulnerable

groups. In urban areas it implies the allocation of foreign exchange for food imports if domestic supplies are insufficient ; and the use of various kinds of government incentive to ensure that available food is evenly distributed" (World Bank, August 1981, p. 107).

At a minimum, an effective distribution system is needed to ensure that available food reaches groups in need.

Health Care Services

A news item (Deccan Herald, September 30, 1986) reports that more than 114 infants upto the age of four are dying every hour in Uttar Pradesh (India) due to lack of immunisation. In India the incidence of malaria increased from 1.48 lakhs in 1966 to 64.7 lakhs in 1976 (Government of India, 1981, p. 94) Citing statistics Mr. Krishnakumar India's Dy. Minister for Health said : "only one percent of the population, had access to basic amenities. Over 80 lakh persons succumbed to preventable communicable diseases every year. Simple health care schemes could save many precious lives. The references given above indicate that people die due to lack of health care facilities in India alone. This is particularly a problem of all developing countries. Lack of resources should not be a bottleneck for the spread of health facilities as it is a minimum basic necessity useful to all including the children and the old and that such a facility could not be created at a family level. This service should receive the highest priority. Health planning in any country should strive to create this minimum basic facility of health service.

China's barefoot doctor type health personnel are to be raised and employed particularly in the developing countries with a large base of rural background, to guarantee minimum basic health, hygiene and family planning facilities to the people living in these areas.

The barefoot doctors could achieve magnificent results particularly in the area of preventing diseases.

Food Adultration

The poor and the needy are the victims of food adultration as they are ignorant of such practices and also are lured by the reduced prices of such adultrated foods. Food adultration in the craze to make easy money, appears to have become the order of the day. The elite and the educated should make this issue an ethical problem of society and cut at the roots of this problem to afford a fair and natural justice to those who are the victims of this problem. All societies have to pass the Prevention of Food Adultration Acts as India has passed it in 1954 and

amended twice later. But the implementation must not be left to the local bodies where sufficient amount of laxity would creep in to make the Act defunct. The international bodies such as the FAO and WHO have to assist the national governments in enforcing these acts by providing expert guidance and through fixing standards of food.

Public Subsidization of Health

The allocation of health care resources benefits certain population at a cost of others (O'Sullivan, 1981). This social injustice prevails in many developing countries where urban modernisation is briskly progressing at the cost of the neglect of the rural areas and the people. In these countries urban areas have not only been more advanced in modern medical facilities but also in terms of the highly qualified professional and para medical professional personnel. Medical personnel generally offer resistance to go to rural areas for work as they are very well aware that in urban areas life is easy, comfortable and enjoyable and the same does not prevail in rural areas. "Nearly 80 per cent of the nation's allopathic doctors practiced in urban centres where only 20 per cent of the population lived" said Mr. Krishna Kumar India's Dy. Minister for Health (Deccan Herald, October 11, 1986). Thus it is necessary that rural areas deserve equitable distribution of the above facilities to afford equity to the people living in these areas.

We must make the public sector and government to spend more on health services as compared to the initiative and enthusiasm forthcoming by the private sector for reasons of vested interests and profiteering. Of course the public sector expenditure should keep equity and efficiency as their aims. At this stage the concern for the health of Indian citizen shown in the Constitution of India that "the State shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties" deserves a word of praise. Another laudable thrust in the Health Sector during Sixth Plan (1980-85) in India is to provide better health care and medical care services to rural areas, tribal areas and poor people, with the underlying philosophy that "the needs of many people should prevail over those of a few and that the driving force behind the health planning is the commitment of the nation to achieve the goal of "Health for all by 2000 AD". (Government of India, 1981, p. 93).

It is not only that a higher share of spending in health and provision of health services should be the social responsibility of the public sector but also a large amount of public subsidy on health services to be justified on efficiency and equity.

Governments in many developing countries subsidize these health and education services to which access is severely limited and for which the benefit-cost ratio is larger for higher income groups. The rural population in Colombia obtain 19 percent of government subsidies for health but accounts for 38 percent of the total population. One of the largest rural-urban differentials in health spending is in China, where rural households make up 79 percent of the total but receive only 29 percent of government subsidies. Some of the difference is due to the urban location of costly hospitals. Moreover, most medical insurance schemes are available only to the so-called formal labour market, not to the self-employed and agricultural worker. This is particularly evident in China, where the benefits of public health activities in rural areas are offset by the availability of subsidised health insurance in urban areas. In Brazil, the public social security system (INAMPS) has greater coverage in urban areas (Jimenez, 1986 p. 120).

A great responsibility rests in the medical profession in individual countries to ensure that only the deserving get into the medical college and medical profession. For this, a screening system will have to be evolved to prevent undeserving and uncommitted person to enter this sacred profession.

Education on Health and Nutrition

The masses, particularly the rural folk, lack a precise knowledge of various diseases. In other words they do not know as to why people are infected by diseases, what they have to do exactly for prevention or cure of such diseases. This ignorance on their part has made them to have got submerged into a culture of confusion and inaction. For example, many people do not know that vaccinations and immunisations would prevent some diseases. People in rural areas in developing countries think that diseases are concomitants of old age. For example, cancer is believed to be one such concomitant. But cancer unlike sagging skin, and a collapsing spine, is not an inevitable consequence of growing old. The disease is not programmed into the aging process. Instead, most forms are caused by exposure to substances brought into the body via food or tobacco. Cancer comes from insults to the body that in the best of worlds could be avoided. Similarly leprosy is believed to be a punishment for the sins of previous birth. Superstition that God would cure diseases is to be eradicated.

The Governments have to use mass-media sources for socially useful purposes instead of letting them liberally to allow disproportionate time

for the advertisements of cosmetics, and detergents and fast foods. The mass-media, the press, the TV, the radio and the film and the posters—could be used to educate people on the hazards of smoking, drinking, drugs, the uses of vaccination and immunisation etc. For example, in Finland a TV telecast made on the hazards of smoking brought about a reduction in smoking among the viewers of TV who have been smokers. Mass media could promote holistic concept of health and help them in identifying, vocalizing and analysing their needs. The values of breast milk should be favoured programme of mass media if it is to discharge social responsibility for bringing up healthy children. One should be happy with regard to the news that the Government of India is now planning legislation to ban advertisements pertaining to sale or promotion of bottle feeds for babies. This is to ensure that babies get a fair share of mother's milk. This awareness of social responsibility by the Government deserves to be appreciated and commended.

Conclusion

To maintain the manpower created in a country at the expected levels, it is to be provided with sufficient amounts of food and nutrition and health facilities. This cannot be done in a traditional and an orthodox frame of reference. Practical and feasible measures based on the suitability of each measure have to be prepared for implementation. The planning of food production, its security, its distribution has to be such that the needy are fully and fairly attended to. The need for higher spending on health in developing countries is paramount as the unfinished task in this regard remains to be large. Health education using mass media and other agencies, should form a multifaceted strategy of creation of health services in a country. The governments have to discharge these responsibilities with commitment and concern backed up by a missionary zeal, as well as an onerous duty. There is a need to tighten the existing legal machinery to curb growing abuses in the adulteration of food and drugs. Imposition of severe punishments will go a long way in checking these abuses. Taboos and superstitions relating to the consumption of nutritious food by some section are to be removed. A new international order is called for, for checking import of drugs and food products, the sale of which is prohibited in manufacturing countries.

Today, we need to educate people to enable them to take preventive measure for diseases and to get proper direction for cure of diseases. The community-based workers as bare foot doctors and adult basic education in health will go a long way towards creating awareness in this regard.

Motivation : An Integral Part of Adult Education

Motivation is the persuasion of the people to take part in certain activities. Motivation initiates a conscious and a purposeful action. It is motivation which arouses the action towards a goal directed and need satisfying behaviour. It is inseparably linked with the various developmental programmes, adult education is one of them. It is said that adult education programme has not achieved its target. The main problem in getting adults to learn is the lack of motivation. Social scientists feel that motivation largely determines the rate of learning. Desire to learn has to be aroused by the teachers by using the various techniques of teaching. He has also to convince the learners regarding the usefulness of the programme so that the desire for learning comes from within the learner. It is, therefore, essential to know the concept of motivation, theories and techniques of motivation.

Concept of Motivation

Motivation according to the dictionary of education is broadly considered as a process of arousing, sustaining and regulating activity. It is a practical art of applying incentives and arousing interests for the purpose of causing people to perform in a desired way ; it designates the act of choosing relevant material and presenting it in such a way that it appeals to the people's interest and causes them to perform the work at hand willingly and complete it with sustained enthusiasm.

Some of the definitions of motivation given by different educationists and psychologists are as under :

"Motivation is the goal seeking or need satisfying behaviour" (Klausmeier and Ripple, 1971).

"Motivation is considered with the arousal of interest in learning and it is basic to learning" (Crow and Crow, 1973).

“Motivation in psychological sense is concerned with the inculcation and stimulation of the learners interest in the various learning activities” (Mangal, 1985).

Some have defined it as the internal factor which arouses, directs and integrates the behaviour of the individuals, It has also been referred to as energizer or a sensitizer and a source of activity.

Value Aspects of Motivation

Motivation has been classified as : (i) Intrinsic motivation and (ii) Extrinsic motivation.

Intrinsic Motivation : It is a state in which an individual wants to do or learn for its sake. It is the behaviour which arises from within the individual, e.g., curiosity for learning something new. It pressurizes from within oneself to behave in a certain fashion. The person who is intrinsically motivated performs an activity because its very presence is pleasing and its outcomes are satisfying. The individual will take genuine interest in performing the activity due to some inner urge to do so. This motivation will help in learning because it creates spontaneous interest and attention and sustains it throughout.

If the adult educator can inculcate the idea of learning in the minds of adult learners because it is satisfying and have them regard the learning activity as itself rewarding, it will be the most potent weapon in motivating adults to learn and come for the classes.

Extrinsic Motivation : It is a state when an individual does or learns something, not for its sake, but as a means of obtaining some other desired goal. In such motivation, the source of pleasure does not lie within. It is the incentives which accelerate the activity. Rewards and prizes are greatly helpful in adult education as motivators. The nature of reward will have to be worked out in relation to the total conditions. Rewards in themselves should not be ends but a means to an end.

Extrinsic motivation is inferior to intrinsic motivation. Intrinsic motivation appears to be the best and the most enjoyable approach to the learning process but when it is not possible extrinsic motivation can be an acceptable substitute.

Theory of Motivation

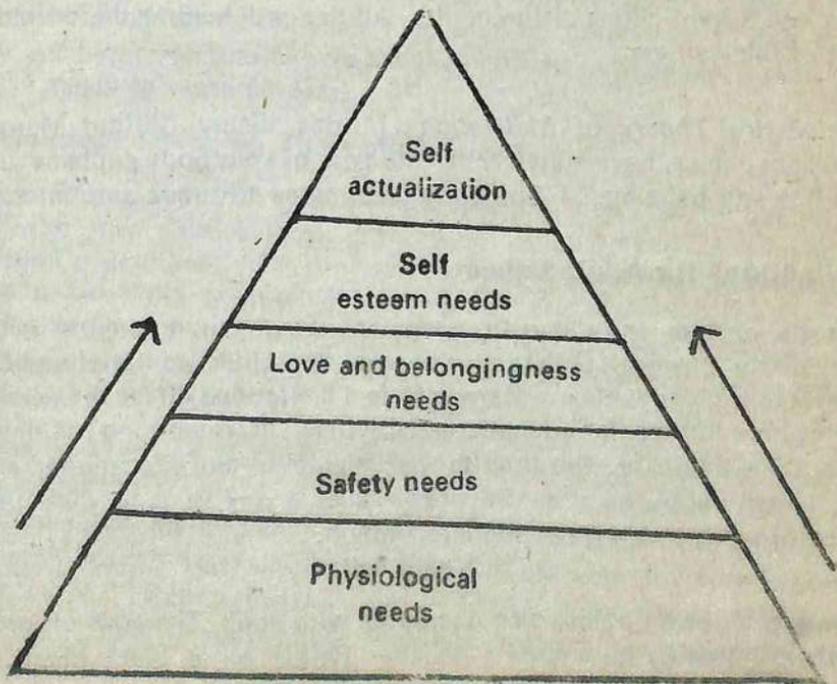
To motivate adults for their participation in adult education centres, it is important to understand various important theories of motivation and how they can be implied in specified situations. These theories are : Psycho-Analytic Theory, Maslow's Theory of Self Actualization, Physiological Theory, and Achievement Motivation Theory.

Psycho-Analytic Theory : Some authors do not believe in one psycho-analytic theory. Psycho-analytic theory of motivation has been quoted by three different psychologists, Freud, Adler and Jung. "Motivation is the vital life force which is the prime mover of the life and its activities" (Jung). "It is will power that motivates a person, i.e. no will to power—no activity" (Adler). All these versions agree on one point—all stress the importance of building ego of man.

Implications for Adult Education

The adult educator should try to judge the area of interest of each adult learner. He should try to exploit their potentials in that particular area of interest/potential where they can show their efficiency and capability to the maximum. When their latent talents are exploited they will have a sense of achievement which will satisfy their ego. It will give them a feeling of importance and will encourage them. The growth urge is also a very important motivating factor. This urge continues to operate throughout the life. Even in old age, there is apparently a need to keep growing. It is especially a strong motivation for learning.

Maslow's Theory of Self Actualization : This theory is based on human needs and their satisfaction. Maslow has arranged the man's basic needs in a hierarchy, i.e. some needs are stronger or more important than others.



The physiological needs are concerned with the biological maintenance of the individual and have to be fulfilled before the individual thinks of higher need. When this need is fulfilled, the need of security emerges and with the fulfilment of this need, another need for, affection, belonging and identification with others arises. After this arises the need for self-esteem which comprises desire for competence and confidence. The fulfilment of this need paves the way for self-actualization needs.

Implications for Adult Education

Before starting the adult education classes, the basic needs of the learners should be studied. It may be possible that due to poverty, less income per capita the basic biological needs of the learner may not be fulfilled. Then the main aim of the adult education should be to provide regular income to the learners. This can be done by starting various income-generating projects. The educators should also help in marketing of such products produced by the learners. The officials dealing in adult education should take initial steps to start such programmes. This will make the classes more interesting for the learners. The teacher needs to strengthen the group spirit which develops in the centre and should identify himself with the group. The learning experiences in the centres should exploit the talents, abilities, capacities and potentialities of the adults. All this will lead to the development of the learners.

Physiological Theory of Motivation : In this theory Clifford Morgan & William James, have stated that "the type of your body explains your activities and behaviour". The body determines attitudes and interest.

Implications for Adult Education

Interests change as a person becomes older. Young adults might enjoy doing physical activities whereas the older adults show less interest in such activities. Many physical limitations affect the amount of time an adult has for educational activities. After working all day at a job, some adults are too tired to participate in an educational activity. Such people can be motivated in such a way so as to give them a type of work which gives them relaxation.

Hearing and seeing ability also decreases with age. The ages of group members influence how large a teacher writes on a black board, the

colour of chalk used, the size of the articles he holds for the adults to see and how loudly and distinctly he speaks. The size of type and quality of handout material are important.

Achievement Motivation Theory : This theory has been developed by McClelland. It is considered that all human behaviour is intended to reduce tension and reach a state of physiological and psychological equilibrium. It is a desire to do better, to achieve unique accomplishment, to compete with standard of excellence and to involve oneself with long term achievement goals. It can be identified on the basis of individual expectation of success provided he is personally involved. It applies only when the individual knows that his performance will be evaluated by himself or by others in terms of excellence and that the consequences of his actions will be either a success or a failure.

According to Atkinson, the learners should be assisted to achieve knowledge and relevant skills and be encouraged to want to learn.

Techniques of Motivation

Since motivation is a complex process, there can be many factors and techniques which can motivate the behaviour of the learner. There are many techniques of motivation based on the views and opinions of the experts, which can also be applied in the adult education centres to motivate the adult learners. Besides this, there are methods based on the empirical data. Hence, it is important to have understanding of the important techniques which can help in the motivation of the adults. The techniques discussed here are those based on theoretical data, and those based on research data.

Techniques Based on Theoretical Data

Need Based Approach : The adult learners can be motivated by knowing their level of motivation. The various needs of the adults should be identified. The programme should be linked to the needs, aspirations of the learner. If the learners are interested in learning some new skill, the learning can be directed towards imparting that particular skill. The learning should fit in the recognised needs of the adults.

Variety in Teaching Methods ; The various teaching methods help in motivating the learners. Proper and effective audiovisual aids can be used. Lecture method, demonstration along with effective audiovisual aids sustain the interest of the learners and increase the enthusiasm to learn more. Proper primers should be used. Mass-media play a very significant role in motivating learners, reinforcing learning and in

general creating a more conducive environment. Role of documentary films can be widened for motivating adult learners.

Personality of the Instructor : The personality of the teacher, and his understanding serve as a motivation force. The instructor should be frank, cheerful and should be sympathetic to the problems, of the learners. His thoughts should be clear to the learners. The educator can add some humour to make the atmosphere of the class interesting. It is the teacher who can develop and encourage curiosity and goal seeking behaviour which may activate the adult to learn.

Use of Rewards : The adult educator should avoid any unpleasant experiences in the class room. Learners can be motivated to come to the classes by giving certain rewards. Punishments should be avoided. Rewards should be such that they create interest in the minds of the learners to learn more. The adults who complete 12 months, with the fulfilment of objectives, should be given some incentives e.g. certificates, etc. so that their interest is sustained and other people are also motivated. Incentives tend to increase the capacity and participation of the adults.

Ego Involvement : The ego consists of attitudes related to self. The teachers should treat the adult learners not as inferiors but equal. He should try to share their experiences and to motivate them by appealing to the ego maximization.

Utility of the Programme : The adult learners will be highly motivated if they are able to perceive clearly that the programme offered to them is of use. They should be convinced properly about its utility. Unless they are convinced about the immediate gains of education, they would not show any interest in it.

Motivation will be best if there is understanding of the socio-economic conditions among the learners and if the programme involves them to solve their day to day problems and strive to bring about some improvement in their life, however, small it may be.

Diversified Curricula : Adult learners will be motivated if the adult education programme is in conformity to the needs of the community, ambitions of the people and suited to the environment. It must satisfy the participants and should be flexible in place, time, duration and be diversified in curriculum. The various programmes of adult education should be relevant to the needs of the learners.

Realistic Approach : Another way to motivate the learners is to help them realise their own expectations and aspirations. It is necessary

for the adult educator to guide the expectations of the adult learners on the realistic lines so that every expectation turns out to be an achievement which in turn would provide motivation for sustaining the onward activity towards the goals. The learning experiences should be such that they help in solving their actual problems and help them achieve the goals which they have set for themselves.

Rapport with the Learners : Constant dialogue and discussion with the adult learners about their specific problems may help in motivating them to learn. In fact, the learners should be approached separately and should be motivated by taking up their individual problem. A good rapport with the learner can be created.

Income Generation Activities : Adult learners of low income group can be motivated by including income-generating activities in the programme. It will not only motivate the learners but will also sustain their interest. They should also be made to see the relationship between literacy and their work.

Creative Activities : The learners can be further motivated if the programme includes some creative activities. We know that the ability to solve problems, reason out and think creatively improves with age. Therefore, to motivate the adults to come for classes some programmes which require creative thinking should be included. The programme includes educating even the older people. The older people can be motivated by tapping their potential, e.g., they can be engaged on a part time basis in imparting professional know-how. For aged women there can be programmes to improve their economic status and for freeing them from the feeling of loneliness, depression, unwantedness.

Techniques Based on Research Data : Patel and Pandya (1974) have revealed that the farmers' motives to join the training classes were to get knowledge, to improve their farming, to utilize leisure time in a better way, to establish new relationships with others.

According to Singh (1978) motivational elements should be built into the materials which should take into consideration the interests, preferences of the learners—their attitudes, beliefs, values etc. He has revealed that adults could be motivated by ; (i) Religious attitudes, interests and beliefs which sustain people in various kinds of crises ; (ii) Economic attitudes and values in relation to earning a living— including skill teaching and demonstration, and (iii) Cultural folk arts, stories of human interest, plays, etc.

Das (1979) in the study motivated the adult women by asking them to assemble for prayers, devotional songs, religious and mythological

talks and then they were immediately initiated to learn, read and write. The other method he adopted to motivate the backward women was by attracting them to sewing classes, stitching, embroidery doll making, cooking, leather work, bag making, basket weaving, etc.

Chaudhari (1980) has classified the motivational factors as (i) direct and immediate gains from the adult education programme; (ii) awareness, understanding of their solving problems, their causes and their solutions; (iii) entertainment of the adult learners; and (iv) involvement in the activities of class and the educational process.

Reddy (1981) listed the factors which motivate the adult learners as to acquire literacy and to teach literacy to children; to read newspapers, sign boards, name of the bus stops to learn to sign, write and maintain household accounts; to learn about the improved methods of cultivation, to know about pests and diseases attacking the crop; to increase the income and to secure a job; to learn rules of etiquette and to observe cleanliness; and to know how to write documents and promissory notes,

He also observed that to sustain the interests of the participants of the programme, throughout the duration of the centre's organisation, newspaper, easy to read story books, etc. should be made available to the centres for the use of participants after they acquire satisfactory levels of literary skills.

Prasad (1985), in his study concluded that intensive knowledge about vocation, interesting teaching, convenient location of the centre, more facilities at the centres, knowledge about various skills related to agricultural activities, weaving, carpentry, poultry, child care etc., providing proper guidance, recreation facilities acted as the motivating forces for the adults.

Motivation could also be generated by offering incentives. Most of the learners agreed to join the centres if they were offered incentives.

Conclusions

Hence, motivation is essential for the adult education programme, as well as for the other developmental programmes. It is necessary that the personnels employed in various developmental programmes should understand the concept, theories and techniques of motivation and apply them in the developmental field programmes. They should select and apply the proper techniques depending upon the need of the local situation.

A Study of Factors Motivating the Learners to Join Adult Education Centres

Tolman, a psychologist, rightly described human behaviour as purposive behaviour. It is evident from the fact that no action takes place without a purpose. Purpose is that 'which a person sets before himself as the end to be attained by action'. Similar is the case with adult learners. They join the centre with some purpose or purposes. Then the question is—what are these purposes? These can be ascertained by asking the adult learners directly or the persons who have close touch with adult learners.

In this context it is also necessary to understand the terms need and motive. The term need denotes 'deficiency which is felt by the individual to be inimical to his welfare'. Hence, individuals take action to remove the deficiencies. Same is the case with adult education participants. Adult learners join the centre to remove certain deficiencies faced by them. The term motive is taken here to mean as a 'reason an individual offers to explain his behaviour'. The present paper discusses the needs and motives of adult learners.

No matter what the programme, motivation of beneficiaries plays a great role. But the crux of the problem is that how to ensure motivation of beneficiaries. Motivation can be ensured by implementing the programme in accordance with the needs and interests of beneficiaries. In other words 'purpose' of participants should be the guiding factor for formulating the programme. For this one has to identify the needs and aspirations of beneficiaries. Hence an attempt is made in the present study to identify factors motivating the learners to join adult education centres.

The evaluation study conducted in Rajasthan by Harihar, and Rao, (1982) revealed the reasons for joining adult education centres. The major reasons were : Encouragement provided by the instructor, the urge to learn literacy, the need to learn letter writing and the urge to learn writing one's name. Manohar Lal and Rajeswara Mishra (1982) mentioned in their Bihar adult education evaluation report that only a small number of adult learners joined the centres with the intention of learning about agriculture. Prasanth Ganguli et al. (1983) found in their evaluation study conducted in Bihar that 75 to 80 per cent of the learners considered acquisition of literacy and numeracy skills as their prime motivation for participating in adult education programme. The evaluation study conducted in Tamilnadu by the Madras Institute of Development Studies (1984) concluded that most of the learners expected the benefits of the programme in terms of literacy. Their expectations were : to be able to read and write letters, to read books and newspapers and to read displays and announcements. As for male respondents (71%) the main desire was to be able to read the destination boards of buses. The study also covered the animators' (instructors) perception of motives of learners. They were : to be able to read bus numbers and destination of the buses and cinema posters; to read and write letters, to read newspapers and books and to maintain family accounts. Sivadasan Pillai, K. (1986) conducted a study in Kerala to identify, inter alia, factors motivating the learners to join adult education centres. In this study the reasons such as to overcome the feeling of not having attended the school, to overcome

exploitation, to help their children in their education, to know more about their occupation etc. had emerged as the major motivational factors. Adult learners, instructors and supervisors were respondents for this study.

Objectives of the Study

- To identify factors motivating the learners to join adult education centres as perceived by the instructors.
- To suggest suitable measures for effective implementation of adult education programme.

Methodology

Adult education instructors having about one year service were selected as subjects for this study. It was presumed that instructors would have an understanding of motives of adult learners for joining adult education centres. The reason was that the instructors and learners interact with each other at the centre for about one year.

Sample

Seventy adult education instructors working in Chandragiri Block and Tirupati Municipality of Chittoor District, Andhra Pradesh were randomly selected. The sample consisted of 40 men and 30 women. The age-wise distribution of the sample was that a vast majority of the respondents were in the age-group of 20-30 years. As for education all respondents, excepting 3, possessed S.S.C. and above level of education. Regarding the length of service, an overwhelming majority (90%) of the instructors had about one year of service (The data were collected at the fag end of the programme).

Tool

A check-list comprising 14 items was developed specifically for this purpose. Before finalising the check-list available literature on motives of adult learners, particularly the adult education evaluation reports of various institutions were reviewed. The items were also discussed with three persons each of learners, instructors and supervisors. At the end of the check-list, an open-ended question was also included to elicit more motives, if any, other than the motives covered in the check-list.

The check-list was given to the instructors with an instruction to check any five items which they feel the motives of adult learners for joining the centres. They were also asked to mention further motives, if any, other than the motives covered in the check-list.

Findings

Table below presents factors motivating the learners to join adult education centres as perceived by adult education instructors (N = 70).

S.N.	Item	Frequency	%
1.	To acquire literacy skills	56	80
2.	To learn numeracy	35	50
3.	To learn to put signature	51	73
4.	To learn reading and writing letters	44	63
5.	To read newspapers	28	40
6.	Encouragement by instructor	4	6
7.	To know new things	36	51
8.	To pass time	2	3
9.	Because of leisure time during nights	3	4
10.	To read storybooks	9	13
11.	To read religious books	11	16
12.	To read bus names (routes)	49	70
13.	Encouragement from family members	12	17
14.	To utilise free educational facilities at the centre	13	19

It is evident from the above table that the factor of acquiring literacy skills had emerged as the main motivating factor for joining adult education centres. The other important reasons for participating in adult education programme were : to learn to put signature, to read bus names (name boards), to read and write letters, to get new information, to learn numeracy and to read newspapers. A small number (3%) of instructors perceived the factor of 'passing time' as the motive of adult learners for joining the centres.

To the question to mention further reasons, if any, other than the items covered in the check-list, majority (70%) of the instructors did not mention any additional reasons. However, the remaining instructors gave some reasons. They were : to help their (learners) children in their education, to gain knowledge about health and agriculture, to read cinema posters and to appear 'modern' in their behaviour. From the above data, it can be concluded that adult learners join adult education centres with a specific purpose of learning literacy in order to be able to sign, to read bus routes, to read and write letters, to get new information, to read newspapers and religious books. The perceived benefits of literacy are more social in nature rather than economic. This is true because the learners get economic returns only after some time and not immediately.

Suggestions

Based on the findings of the study the following suggestions are made :

1. Since the main purpose of joining the centres was to become literate, programme functionaries have to make strenuous efforts to provide literacy skills to the adult learners within a short period. Delay or deficiency in providing literacy skills may dampen initial enthusiasm and it may finally result in the withdrawal of learners from the centres.
2. Proper opportunities should be provided for smooth functioning of the centres. Materials like slates, slate pencils, primers, workbooks, pieces of chalk, lighting equipment, black boards etc. should be supplied to the centres on time to sustain the interest of learners.
3. Teaching learning strategies have to be devised keeping in view the practical utility of literacy in the day-to-day life of learners.
4. Writing the names (signature) of learners may be taught to them at the initial period of the programme as it would enable them to perceive the immediate benefit of literacy and it would also enthruse them to learn further.
5. Reading bus routes is one of the reasons for joining the centres. Names of relevant bus routes which the learners usually come across may be taught to them at the centres through flash cards. This will make them to understand the practical utility of literacy.
6. Learners may be encouraged to read and to write letters. The instructors themselves may draft a few useful letters initially and present the same to the learners for the purpose of reading and writing. The script should be very legible. The instructor may also use wedding cards, office letters/circulars etc. as reading material for learners.
7. Newspapers may be supplied to all the centres. This will serve two purposes—provision of social awareness and reinforcement of literacy skills.
8. Numeracy should also be taught simultaneously as it would help them maintain family accounts. Additions, subtractions, multiplications and divisions may be taught using examples from local situations.

Rights of Married Women and Attitudes Towards Them—An Evaluation of Awareness and Attitudes

I. Introduction

Women have been the pivotal force in every family. They shape the family and inculcates habits in their children. It has been rightly said that education of the mother means education of the family. If a mother is aware about her rights and duties, she will transmit that awareness to the family members.

The Constitution of India envisages the establishment of a new social order based on equality, freedom, justice and the dignity of the individual. It aims at the elimination of poverty, ignorance and ill-health and directs the State to regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties, securing the health and strength of workers, men and women specially ensuring that women and children are given opportunities and facilities to develop in a healthy manner.

It has been accepted that exclusion of vast masses of people from educational opportunity effects women much more adversely than men. Education is a key input, for the country's development. A country in which the education of women lags behind cannot hope to achieve real progress.

At present, age old institutions face the prospect of disintegration. Values that have inspired and led men in the past are being questioned, if not scorned. At this moment, it is very important that focus of attention should be shifted from change *per se* to change for development. Our concern should move from techniques to ideals.

However in Asia, Africa and the Far East Countries legislation promoted a change in the status of women. But in England, it was only in 1928 that women over 21 years were enfranchised.

In the developed countries, women enjoy almost all such rights which are enjoyed by men. In the developing countries too various measures have been taken whereby the status of women has been enhanced and that gap between two sexes has been narrowed down. In India, in the post-independence era various steps have been taken and the status of women has been raised. Here, no doubt women are now seen working with men and are holding important positions, some of them are even in the state and central cabinets with key posts, but the fact remains that vast majority of the women are illiterate and ignorant about their rights. Further they are ill-treated and are even deprived of their fundamental rights.

Present Study

The present paper attempts to study awareness among the married women about their rights and to assess attitudes of the family members towards female education, employment, property and other rights. An attempt has been also made to evaluate role of the Adult Education in shaping life of the married women. Further, a comparative analysis has been made of awareness among illiterate, semi-literate, and literate women.

The study is selective in its nature and therefore the findings may not be of universal application, but may prove an eye-opener in respect of the awareness among married women about their rights and may pave way for further research.

Objectives

The main objectives of the study were :

1. To study over all impact of literacy among married women, specially about their awareness of their rights.
2. To compare awareness regarding rights among illiterate, semi-literate and literate married women.
3. To compare awareness regarding rights among the married women of different communities and socio-economic backgrounds.

Hypothesis

With these objectives in mind, the present paper attempts to establish the following assumptions:

1. Illiterate married women are not usually aware about their rights.
2. Illiterate married women are not usually allowed to participate in the decision-making.
3. Illiterate married women do not command respect as compared to educated married women.
4. Attitude of the family members particularly in-laws towards female education/employment is either indifferent or unfavourable. Nature and degree of such attitude varies in accordance with the socio-economic background of the family.
5. The beneficiaries of the adult education programmes develop awareness with respect to their rights and have better understanding as compared to non-beneficiaries.

Methodology

With a view to obtain first hand information, a field survey of the six districts viz Srinagar, Baramulla, Anantnag, Badgam, Pulwama and Kupwara was undertaken. The respondents from each District were selected on selective basis. The population of the district, literacy rate and religion were taken into consideration while selecting the sample. The socio-economic background of the families was not taken into consideration at the level of selection, but at the interview stage, respondents were also classified on the basis of socio-economic background.

The total number of respondents was 567 (405 muslims and 162 non-muslims) e.g. 71.44 percent of the sample were muslims and 28.56 were non-muslims.

The questionnaire in majority of the semi-literate and illiterate respondents was either administered personally or through the adult education functionaries. The literate respondents were requested to fill-up the questionnaires themselves. Investigator, also availed the opportunity to visit some families in Kangan, Ganderbal and Gutlai Bagh to study the plight of the illiterate married women. Further, the Ahangan Wari centres were also visited and married women working in such centres were also interviewed. The university, college teachers, students and supervisors helped the investigators in the survey. Although 567 questionnaires were administered, yet in data processing 37 questionnaires were found incomplete and therefore not considered.

The questionnaire/interview schedule consisted of 38 questions and were designed to cover questions pertaining to, educational, occupa-

tional and socio-economic background, about awareness of various rights and the attitudes towards female education/employment. Opportunity was also availed to assess the role of the adult education centres and problems of the married women were also discussed with adult education functionaries.

Right of Equality

We sought to know from the respondents whether they were aware that they have right of equality and equal status. The responses to this question varied from illiterate to that of semi-literate and literate respondents. The concept was unknown to a vast majority of illiterate respondents (160 out of 187) i.e. 87.56 per cent and they were not at all aware about their right of equality and equal status. However, 15.43 percent who were mainly from the middle and upper socio-economic class and were aware about this right, but majority of them (15 out of 27) i.e. 55.56 percent said that they were never allowed to exercise this right.

Further, 49.44 percent of the semi-literate respondents were aware about the right of equality; about 50.56 percent were not aware about this right. Among, the literate respondents (114 out of 164) i.e. 69.51 percent were aware about this right. The literate respondents were mainly from middle and upper socio-economic class.

Right to equal Status

In the present study, it was found that educated and independent married women command respect and enjoy equal status in their family and community. We sought to know from the respondents whether they were aware about their right to equal status. The study revealed that 80.81 percent of the illiterate, 75.30 percent of semi-literate and 20.73 percent of literate respondents were not allowed to participate in the decision-making. However, majority of the literate and independent (79.27 percent) married women were allowed to participate in the decision making in the family affairs.

The study also revealed that the status of women varies in accordance with their educational background and economic viability. More a women is educated and economically independent, the more she enjoys equality in the day to day affairs.

Right to Education

In the present study, it was found that respondents by and large were aware about their right to free education. Only a minority from the

illiterate respondents with a low socio-economic background were not aware about their right to free education. However, attitude of the family members towards female education varied in accordance with socio-economic background of the family.

In the families with low and lower socio-economic background attitude of the parents and brothers in 60 percent cases was either unfavourable or indifferent. The attitude of the husbands in 35 percent cases was either unfavourable or indifferent. In the middle and upper socio-economic class families such attitude in 63.42 percent cases was favourable on the part of inlaws as well as husbands. Among non-Muslim families attitude of the family members was favourable irrespective of the socio-economic background, but in the muslim families attitude by and large was indifferent towards female education. However, recently there has been favourable change in such trends.

Right of Equal Opportunity in Employment

The Indian Constitution guarantees to every citizen the right of equal opportunity in the appointments. It is the fundamental right of every woman that she shall not be ineligible or discriminated in respect of any employment on the grounds of sex.

In the study, it was found that in the families with high illiteracy among the members and low social economic background, the females were not aware about the concept of employment in the private or public sector. But in the families with literacy and middle or upper socio economic background, majority of the women no doubt were aware about their right to equal opportunity in the matters of employment, but they admitted that equal opportunity was not given to them in such matters. However, we sought to know from the respondents, about the attitude of the family members towards their service. The response to this question again varied in accordance with nature of the relation, religion, socio-economic and educational background of the family members. In the educationally backward families, attitude of the in laws especially mother-in-law was unfavourable, but attitude of parents and husbands in majority of the cases was indifferent, except in non-muslim families. In the families with middle and upper socio-economic background attitude of the family members was favourable in majority of the cases. Some muslim families were an exception to it and their attitude towards female employment continued to be unfavourable. However, tendency of difference and unfavourableness is now on decline and even muslim families were hunting for job for their educated women.

The investigator visited Anganwari centres and found that illiterate, semi-literate muslim females were working and earning for their families, but majority of them belonged to low socio-economic background.

Right to Property

We found that females by and large were not conscious about their proprietary rights. We sought to know from the respondents, whether they are allowed to enjoy right to property. The majority responded in affirmative, without knowing the importance of the right. It was only in seven cases (5 muslims and 2 non-muslims) that the married women were aggrieved and expressed that they have been deprived of their ancestral property.

Right to Vote

We sought to know from the respondents, whether they are aware that they have a right to elect their own government. Majority of the respondents from the literate population were aware about this right and also pointed out that they have exercised this right. However, illiterate population was not totally aware about their right to elect the government. Majority of the illiterate population also said that they have never cast their vote. Some illiterate respondents who had voted were not aware about the importance of the ballot box.

Other Rights

Keeping in view the problems of the married woman various laws have been enacted in order to accord due protection to them e.g. provision for free legal aid, dowry law and matrimonial reliefs. Moreover, women like men are provided right of private defence and they can exercise it whenever the need arises. But women by and large are not aware about such laws or the rights provided under such laws.

Role of the Adult Education

Education is vital component for the progress and development of a society. It is often regarded as a key input in a country's developmental process.

Adult Education has undertaken to eradicate illiteracy from India. It aims in making the people conscious about their right and duties and educate them regarding all the matters pertaining to their day to day life. In the state of J&K, it seems that educational channels, particularly that of adult education have not been geared up to meet this challenge.

In our study no doubt majority of the literate respondents agreed that adult education has a vital role in bringing awareness among the women but majority of the illiterate respondents were not aware about existence of such centres or facilities.

Major Findings

In the present study we have arrived at the following conclusions. In view of the fact that the study was a selective one, the findings can not be of universal application, but may be considered for future research and may prove helpful to the adult educators in eradication of illiteracy.

1. Awareness about the rights among women increased with the increase in the literacy rate.
2. The educated and independent women exercised their rights freely as compared to illiterate and dependent married women.
3. The educated literate and independent married women commanded respect in their family and community as compared to illiterate and dependent women.
4. The literate women are allowed to participate freely in the decision-making in family matters.
5. The self-earning and independent women are allowed to participate in the decision-making in the family affairs.
6. The women from the middle and upper socio-economic class are allowed to avail opportunities for education and even higher education as compared to ignorant women.
7. In majority of the families with lower socio-economic background, attitude of the family members particularly in-laws was unfavourable or indifferent towards women employment. However, such was not the case with non-muslim families and families with upper or middle socio-economic background.
8. Attitude of the in-laws in majority of the muslim families with low socio-economic background has been either unfavourable or indifferent towards women employment. However, such tendency is on decline with the progress of the society.
9. Women, particularly illiterate, by and large were not conscious about their proprietary rights.
10. Women from urban areas had better aptitude towards learning as compared to women of rural areas.

Involvement of Voluntary Agencies

There is a good deal of voluntary effort in India, especially in the field of social welfare. The tendency so far has been to equate the work of voluntary agencies with only welfare activities and charity work. Involvement of other agencies in the non-government sector, such as trade unions, cooperatives and panchayatiraj bodies, has tended to blur the identity of those which can be strictly defined as voluntary organisations. There has been inadequate recognition of their role in accelerating the process of social and economic development. These agencies have been known to play an important role by providing a basis for innovation with new models and approaches, ensuring feedback and securing the involvement of families living below the poverty line. Therefore, during the Seventh Plan, serious efforts will be made to involve voluntary agencies in various development programmes, particularly in the planning and implementation of programmes of rural development. Voluntary agencies have developed expertise and competence in many non-traditional areas to plan their own schemes instead of expecting Government to do so. More specifically, the role of voluntary agencies in the implementation of development programmes is :

- (i) To supplement government effort so as to offer the rural poor choices and alternatives ;
- (ii) To be the eyes and ears of the people at the village level ;
- (iii) To set an example. It should be possible for the voluntary agency to adopt simple, innovative, flexible and inexpensive means with its limited resources to reach a larger number with less overheads and with greater community participation.

- (iv) To activate the delivery system and to make it effective at the village level to respond to the felt needs of the poorest of the poor ;
- (v) To disseminate information ;
- (vi) To make communities as self-reliant as possible.
- (vii) To show how village and indigenous resources could be used, how human resources, rural skills and local knowledge, grossly underutilised at present, could be used for their own development.
- (viii) To demystify technology and bring it in a simpler form to the rural poor ;
- (ix) To train a cadre of grass-roots workers who believe in professionalising volunteerism ;
- (x) To mobilise financial resources from within the community with a view to making communities stand on their own feet ;
- (xi) To mobilise and organise the poor and generate awareness to demand quality services and impose a community system of accountability on the performance of village-level government functionaries ;

Voluntary agencies are essentially non-profit and non-partisan organisations. The criteria for identifying voluntary agencies for enlisting help in relation to the rural development programmes can be as follows ;

- (i) The organisation should be a legal entity.
- (ii) It should be based in a rural area and be working there for a minimum of 3 years ;
- (iii) It should have broad-based objectives serving the social and economic needs of the community as a whole and mainly the weaker sections. It must not work for profit but on a 'no profit and no loss basis' ;
- (iv) Its activities should be open to all citizens of India irrespective of religion, caste, creed, sex or race ;
- (v) It should have the necessary flexibility, professional competence and organisational skills to implement programmes;
- (vi) Its office bearers should not be elected members of any political party ;
- (vii) It declares that it will adopt constitutional and non-violent means for rural development purposes ;
- (viii) It is committed to secular and democratic concepts and methods of functioning.

History of Adult Education in India

—S. C. Dutta

Many a time the publications brought out by those who have devoted their life time to a particular cause attract special attention, as the readers hope to reap a rich harvest in terms of refreshingly new ideas and understand the different factors and forces that have moulded such ideas. The recent publication *History of Adult Education in India* by Dr. S.C. Dutta, who has had a long innings in the field of adult education as a functionary, adviser and thinker, is one such book, which deserves special attention. This book is also a welcome addition to the limited literature on the history of adult education in India, for after the publication of the *History of Adult Education during British Period* by Sohan Singh, no significant effort seems to have been made to trace the emergence and expansion of adult education in India.

Over the past few years especially in the U.S.A. and U.K., a number of books on Adult Education have been published which attempt to raise issues and reshape the thrust of the field. This book is however unusual in that, it neither attempts to raise issues nor reshape; on the contrary, it attempts to inform. It aims at providing a short but an objective and chronological account of the development of adult education in India during the pre- and post independence periods. It also examines the role of Universities and voluntary organizations in adult education in India. The book provides a select bibliography and gives a short account of some important adult education agencies in India.

The concept of adult education in India has undergone several changes over the years. Not only the scope, but also the content and methodology of adult education programmes have varied from time to time. Although the author has made an attempt to trace its origin and growth during ancient and medieval times in the first two chapters, a definition of adult education in the Indian context has been left out. In the absence of a conceptual clarity of the term, it would be rather difficult to examine and evaluate the role of adult education in India. Instead of discussing the changing concept of adult education, and analysing the factors and forces responsible for moulding the concept, the author has focussed on the general history of education in India which one can easily find in any standard book on this subject.

It is being argued that for a quick and effective eradication of illiteracy, the adult education programmes should become mass based with the

Indian Adult Education Association, 17-B., I.P. Estate, New Delhi, 1986 pp. 189; Price paper back Rs. 45, hard cover Rs. 60.

effective involvement of students. This argument seems to have influenced the Government policy in initiating a Mass Programme of Functional Literacy on 1st May 1986. In fact a similar programme which involved the students and teachers in literacy work was in operation during the years 1937-39, in many provinces of British India. Some of these literacy campaigns, were a big success and by critically examining these campaigns, perhaps it is possible to draw lessons from the past and strengthen the present programme of Mass Literacy in the light of such experiences. While in Chapter III, Dutta has briefly reviewed the literacy campaigns launched in different provinces of British India during 1937-39, he has hardly given any details of the present programme of Mass Functional Literacy (Chapter IX). If not a more detailed study of the earlier campaigns, atleast a discussion of their relevance to present times and possibilities of their replication would have been valuable.

Of the eleven chapters which cover the history of adult education in India, the last chapter on the role of Indian Adult Education Association seems to be more interesting and important. Although the author has succeeded in throwing light on many facets of the Association, one would expect more from him mainly because of his close involvement with the activities of the Association over a long period. More than anybody else he would have been in a better position to know the factors and forces that have shaped the character of the Association over the years. Instead of providing a more cohesive unified account of the Indian Adult Education Association in one Chapter, Dutta has covered it in different chapters e.g. he has discussed the formation of the Association in Chapter III (pp. 49-50), details of the Memoranda submitted by the Association to the Govt. in Chapter IV (pp. 62-63) and in Chapter-V (pp 79-80), and given short account of a Seminar organized by the Adult Education Association in Chapter VIII (pp. 108). Because of this type of piecemeal treatment of a single theme (Role of Indian Adult Education Association) in different places, one fails to get a coherent picture of the Association, which tends to undermine its importance and role.

The lacunae of the book cannot be considered as drawbacks since it is primarily meant to serve as a handy volume to University level students to understand the growth and development of adult education in India. In the light of this objective, the book has been a success, which is to be shared by the Indian Adult Education Association for publishing it at a time when the interest in the field is on the increase and search for new volumes more intense than ever before.

—S.Y. Shah

Adult Education News

Kulsum Sayani Passes Away

We regret to record the death of Smt. Kulsum Sayani, former Vice-President of Bombay City Social Education Committee in Bombay on May 29, 1987. She was 87.

Smt. Sayani received the 1969 Nehru Literacy Award of Indian Adult Education Association for outstanding contribution to the promotion of adult literacy in India. The Award was presented to her by Shri V.V. Giri, President of India on March 10, 1970 at Rashtrapati Bhavan.

Smt. Sayani was the Editor and Publisher of fortnightly 'Rahber' in three scripts—Urdu, Hindi and Gujarati which provided suitable reading material to the neo-literates and at the same time promoted national integration.

Smt. Sayani served in various national and international committees to promote education and the eradication of illiteracy.

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

L. Perumal is No More

We also deeply regret to record the sad, sudden and untimely demise of Dr. L. Perumal, Member of the Executive Committee of the Indian Adult Education Association in a road accident near Madras on April 11, 1987. He was 43.

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

H.C. Sharma is Dead

Shri H.C. Sharma, former Associate Secretary of the Indian Adult Education Association died in Nandeshma, Dist. Udaipur (Rajasthan) on April 24, 1987. He was 50.

He was Headmaster of Government Secondary School, Nandeshma.

The Association mourns his sad and untimely demise and conveys its heartfelt sympathies to the bereaved family.

Forum of Parliamentarians for Adult Education

The Forum of Parliamentarians for Adult Education sponsored by the Indian Adult Education Association will hold its first meeting in August this year in New Delhi under the Chairmanship of Prof. N.G. Ranga, Deputy Leader of Congress (I) Parliamentary Party and one of the founders of the Association.

The Forum would strive to involve Parliamentarians for providing a meaningful coordination to the adult education programme and to provide the necessary support for its implementation. It will also secure support at the grass-root level and would provide assistance in creating proper climate for making the eradication of illiteracy a broad based movement under point 10 of the 20 Point Programme 1986.

The following Members of Parliament have agreed to be the Founder-Members of the Forum :

1. Smt. Sheila Kaul
2. Shri Khursheed Alam Khan
3. Dr. Sarojini Mahishi
4. Dr. Phulrenu Guha
5. Shri Hayatullah Ansari
6. Shri Sat Paul Mittal
7. Shri R.C. Rathi
8. Shri D.P. Roy
9. Smt. Meira Kumar
10. Dr. C.S. Tripathi
11. Shri Ganga Ram
12. Shri Nirmal Khatri
13. Smt. Krishna Kaul
14. Prof. B. Ramachandra Rao
15. Smt. Ela Bhatt
16. Dr. M.H. Kidwai
17. Dr. Ratnakar Pande
18. Shri Ajit Jogi

IAEA Receives James Draper and Paul Fordham

Dr. James Draper, Professor of Adult Education, Ontario Institute for Studies in Education, University of Toronto, Toronto (Canada) and Dr.

Paul Fordham, Director, Department of Adult Education, University of Southampton (U.K.) visited Indian Adult Education Association (IAEA) recently.

Dr. Draper mentioned about four major aspects of his 23 years experience of adult education in India. They are :

- (a) Change in concept of adult education
- (b) Role of Voluntary Organisations in promotion of Adult Education
- (c) Selective Programmes of Adult Education, and
- (d) Support system in adult education

He said that people were now understanding adult education in the broader perspectives but concentration still continues on adult literacy because of widespread illiteracy in the country. Continuing, he said, that literacy is now linked to functional and meaningful aspects like Literacy for Employment, Literacy for Health, Literacy for Human Resource Development, etc.

India, he said, has long and rich tradition of voluntary organisations which are meeting educational and social needs of the people in a meaningful way. But he was not happy on over dependence of voluntary organisations on Government grants. He pleaded to voluntary organisations to work collectively so as to make it a grass root level movement.

He said that it was now clear that if the animator was motivated, there would not be any problem in motivating the learner.

Dr. Draper felt that not much progress has been made in promoting adult education as a discipline in universities and there was urgent need for research to strengthen the adult education programme.

Dr. Paul Fordham spoke on Adult Educators as Professionals on April 1, 1987. He appealed to the Universities and other practitioners of Adult Education to foster professional growth of workers in this field. This will help in achieving desired results not only in this sector of education but in the fields of other socio-economic and educational development. It will lead to better understanding of the problems and finding their solutions.

Mass Programme for Functional Literacy

The Indian Adult Education Association in collaboration with Delhi Adult Education Association and the All India Committee on Eradication

of Illiteracy among Women has launched a mass programme for functional literacy thru' school students to eradicate illiteracy from the trans-Yamuna areas of Delhi. A Committee known as Delhi Shaksharta Mohim Samiti (Delhi Literacy Campaign Committee) has been formed. Shri Purshotam Goyal, Chairman, Delhi Metropolitan Council is the Chairman of the Committee. Shri S.P. Milind, General Secretary, Delhi Adult Education Association is the Convener. To begin with, 20 senior secondary schools in trans-Yamuna areas of Delhi have been involved. Each school has involved 20-25 students to undertake 'each one teach one' programme during the summer vacations. The follow-up will be undertaken in autumn vacations.

The SRC, Jamia Millia Islamia, Delhi has supplied the literacy kits.

Workshop on Wasteland Development & Adult Education

The Bengal Social Service League (BSSL) in collaboration with National Wasteland Development Board, New Delhi organised a three-day workshop on "Wasteland Development and Adult Education" from January 19-21, 1987 in Calcutta.

The broad objective of the workshop was to explore ways and means of linking wasteland development programmes and activities in West Bengal with the on-going Adult Education Programme with which BSSL has been involved.

It was inaugurated by Shri Satyen Maitra, Secretary, BSSL. The valedictory address was delivered by Dr. D.K. Sinha, Pro-vice-Chancellor of the University of Calcutta. Shri Subhas Chakraborty, Minister, Youth Welfare and Sports, Govt. of West Bengal also addressed the participants on the last day.

Zakir Selected for U.P. Akademi Award

Shri K.L. Zakir, Associate Secretary, Indian Adult Education Association, Chairman, Chandigarh Sahitya Akademi and a noted Urdu Writer has been selected for an award by the Uttar Pradesh Urdu Akademi, Lucknow for his latest collection of short stories "Mera Aanchal Maina Hai".

He also got in March this year the Ghalib Award for Urdu Prose from President Giani Zail Singh.

Pillai Nominated National Chancellor of India of IAEPW

Dr. K.S. Pillai, Chairman of the Editorial Board of *Indian Journal of Adult Education* and Director, Centre for Adult Education and Exten-

sion, University of Kerala, Trivandrum has been nominated as the National Chancellor of India by the General Chapter of the International Association of Educators for World Peace (IAEWP) at its meeting held in Austria. The nomination is for a period of four years.

Gode Gets Ph.D. in Adult Education

M.A. Gode, Assistant Director, Department of Adult and Continuing Education and Extension, University of Bombay, has been awarded Ph.D. by the University of Bombay for his thesis "A Study of NAEP as included in New 20-point programme of the Government of India with reference to the project Devised and Implemented by the University of Bombay".

IAEA Organises South Zone Conference of Adult Education in Madras

The Indian Adult Education Association (IAEA) in collaboration with Tamil Nadu Board of Rural Development (TNBRD) organised the South Zone Conference of Adult Education in Madras on March 12-13, 1987. 70 participants representing voluntary organisations, Government Departments, State Resource Centres, Universities from the States of Andhra Pradesh, Karnataka, Kerala, Tamil Nadu and Pondicherry attended.

It was inaugurated by Dr. M. Nannan, Doordarshan Expert. He said that teaching methods should be designed properly and literacy teaching in standard national or regional language without confining to dialects should be imparted.

Dr. G. Rangaswamy, former Vice Chancellor, Tamil Nadu Agricultural University who presided over the function said that even illiterate villagers could cope with modern technology if it was transferred properly. He cited the examples of green and white revolutions. But if the people remained illiterate they could not become part and parcel of the development process of the country, he said. Dr. Rangaswamy said that voluntary organisations were in touch with the people in rural areas and were best suited for adult education work.

Dr. S.C. Dutta, President, Indian Adult Education Association in his address said that in the mass programme of functional literacy all educated people should be involved and be not restricted to college students and NSS volunteers only. He said that a mass movement should start from the grass-root organisations and educated women in particular should be motivated to take-up this work. He said that unless women were educated the impact of development would not be felt.

Shri L. Vedapuri, President, Tamil Nadu Board of Rural Development welcomed the participants.

Presenting the Working Paper, Shri J.L. Sachdeva, Director, IAEA referred to the problems faced by field agencies in some places such as insufficient environmental support and inadequate physical and material facilities. Efforts to spread literacy among women needed to be given vigorous support, he added.

The delegates were divided into five groups to discuss various facets such as women's adult education programme, mass literacy campaign, finance and materials for adult education and post literacy projects (AEP/PLP), problems of voluntary agencies in implementing Adult Education and Post-Literacy Programmes.

The Group Chairmen were Mrs. Suguna Davey, YWCA, Madras, Shri S.L. Prasad, Andhra University, Dr. Sivadasan Pillai, University of Kerala, Dr. Thillainayagam, Bharathidasan University, and Prof. T.N. Kumaraswamy, Vidhata Education Society, Bangalore.

Prof. C.V. Sethunathan, former Registrar of IIT, Madras acted as Coordinator of the Conference.

Valedictory Session

The valedictory session was presided over by Shri J.A. Ambasankar, IAS (Retd.). He reviewed the pre-independence and post-independence programmes on Adult Education and specially the mass literacy programme now launched. He stressed the important principle to be followed in each social service programmes, namely, "Set a good and honest example by your own commitment to the cause of the illiterates and others will follow suit".

Shri N.C. Rajamani, Producer of Educational Programmes of Madras Doordarshan highlighted the entire canvas of useful coverage by Doordarshan and the other media in furthering the cause of Adult and Non-formal Education. He also emphasised the various avenues in the Doordarshan which can be put to use to give motivation to all concerned in adult literacy and post literacy programme.

Recommendations

The main recommendations of the Conference were :

1. Subjects of Adult/Non-formal Education should be included in the common curriculum in all Senior Secondary Schools and Colleges. As far as possible, extension should be treated as the responsibility of all schools just as it has been accepted by the Universities.

2. Preference should be given to Adult Education Learners and Neo-Literates in Vocational Training programmes organised by Development Departments, District Industries Centres, Shramik Vidyaapeeths, TRYSEM, NREP, DRD, IRDP, etc. Out of this, special allocation should be given to Women Learners.
3. Industrial Establishments should be requested to make donations to Voluntary Organisations taking up AEP/PLP Projects—the donations being exempt under Section 80G of the I.T. Act so that these funds can be used for Accommodation, Vocational Training Programmes and the like (Not provided for in the Government of India Budget).
4. The media, like Educational films, T.V., the Radio, the Newspapers are doing excellent work in motivating the learners. It is recommended that full use may be made of these media to make the AEP/PLP Programmes very effective.
5. Marketing agencies like Khadi Craft & Central Cottage Industries, Super Markets and similar Public Sector Organisations should accept for sale production produced in the Vocational Programmes of the AEP/PLP Learners on a preferential basis.
6. Mass Literacy Programme kits may be made available to any establishment/educated individual/retired person etc. who comes forward to implement the Programme.
7. There should be flexibility provided in the utilisation of the grant specially in Learning-Teaching Materials.
8. The Project-wise allocation of the present Rs. 140/- per learner may be increased to Rs. 200/- to have more funds for Vocational Training and other Motivational Programmes.
9. Disparities in the funding for AEP run by Voluntary Agencies, State Government and UGC should be removed.
10. There is great difficulty in finding suitable accommodation for the AEP/PLP Centres. It is urged that all School Buildings, Nutrition Meal Centres and the like, Slum Clearance Board Buildings, (Non-Residential Portions), Panchayat Buildings and Buildings available with other Development Projects to be made available for the AEP/PLP Centres since their Programmes do not interfere with the normal working of the concerned authorities.
11. In the New Education Policy, Grant for Voluntary Organisations may include atleast 50% of the cost of putting up a Shed for the Centres, where this is unavoidable the rest 50% being met

by contribution from the Community and Organisations like the Lions Club, Rotary Club etc.

12. A state level Adult Education Liaison Committee may be formed under the Directorate of Non-formal Education or an equivalent authority to help the Voluntary Agencies to sort out their problems in the field.
13. The idea of establishing Jana Sikshan Nilayams (JSN) in the New Education Policy was welcomed by all. The new two year pattern has to lead to the establishment of JSN (Community activity Centres) for a group of villages within a radius of not more than 2-3 kms so that further work of AEP/PLP that remains to be completed will rest with the local authority vested with the Management of the JSN, preferably a Voluntary Agency encouraged to grow side by side with the AEP/PLP Programmes. Consolidated Grants should be released specifically for the further activities of the JSN for a period of 5 more years. This has to come from the funds allocated to AEP/PLP in the New Education Policy.

Workers Education Courses

The Indian Adult Education Association organised four one-day non-residential Workers Education courses in Delhi Cloth Mills in March this year.

The topics covered were : Socio-economic situation in the country, Population Education, Trade Unions and Democracy and Trade Unions and National Integration.

Shri L. Vedapuri, Joint Secretary, IAEA, delivered the valedictory address.

85 workers participated.

Regional Workshop on Legal Literacy through Universities and Colleges

A three-day workshop on legal literacy thru' universities and colleges was held at Trivandrum under the joint sponsorship of the Indian University Association for Continuing Education and the Centre for Adult Education and Extension (CAEE), University of Kerala from Feb. 27 to March 1, 1987. 60 delegates from Faculties of Law and Departments/Centres of Adult and Continuing Education of the Universities of

Maharashtra, Andhra Pradesh, Karnataka, Tamil Nadu and Kerala and from Legal Aid Board and Bar Council attended the workshop.

It was inaugurated by Justice Shri V.R. Krishna Iyer, Former Judge of the Supreme Court. He mentioned the need for legal literacy and the role of adult education in the spread of awareness of law among the masses. Shri P.S. Habeeb Mohamed, Vice-Chancellor of University of Kerala presided.

In the concluding session, Pro-Vice-Chancellor, Dr. A. Sukumaran Nair was the Chief Guest. He pleaded for making curricular provisions for the study of law from +2 stage onwards.

President Zail Singh Stresses Equal Chances for Women

President Zail Singh called for equal opportunities for women and said that unless this was done the country could not make any progress.

"We have to adopt correct values in our social life" he said after formally inaugurating the Annai Maniammayar hostel building of the Perayar Centenary Girls Polytechnic at Vallam near Thanjavur (Tamil Nadu) on May 25, 1987.

He said though the principle of equality had been enshrined in the Constitution, in actual practice women were at a great disadvantage. Girls were given inferior treatment compared to boys in education and nutrition and other aspects of life. It was still a man's world, he said.

However, women had proved that they were not behind men in energy and enterprise. Women had shown their mettle in various walks of life and they were excelling men in the field of education.

"We cannot think of progress if we cannot provide equal chances to women in self development", he said.

Board of Adult Education Appointed by Rajasthan Vidyapeeth

The Academic Council of the Rajasthan Vidyapeeth, a deemed University has set up Adult Education Board, to plan, promote, implement and coordinate activities concerning adult and continuing education, being undertaken by the various institutions of the University.

This decision was taken by the Council at its first meeting held at Udaipur on May 4, 1987, under the chairmanship of the Vice-Chancellor, Shri Janardhan Rai Nagar.

The Vice-Chancellor or his nominee will be the Chairman of the Board which will have a nominee of the Indian Adult Education Association.

The Council also appointed an Expert Committee consisting of Dr. S.C. Dutta, Shri Bhawani Shankar Garg and three others to recommend courses for training in adult education and concerning activities and programmes to be undertaken by the Lok Shikshan Pratisthan.

The Council also decided to start vocational courses at various levels, including part-time and short-term.

Light a Candle

The AIR, Trivandrum station, in collaboration with the State Resource Centre (KANFED) and the Kerala University Centre for Adult Education & Extension has launched a novel programme for offering continuing education for adult education functionaries in the State. The programme is relayed from 9.16 to 9.30 p.m. every Monday, beginning on 6.4.1987. Listeners groups have been registered and their reactions and queries are answered. There are about 6000 adult education centres in Kerala run by various agencies and nearly 1500 will be brought under this scheme which will last for one year. A pamphlet describing the 32 topics has also been published.

28th National Prize Competition for Literature for Neo-Literates

60 manuscripts in various languages have been selected under 28th National Prize Competition for Literature for Neo-literates organised by the Directorate of Adult Education, Department of Education, Ministry of Human Resource Development. The authors of prize-winning manuscripts have been awarded a cash prize of Rs. 1,000/- each and a certificate. Besides, copies of the prize-winning books will also be purchased by the Directorate after their publication.

Anthya Madiath from Orissa Gets Roby Kidd Award

Ms Anthya Madiath, founder of *Gram Vikas* a non-government organisation in Orissa has been awarded 1986 Roby Kidd Award. Ms Madiath has worked among tribal women and men of Orissa for over 10 years. The focus of *Gram Vikas* has been on organising poor tribal people of Kerandinals in the Ganjam District of Orissa to regain their land and trees from money lenders and liquor merchants.

In 1974, Anthya graduated with a B.Sc. in Nursing from the College of Nursing, Christian Medical College Hospital, Vellore, Tamil Nadu. Because of her commitment to work towards the education and empowerment of poor tribals, Anthya attended several courses in rural

development, including a three-month course on Development Studies for Aid Administration at Selly Oak College, Birmingham, England in 1978.

Through her work in health, Ms Madiath established a rapport with tribals and has trained illiterate tribal women to become para-medical health workers in villages. She also helped to build a tribal women's organization in the 100 villages in which she worked. In the past three years, she has initiated a social afforestation programme where tribal women have become very active. The programme is largely managed by women. In several villages, she helped in setting up non-formal education centres for children.

Ms Madiath receives \$ 1,500 as winner of the J. Roby Kidd Award.

Support to Employment Programme (STEP) for women

The Government of India will shortly launch a major women's welfare programme aimed at widening employment opportunities. To be known as "Support to Employment Programme" (STEP), the programme would promote greater involvement of women in economic activities with the hope of building their self-reliance and self-confidence. STEP envisages taking up "action projects in prime employment sectors like agriculture, dairying, animal husbandry, fisheries, Khadi and Village industries, handlooms, handicrafts and sericulture. It would make interventions in each of these sectors to ensure increased economic returns to women workers. The programme would seek to analyse need and context of various sectors in each state and reposes faith in organisation of women. It would network women producers organisations, women extension workers, and, women's grass-root organisations for formulation and implementation of these projects. The target groups especially sought to be covered include women wage earners, unpaid family workers, female-headed households, migrant labour tribal and other marginal groups. STEP would provide a broad-based and flexible support mechanism for infrastructure development, modernisation of production process through new technology and training, cheap credit, increased remuneration, and, raising awareness of women's status and rights including legal, property and marital.

Shramik Vidyapeeth, Chandigarh

The Shramik Vidyapeeth, Chandigarh, organised a course on doll making from December 2-17, 1986. 85 trainees from M.C.M. D.A.V. College and Shrami School attended the course.

It also organised a course on *Gota work* from December 5-12, 1986— A Course on Woollen knitting was held from December 3-12, 1986. A four-day course on social awareness and general education was organised for workers of Punjab University, Chandigarh from December 17-20, 1986. Resource persons from U.T. Health Department, Bal Bhawan, Family Planning Association, Haryana spoke on balanced diet and nutrition, personal and environmental hygiene, child care, immunization and population education. 45 women belonging to weaker sections of the society participated in the course.

A course on candle making was organised from December 25-27, 1986. A three-day course on soaps and detergent making was held from December 24-26, 1985. A seven-day course on furniture polishing for the learners who got training in course for carpenters was held from December 18-25, 1985.

A seven-day course on the operation of duplicating machine and 16 mm Projector and its maintenance was organised from December 4-11, 1986. 20 learners attended.

Special Units for Women's Problem

Prime Minister Rajiv Gandhi urged the Ministry of Agriculture and Rural Development to "set up special units to look into problems of women in a very special way."

Inaugurating a two-day National Convention of National Cooperative Union of India on Involvement of Women in Co-operation, at Vigyan Bhavan, New Delhi on April 21, 1987, Mr. Gandhi said he would like every Ministry to have a separate section to see how programmes that affect women could be strengthened. He was more for bringing about a material change in the attitude of the society to induct women in the mainstream of production as independent income-earning members.

Underscoring the need for women to be better trained and educated, he told the distinguished gathering of women representatives of various cooperatives from all over the country that leadership of women must develop from within the co-operative movement. "There are a lot of men heading women co-operatives. You must change all this by ensuring that the democratic process percolate to the grass-root." Among the audience were delegates from Bulgaria, China and Nepal.

Mr Gandhi said "We have passed several new laws last year to help women to give them protection and to involve them more in the development process, but laws by themselves cannot bring about such changes. Cooperative movement was a major way to change the status of women in independent India."

Janata Kalyan Samfti, Rewari Organises a Training Programme

The Janata Kalyan Samiti, Rewari organised a training programme for instructors and supervisors from May 1-10, 1987. 308 persons participated.

It was inaugurated by Smt. Sarla Sharma, District Adult Education Officer, Narnaul.

The training programme covered the following topics :

(i) Importance of Adult Education Programme ; (ii) Involvement of village leaders and communities in the Adult Education Programme ; (iii) Preparation of report and conducting surveys ; (iv) Supervision and Administrative control in Adult Education Centres ; (v) Role of Adult Educators in Socio-Economic development and Income Generating Projects ; (vi) Population Education and its necessity ; (vii) Importance of National Integration and its propagation through Adult Education Centres ; (viii) Material Production, Monitoring, Evaluation of Adult Education Programme ; (ix) Preventive methods of general diseases and (x) Dry farming in rural areas.

Among the resource persons were Shri J C Saxena, Deputy Adviser (Education), Planning Commission and Hony. General Secretary, Indian Adult Education Association (IAEA) and Shri J L Sachdeva, Director, IAEA.

The valedictory function was also attended by village leaders (Sarpanch, Panch & Lambardars of Bawal, Rewari and Khol Blocks). Dr. SC Dutta, President, IAEA was the chief guest of the occasion. Dr. Dutta said Adult Education programme would be successful if instructors were committed to their work. He asked the village leaders to give full cooperation for the success of this programme.

Shri Kayur Bhushan, Member Parliament from Raipur (MP) and General Secretary, Akhil Bharat Rachnatmak Samaj and Convenor, All India Kisan Cell also addressed the trainees. Shri RN Mahlawat, was the Director of this programme.

Adult Education Campaign by Students since Thirties

The Calcutta University Institute was established on August 31, 1891 for training college students to provide amusement and relaxation. Although it was set up for various cultural and recreational purposes, it did not lag behind in recognising the importance of social services and consequently it took upon itself the mission of carrying the torch of knowledge to the masses in rural areas. In 1939, the Adult Education

campaign was started by the Social Service Section of the Institute from 1939 under the Chairmanship of late Dr. Shyama Prasad Mookerjee.

Poet Rabindra Nath Tagore in a message given on the occasion observed "The Education of adults is a matter of great national importance and I have always been of the opinion that the progress of the Nation has been retarded, because enlightenment has been confined mainly to the towns and cities. It has, therefore, given me great pleasure to find that the work of Adult Education in the villages of Bengal has been taken up earnestly by the Calcutta University Institute and the student community of Bengal have enthusiastically responded to this call for social service. It is natural that they should take active part in the regeneration of the country and it can conceive of no better manner in which their voluntary services may be utilised than in the spread of education among the masses."

Truly, students did respond to the call splendidly, 557 students from different colleges of Calcutta enlisted themselves for special training classes which were opened to train student volunteers before they proceeded to villages for work. Resources were limited and difficulties were many. In spite of these, the volunteers opened 2300 adult education centres, spread over 15 districts of Bengal. Out of 30,000 adult students attending these centres, 10,000 qualified themselves as literates.

With the co-operation of the students, adult literacy campaign of the Institute gained new momentum from 1949. A new scheme was framed to carry on literacy drive and social service work on a more permanent basis through village centres, manned by local workers, beginning with the task of making the local illiterate people literate and gradually converting the centres into permanent institutions for educational, cultural and recreational purposes in place of carrying on such work during vacations in selected areas. A revised Social Service course was introduced for training students of colleges affiliated to Calcutta University and workers of recognised social service organisations. On completion of 8-week training in theoretical subjects the students were required to join camps in villages to gain experience in rural life and to do practical work. Successful trainees were awarded certificates. 1367 students and social workers qualified themselves as instructors and organisers in Adult Education and Social Services during 1939-54. The number of training courses organised by the Institute between 1939 and 1956 was 24 in the different villages of Bengal.

The object of Social (Adult) Education was to infuse the spirit of self-confidence and new hope in the mind of agriculturists and artisans.

The Institute rightly felt that city-dwellers by going to the villages and doing reconstruction work for a few days cannot do full justice to the cause. They, therefore, planned to train local workers through week-end training camps. So far 160 village-level workers, including school students were trained in 5 such Centres.

Operational programme also included (1) opening of Social (Adult) Education Centres (one centre for 20 adults) to be continued by local advisory committees formed by trained workers and local persons, (2) establishing a library on block-basis to carry on post literacy work, (3) conducting rural upliftment work such as reconstruction of roads, development of cottage industries, improvement of sanitary condition and preparation of compost-manure for the improvement of cultivation, (4) organising recreational centres for children and literacy centres for women, and (5) encouraging formation of co-operative societies.

The programme was first put into action in December 1952 in 18 villages under Nawabpur Kumirmorah Union in Hooghly district. The work in all phases progressed satisfactorily according to plan and 135 Adult Education Centres in Midnapore, 24-Parganas, Hooghly, Bankura, Burdwan, Howrah and Murshidabad districts were opened by the Social Service Section. During 1939-65, 57,970 adult men and women, attended classes at different centres and 30,285 qualified themselves as literate. The Institute supplied books, charts, black boards, lanterns and implements for road building work to these centres free of cost, though resources were limited and no financial help from outside was available.

Since 1952 the Social Service Section is organising periodical exhibitions with charts, posters, books, etc. and observes annually All India Social Education Day to popularise education amongst the masses and to make the educated, particularly the youth interested in mass education movement. It organised a competition for talented students to give their artistic and literary faculties full play and at the same time to meet the growing need of charts, posters and suitable literature for the neo-literates. Successful competitors were given prizes. Periodical discussions were also held on various aspects of social education. Thus the social education and rural upliftment activities of the Calcutta University Institute supplemented official and non-official efforts in banishing illiteracy from the country. At present, the teachers' training in Adult Education is being conducted in collaboration with the West Bengal Adult Education Teachers Association, Calcutta. □

—Nani Dutta

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The Indian Adult Education Association, founded in 1939, aims at improving the quality of life through education visualized as a continuous and life-long process. It directs its efforts towards accelerating adult education a process, a programme and a movement.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It organises 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 many publications on themes relating to adult education, including the Hindi-editions of several UNESCO publications. It brings out the Indian Journal of Adult Education, Proudth Shiksha, Jago our Jagao and IAEA Newsletter.

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 Estate, New Delhi-110002.

Indian Journal of **ADULT EDUCATION**

Vol. 48 No. 3

July-Sept. 1987

Role of Adult Education in Promotion of
National Integration

The Dialectics and Dynamics of National Integration

Adult Education and National Integration

One Nation One People

The Role of Youth in National Integration

National Integration

Indian Adult Education Association

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

Contributions should be accompanied by either a stamped, self-addressed envelope or by International Reply Coupons. The average length of a manuscript should normally be between 1,500 and 2,000 words. In exceptional cases, articles of bigger length can be accepted. Mimeographed, Xeroxed or carbon copies will not be accepted. Manuscripts should be typed in double space on one side of the paper only, with a 2" margin on foolscap size paper. Footnotes and references should come at the end and not on every page.

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THE CONSTITUTION OF INDIA PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure to all its citizens :

JUSTICE, social, economic and political. ;

Liberty of thought, expression, belief, faith and worship ;

Equality of status and of opportunity ; and to promote among them all

Fraternity assuring the dignity of the individual and the unity and integrity of the Nation ;

IN OUR COSTITUENT ASSEMBLY THIS twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

"National integration cannot be a mere governmental movement. It has to be an all inclusive people's movement : the people of all castes, the people of all religions, the people of all regions. We are all partners in the building up of our country and we must ensure a fair opportunity to all people to realize their best potential, to make use of all their talents to develop their personality to the full. We should help people to overcome the handicaps from which they have suffered for years, and fight against every kind of deprivation, every kind of humiliation or lack of ability to take advantage of the rights which are theirs under our Constitution. To work for such a cause is the duty we owe to leaders like Mahatma Gandhi, Jawaharlal Nehru, Maulana Azad and other great leaders."

Indira Gandhi

Since ancient times, India has been regarded as a Nation. We are agreed that there are sufficient binding elements in the Indian Society to make India, as it is presently constituted into a Nation, not only viable but strong, commensurate with her size and her historical, geographical and political position in the world community of nations. We believe this to be true inspite of the more visible diversity and more vocal differences which at present prevail in the Indian Society. It should be remembered that some of the diversity and differences are a consequence of the size of the Indian Society. We are convinced that with imaginative public policy, the size and diversity will both prove to be a source of strength and not of weakness. The struggle for freedom against the alien rule brought the people living in various parts of the country together. They sang the same 'Vande Matram' and shouted the same slogan of 'Bharat Mata Ki Jai' from the core of their heart. The integration of the country has been further strengthened during the past 40 years of

our existence as a Free Nation. No doubt, fissiparous tendencies have raised their ugly head time and again but the forces of integration have crushed them.

But it would be dangerous to take things for granted and view the situation complacently. There are several factors present in the situation which inhibit the development of an integrated society. They are firstly, the social stratification based on the caste system, secondly, the socio-economic stratification based on the feudal past, thirdly, the economic classes with wide disparities of income, fourthly, wide disparities of economic development between different regions, and finally the alienation of the educated elite from the masses. These several factors and similar others have prevented and continue to prevent large sections of the society from participating in the national life. This is well recognised and public policy is pledged to eliminate all such inhibiting stratification and fragmentation of the society. We urge that active steps be taken to pursue this policy with greater zeal and expedition than in the past.

All differences and disputes arising out of present problems of language, religion, caste etc. can be resolved peacefully within the frame-work of our constitution. With mutual trust and love and respect for one another, we can further strengthen national integration. Values enshrined in our constitution need to be properly understood by all and the same propagated through formal, non-formal and informal education with energy and faith.

NATIONAL INTEGRATION PLEDGE

"I solemnly pledge to work with dedication to preserve and strengthen the freedom and integrity of the nation.

I further affirm that I shall never resort to violence and that all differences and disputes relating to religion, language, region or other political or economic grievances should be settled by peaceful and constitutional means."

Role of Adult Education in Promotion of National Integration*

I

*I am a little weary of conferences and a little doubtful of the extent of their utility. But even though my enthusiasm for conferences may have waned, my attraction to a conference of youth like this remains, for it is so unlike the gatherings of older folk. Many of you also, it may be, when you grow older, may unhappily fall into the ancient ruts and forget the spirit of adventure and dare-devilry which was yours when you were young and full of enthusiasm, and I, with years creeping on me, have come to you to be a sharer in your abounding hope and courage and to take back with me.. some measure of your faith and enthusiasm. I have come because the call of youth is an imperative one and few can say no to it. I, therefore, appreciated the honour extended to me and gratefully accepted it.

*Why do people meet in conferences? Why you met here today? Not surely just to deliver speeches and listen to them or as a mere diversion from your work.....You have met here, I take it, because you are not content with things as they are and seek to change them. Because you do not believe that all is for the best in this best of all possible worlds. Because you feel the weight on your young shoulders of the sorrow and misery of this country and this world of ours, and with the energy and fine temper of youth you believe that you have it in you to remove this load of sorrow or at least to lessen its weight. If this is the urge that has brought you here, then you have met well and out of your meetings and deliberations something of permanent good might emerge—

* Keynote address delivered by Shri G.B.K. Hooja in the Round Table organised by Indian Adult Education Association in New Delhi on June 12-13, 1987.

*What do we find in this world of ours today? Utter misery is the lot of vast number of people and while a few live in luxury, the many lack even bread and clothing (and shelter and alphabets) and have no opportunity for development. Wars and conflicts ravage the world and the energy that should go to build up a better order of society is spent largely in mutual competition and destruction... "Look deep down where the millions toil in the field and factory and look across the frontiers of India to where others like you are facing problems similar to yours. Be national, the sons and daughters of your ancient motherland, working for her liberation (from ignorance, poverty and all that weakens her, so that nobody dare cast an evil eye on her) and be international members of the Republic of Youth, which knows no boundaries of frontiers or nationalities and works for the liberation of the world from all thraldom and injustice"

I thought there could be no better introduction to this key-note address than in the words of Jawaharlal Nehru which were spoken by him while addressing a conference of young men and women of Bombay. I have reproduced them as above except for a few interpolations made in parenthesis to fit in with the present situation.

Sir, you will kindly agree that they are relevant even today. If at all, more so. Not only do they indicate the danger of gap between speech and action, but they also indicate the vast gap which exists between promise and actuality, the promise made by our elders and the actuality achieved by us on the ground so far, in honouring that pledge.

Friends, talking of the weight on your young shoulders of the problem of national integration with which the country is faced today and the role of adult education, let me say at the outset that the strength of a nation lies in the men and women who constitute its citizenry. Just as in the case of a family, the sum total of the strength of the constituent members of the family is the measure of the strength of the family, even so in the case of a nation, its strength lies in the united strength of its citizens. It follows, therefore, that it will be an act of self-delusion on the part of an elitist minority to consider its job done, if it has managed to arrive at or maintain itself in the higher brackets of society. It must give in its own self-interest, necessary attention the less fortunate brethren and do its best to elevate them, so that all play their due role in building up the national strength. As long as there remains a weak segment in society, it shall be a drag on the whole. It was the realization of this reality that made the ancient Rishis of India pray that the nation be bestowed with learned scholars, brave warriors, skillful busi-

nessmen and entrepreneurs, mothers of valiant sons, milk-yielding cows, strong oxen, swift horses, good rains, bumper harvests, fruit-laden trees, and plentiful fodder, and all that goes to make a nation strong and happy. The Rig-Veda, in the Sanghatan Sookta, enjoined upon men to move together, to speak with one voice, to have united minds, to think constructively and harmoniously, to live as one family, without any consideration of high and low. It is the pursuit of these time-tested objectives and values which is called for once again at this crucial juncture of our national history. It is not out of charity that the better-placed classes should advance the interests of the deprived masses, but out of sheer necessity and self-interest. It was the neglect of this paramount duty towards the other folk, which was primarily responsible for the humiliations suffered by the guardians of the nation in the past. As a result of the absence of the family spirit, the common man looked on unconcernedly, while the Rajas and the Nawabs lost their battles. In contrast, the Battle of Stalingrad was fought and won by the common folk who resolutely defended their hearths and homes with the last drop of their blood for over 40 months until the invaders were finally repulsed.

Again, it was the recognition of this stark reality that made the founding fathers of our Republic seek the enthronement of Justice, Liberty, Equality and Fraternity in our polity. They guaranteed all citizens equality before Law, full and equal opportunity for self-development and growth, freedom of speech and association, subject, of course, to the exigencies of national security. They laid down the Directive Principles of State Policy too, with this aim in view. While our young Democracy has successfully weathered many a political storm and external threats over the last 40 years, the same cannot be said with equal complacency about the manner in which the directive principles of state policy have been followed. There have occurred noticeable lapses and distortions in the fields of education, socio-economic re-organisation and democratic values which tend to generate simmering discontent and continuing tensions.

If, as a result of our deliberations, we can evolve a plan of action, to be followed in a sustained manner, within a scheduled time-frame, we shall have well met, otherwise, this Round Table shall be yet another exercise in verbiage.

II

According to available statistics, the percentage of literacy in 1981 stood at 36.27. In 1951, the number of illiterate persons in India was 30 crores. In 1981, the figure had risen to 43.7 crores. It is estimated

that women comprise 57% of the illiterate population and the situation among the scheduled castes and tribès is particularly bad. In spite of the fact that during the last 10 years, literacy programmes received special attention, the solution is nowhere in sight. Notwithstanding the attempt made to establish administrative and technical resource centres and to involve voluntary agencies in large numbers, the situation is characterised by low levels of literacy among persons recorded as literates, wide-spread disuse of literacy skills, often resulting in relapse into illiteracy and scanty opportunities for continuing education and access to information. Science and technology which might as well transform the landscape have not yet come into full play, so far as literacy programmes, functional or otherwise, are concerned, and the youth, masses, workers and industrialists have remained almost uninvolved. This is the measure of the challenge before us.

Adult education can serve as a means to reduce social, economic and sex disparities. However, if past experience is any guide, programmes of literacy can become meaningful only if they are accompanied by a package comprising practical information on matters of health, farm practices, acquisition and improvement of skills relating to employment, marketing facilities and general awareness regarding national goals, development programmes and social liberation. Above all, they must be geared to the creation of an all-India outlook to counter the menace of the separatist mentality, which is eating into the vitals of the nation and may well be termed as "sonosoilitis" (son-of-the soilitis).

III

The malady of *sonosoilitis* is basically rooted in the economic situation, and if an over-all view of the national economy is taken the economic situation continues to be grim notwithstanding heavy investments in high dams and hydro-electric projects, huge steel and cement plants, roads, railways and airways, expansion of radio and TV network, nuclear research, war industries, etc. True, there is in evidence an upper layer of affluence in the Indian socio-economic order, but beneath it lies a huge mass of suffering, deprived, under-privileged humanity. Let the visible wealth and prosperity of the few not blind us to the grim reality and the simmering discontent which goes with it.

According to L.C. Jain, who has made a life-long study of poverty-alleviation programmes, the employment exchanges are bursting today with 298 lakh persons seeking jobs compared with 8 lakhs in 1956, and that 90 lakh persons would still be unemployed at the end of the 7th Plan. Further, employment in the organised manufacturing sector is highly concentrated, about 60%, in the 4 States of West Bengal.

Tamil Nadu, Maharashtra and Gujarat, who form less than 30% of India's total population. It may be noted here that employment is only means for acquiring purchasing power, and since the purchasing power of the rupee has suffered a drastic erosion in the last 25 years, the brunt of the blow has fallen on the unorganised sector of the labour who constitute over 70% of the work-force in the manufacturing industries. As pointed out by him, the consumer price index for food in this period rose by 400 points for industrial workers. In the absence of dearness allowance and other benefits, devastation of their real income can well be imagined. Then there is the relatively more serious problem of under-employment. "The disparity between the bottom and the top households in consumption of cereals as a whole is 4.5 times, while for food as a whole, it is more than 10 times. It is at the grossest with 240 times disparity in consumption of milk and milk products. In the non-food items, the disparity between these consumer expenditure classes is over 40 times. In foot-wear, it is 392 times—the poor spend 24 paise per head per year on foot-wear compared with Rs. 94 per year by the better-offs", notes L.C. Jain. In view of such gaping disparity, wide-spread unemployment, concealed or otherwise, erosion of purchasing power, lack of educational and health facilities, minimal intake of proteins and milk, it is a tall order to expect the vast mass of disadvantaged people to render unalloyed loyalty to the ideal of national and social cohesion. This is a situation which the upper classes have to recognise in the interest of national integration and, of course, their own survival.

IV

Now, a look at the politico-administrative structure. Having been familiar with the British system, the framers of the Indian Constitution decided to incorporate its salient features in our system of governance. As a gesture of respect to Gandhiji, however, they agreed to add Article 40 in the Directive Principles of State Policy stating that "the State shall take steps to organise Village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government". Now, it is well-known that according to his last will and testament, Gandhiji wished the Congress to dissolve itself and convert into a Lok Sevak Sangh, after it had accomplished its historic task of attaining Swarajya. But the *sutradhaars* of the Congress thought otherwise, and preferred to strike their own path. Gandhiji stood for austerity in life-style and in governance. He stood for village and *khaadi* industries, and above all, he recommended village self-government, based on self-reliance for local, vital needs, and inter-dependence on neighbourhood only when necessary. He

conceived each village to be a self-governing republic. "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", as he graphically put it. It is interesting to note that almost a similar concentric system of governance was recommended by Swami Dayananda over a hundred years ago on the authority of the Manusmriti. "Let there be a government office in the midst of 2, 3, 5 and a 100 villages, wherein should be kept the required number of officials to carry on administrative business. Let there be an official at the head of one village, a second one over 10 such villages, a third one over 20, a fourth one over 100 villages and a fifth one over a 1,000 such villages...Over every 10,000 villages let there be 2 presiding officials, one of whom should preside over the Assembly, whilst the other should tour all over the territory and diligently inspect the work and conduct of all the magistrates and other officials...Let the king appoint such men guardians of his people as are virtuous, well-experienced, learned and of good lineage...Let the king punish properly the magistrate who accepts bribe either from the plaintiff or the defendant in a case, and, therefore, gives an unjust decision. Let the king, confiscate all his possessions, and banish him to a place from which he can never return", said Dayananda.

Now that a national debate is going on between the advocates of the Prime Ministerial and Presidential forms of Government, here is the third model to ponder over. Basically, what the people want is good government, and since a succession of good rulers cannot be ensured in the hereditary, dynastic system, elective democracy offers the next best alternative. And this is what our founding fathers adopted, Carrying the concept of Democracy to its logical (district and village) level, Nehru, a thorough-bred democrat, by persuasion and conviction tried to introduce the lamp of Panchayati Raj at the historic convention held at Nagaur (Rajasthan) in 1959, but he did not live long enough to give it the necessary sustenance, with the result that the lamp burnt dim and barely survived his death. It suffered from two serious lacks. First, elections were not held periodically which prevented the growth of accountability and induction of fresh blood, second, adequate financial resources were not made available to P.R. institutions. So they became anaemic. In course of time, Asoka Mehta Committee was appointed to suggest ways and means of resuscitating the process of democratic decentralisation, and it did come forth with a model bill, but the Government of the day developed cold feet, and the report was consigned to the limbo of oblivion.

It is heartening to note that the Hegde Government in Karnataka has now made bold to decentralise administration by granting powers to grass root institutions at the municipal and village levels. It has gone one step further. It has reserved 20% of seats on the civic bodies and 25% seats in P.R. institutions exclusively for women.

In an attempt to render unto the People what belongs to the People, elections to 175 municipalities, 4 corporations, 10 Zilla Parishads and 2536 Mandal Panchayats have been ordered to be held. Karnataka Government conceives the Zilla Parishads and the Mandal Panchayats to be responsible to the People under their respective jurisdictions. While each of the Zilla Parishads will have one member for 35,000 population on average, in the case of a Mandal Panchayat, there will be one member for 100 families in a village.

As for funds, a substantial sum of Rs. 900 crores has been transferred to these bodies for the first year as against a paltry sum of Rs. 4 crores allotted to 18,000 Village Panchayats and 175 Taluka/Boards during the last year. The tremendous amount of energy, which these reforms should release, for development in the State, can well be imagined.

It is now realised that adult education and national integration should be developed as mass movements. Here then is a model to be followed by the rest of the country.

The Prime Minister has issued *firman*s to the state satraps to hold elections to P.R. institutions as soon as possible. What one fails to understand is why no steps are being taken to suitably amend the Constitution so as to introduce Panchayati Raj as the third tier of Government at the grass root level in accordance with the recommendations of the Asoka Mehta Committee Report and thus to redeem the pledge of Gandhiji and Nehru. At one stroke, this should generate a mass movement for the development of village loyalty and eradication of illiteracy, which may hopefully culminate into a surge of national consciousness and social solidarity.

V

Having pleaded for the introduction of Panchayati Raj as the *sine qua non* for the development of Adult Education as a mass movement, I may now refer to other strategies for the effective implementation of the programme.

Way back in the 30's, following Frank Laubach, we considered the formula, "each one, teach one", as the panacea for this problem.

However, nothing much came out of it these years. Speaking on the occasion of the Presentation of Nehru Literacy Award (1986) to Madhuri Shah, the President of India, Zail Singh again made a reference to this strategy and suggested that it should be made compulsory for every Government employee to make at least one person literate in one year. One might add that pensioners, civil and military, might also be drafted for this campaign, but before that a battery of incentives and disincentives shall have to be designed to persuade them to be yoked in this task, and this would call for a debate and consensus so that the proposal is readily accepted by all concerned and faithfully implemented.

From this, the next step may be to involve High School/College students and teachers in this programme and the pros and cons of this proposal may also be duly examined. Agricultural Universities have brought about the Green Revolution through their extension work amongst the illiterate peasantry of India. Why should the traditional Universities not take up the challenge of wiping out illiteracy from the fair face of our dear motherland? Why cannot the Universities, colleges and schools accept the role of Light Houses in their respective territories and embark upon an extensive programme of spreading literacy and enlightenment all around? Considering the gravity of the situation, it is time they were called upon to gear themselves to the task. Madhuri Shah, as the Chairperson of UGC, sought to establish Adult and Continuing Education Departments in the University system, but they need to be suffused with the spirit and zeal of a mission, so as to undertake area specific and time-bound programmes. At the same time, it may be necessary to set up a monitoring and evaluation agency to watch progress and suggest remedial measures, in accordance with the scientific principles of management by objectives.

While on the subject of school education, may one propose the establishment of neighbourhood schools as recommended by the Kothari Commission over 20 years ago? This should go a long way in developing national consciousness arising out of a sense of local loyalty, by transcending all divisive tendencies based on caste, creed, class and community. It is not a novel proposal, but since it has had no takers in the last 20 years, a reconsideration of this proposal too may be useful.

Role of Voluntary Agencies in this campaign can not be over-emphasised. Voluntary Agencies may include social, religious, educational as well as political bodies. However, they too would need

due monitoring and performance audit. Could this be done under the umbrella of the Indian Adult Education Association?

While on the subject of voluntary agencies, may one refer to the pioneering role they played in spreading the message of universal and cultural education according to their own light during the last 100 years? However, since the society stands permeated with bourgeois values, these institutions have become prisoners of their own social ethos and have failed to grasp the importance of training the hands and imparting vocational education to the wards under their charge. As such education has remained primarily a path to white collar jobs and has failed to attract millions of children of the weaker sections of society who see no benefit in undergoing a scholastic course. As a result, we have the phenomenon of drop-outs. One wonders if voluntary agencies can now turn the wheel and come forward to pioneer the introduction of *vocational education for all* through High School education as envisaged by Gandhiji in the scheme of Basic Education and thus make education meaningful for the young hopefuls.

Yet another programme which the Adult Education should adopt is Environmental Conservation and Development of Social Forestry. It should be realised that unabated deforestation over the last century has created a critical environmental imbalance in the country and we are now threatened with an impending pall of pollution and shortage not only of timber and fire-wood but also of pure water and fresh air. The services of the Ministry of Non-Conventional Sources of Energy should be requisitioned to popularise the use of solar, wind and biogas power for domestic purposes so that at least the fire-wood demands on forests are appreciably reduced.

Involvement of youth in this programme should develop a sense of kinship with flora and fauna and, therefore, with the motherland which as the national bard sang is "Sujalaa, suphalaa, malayaja shitalaa, shasya shyamala."

Indian Army is known to be the largest single employer, which converts raw village tyros into literate and self-confident citizens within the span of their service. Same could be enjoined upon Indian industry, with hopeful results. It is understood Trade Unions do undertake some such programmes, but the programme of Workers' Education has yet to take off in the true sense of the word.

Here, I may be permitted to refer to the experiment conducted by Ram Singh, SDO-cum-BDO of Doongarpur (Rajasthan), as he then was, in the early days of the Community Development Programme. He had a large work-force of Bhil men and women employed on tank-digging

and road-building operations going on in his jurisdiction. He supplied arm bands to each worker, bearing the initial alphabet of his or her name. In no time, the workers picked up the alphabets and were seen practising them on the sand with their own fingers. Later, this system was sought to be duplicated at Kangri Village (U.P.) by the Adult Education personnel of the Gurukula Vishwavidyalaya by printing names of inmates on their huts and houses. While the target groups acquired acquaintance with letters by this method, the question of continuing education remained to be solved in the absence of suitable reading material.

If Indian Industry with its huge provision under the head "advertisement" can see its way to ally itself with this programme, the benefit shall be mutual in so far as it shall establish a 2-way and life-long traffic.

Last but not the least, womens' education shall have to be given top priority. Maataa nirmaataa bhavati, is an old Sanskrit saying. Mother is the maker. In ancient days, it was enjoined on the kings to ensure that all school-going children of either sex are sent to the Gurukulas on pain of punishment, but along the road of History this salutary Law was derailed, with serious consequences. How to resuscitate it is the star question. It would be worthwhile to bring together womens' uplift organisations and share experiences.

Before I end, let me briefly dwell on the role of the media, electronic, print, traditional and cultural, so thoughtfully slated in the agenda of this Round Table. These are powerful agents of change and all the care in the world is required to ensure that they transmit healthy, man-making, nation-building programmes. All the time, they need more and more of soft-ware to be fed into them, and this, in turn, imposes the responsibility to provide the same in terms of the idiom appreciated by the target groups, on the progressive, forward-looking educationists. Accordingly there is need of continuous research and experimentation in this field by creative artists and bold innovators. Here too, the IAEA has a clear-cut role : to discover and encourage budding talent and to match it with the media.

Friends, I think, I have presented a mouthful agenda and may now leave the stage to you for further deliberations and necessary action. While doing so, I extend my thanks to Prof. S.C. Dutta and Shri J.C. Saxena who have given me an opportunity to be amidst you this morning, and to share my anguish and thoughts with such a youthful and devoted band of social activists.

The Dialectics and Dynamics of National Integration*

The dialectic of unitarianism and pluralism on cultural, economic, political & religious levels characterizes the social reality in India today. This has its inevitable bearing on the question of national unity. This is the essence of the question of national integration, of which, the extremist ethos, religious fundamentalism, separatist understones, etc., are only symptomatic expressions.

The complexity of this dialectic is due to a variety of factors. First, there is the well-recognised factor of religious, linguistic, cultural ethnic and social diversity; however, what is not so well-recognised is the bearing of this diversity upon the interplay of unitarianism and pluralism. This diversity on the one hand has bestowed upon Indian culture a characteristic resilience which ensures the continuity of tradi-

* Presented at I.A.E.A. Seminar on "Role of Adult Education in Promoting National Integration on Sept. 25, 1986 at Chandigarh.

tion, while on the other hand it also acts as an inertial resistance to mutational change; tradition grows with layers piled upon layers, thus further adding to the diversity with a concentric unity at the core. This, among other things, leads to a phenomenon of multiple focussing of loyalties; to clan, to caste, to religion, to language, to class etc. This simultaneous operation of diverse loyalties has stood in the way of clear-out emergence of cultural, social and economic issues in secular idioms. The contributions between unitarian and pluralising forces have not become crystallized; hence these have not been identified and resolved properly. This multiple focussing, in a sense, intensifies the identity crisis of various groups in that they have to experience and come to terms with pulls and counter-pulls of various components of diversity. However, as against the above two negative effects of concurrent loyalties, this phenomenon has a positive side also in the sense that the parallelogram of allegiances remains 'balanced' with none lopsidedly resolving in an extreme self-exclusivism. The structure of our concurrent, multiple loyalties is such that no allegiance—neither to religion, nor to region—claims to be exclusivist to the extent of denying or negating the other allegiance—say to the country—in the demanding circumstances. In the South, the DMK Party shedding its proclaimed demand of separation of Dravida Nadu from India (which then was no constitutionally prohibited) gave precedence to the integrity of India in the face of Chinese aggression in 1962. Similarly in the North, the Akali Dal withdraw its morcha in the wake of Pakistani aggression in 1965, giving the primacy of allegiance to patriotism. Thus when the hour struck, neither the regional loyalty in the South nor the religious loyalty in the North found itself contradictory to the nationalism loyalty. This does not detract from the elan and efficacy of the regional or the religious factor; it rather underlines the continuing relevance of pluralism as well as the need of strengthening the pluralistic pattern of Indian nationalism. National identity encompasses other identities.

Coming back to the dialectic of unitarianism and pluralism, the second factor that has contributed to its complexity in the fact of economic imbalances of the pre-1947 era, as well as the uneven development of various regions in the post-1947 period. The simultaneity of the pre-capitalist, capitalism and post-capitalism modes of production in independent India has transmuted its own contradictions into the dialectic under reference.

The emergence of religious fundamentalism—Hindu, Sikh and Muslim—in the recent years has in its own way given a twist to the basic contradiction under analysis. Religious fundamentalism is a global

phenomenon which may be progressive in one context and reactionary in another circumstance; its variants, depending upon contingent local factors, could be complementary or contradictory to each other, while becoming self-contradictory at times. Religious fundamentalism is in some contexts an expression of and urge for religious pluralism, for political freedom. Writes Arnold Toynbee: "... if a twentieth century Westernizing World.....were to purchase security at the price of submitting to the political and economic bondage of some kind of accumenical government, Religion would be the field, once again, in which human beings would seek the freedom without which they cannot live..." But religious fundamentalism is also capable of becoming an ideological tool of State unitarianism and totalitarianism. In the Western world, secularism arose as an ideological tool for securing the independence of the emerging nation-states from the trans-national Roman Catholic Church. Hence secularism there was based on the dichotomy of the national state and the supra-national Church which entailed the dissociation of the religious from the social. The historical and cultural conditions in our country were radically different from those of the West. The concept of dharma has been firmly embedded in Indian culture, in Indian psyche: Further, but renaissance also took on a course in which reformed religious consciousness was harnessed as an instrument of national resurgence. Gandhi equated *Swaraj* with *Ram Rajya* so as to employ the enlightened in the struggle for independence, as also to give a value-orientation to independent India's march towards growth and development.

Because of these factors the founding Fathers of our Constitution opted for a form of secularism reflective of religious and cultural pluralism—a form different from the Western one. Article 25 of our Constitution recognizes "any economic, financial, political or other secular activity . . . associated with religious activity". Articles 26, 27 and 30 of the Constitution implicitly recognizing the autonomous corporate identities of the minorities, give them certain fundamental rights in matters of preserving and strengthening their educational, cultural religious and linguistic interests. Differential personal law for different religious communities has also been recognized by Indian Constitution which is a significant reflection of the current of religious pluralism inherent therein. Article 371-A of the Constitution ensures protection of the religious and social practices of the Nagas as well as their customary law and procedure even in the administration of civil and criminal justice. Another instance of religious pluralism informing the Indian Constitution, as against the Western neutrality towards the Church, is provided by Article 290-A whereunder certain amounts out

of the Consolidated Fund of the State of Kerala have to be paid every year out of the Consolidated Fund of the State of Tamil Nadu to the Davaswom Fund for the maintenance of Hindu temples and shrines.

All this highlights the qualitative distinctiveness of the original Indian (Nehrute) model of nationalism, a model wherein corporate identities of the minorities were seen as complementary and not contradictory to national identity and national integration.

This (Nehrute) Indian model is contradistinct from the Western model of national integration. In the West, the capitalist Phase of development brought in for the first time the concept of a nation-state with nationalism as its ideology wherein were sublated and dissolved the earlier religious, cultural, ethnic and racial identities. The resultant common national identity became the totalitarian principle and value-system in which the nation-state and its new institutions and structures at the social, economic and political levels assume the place of primacy claiming exclusive loyalty from all individuals who were obliged to forsake and transcend their primordial group-loyalties of racial, religious, ethnic and linguistic character. This totalitarian Western model of national integration was accordingly characterized by unitarianism, homogenization and conformism. This model conceded little role and function to the religious, ethnic, racial and linguistic identities as autonomous structures. Thus, the whole of individual as well as collective life came within the totalitarian ambit of the nation-state with nationalism as its ideology, and national identity as its standard. The earlier group-structures almost ceased to exist as "mediations" between the individual and the society, as well as between the individual and the State. The concrete diversities were dissolved into an abstract undifferentiated unity, and the end-product was labelled as national integration.

On the other hand the Indian model of national integration, in theory atleast, strives for unity-in-diversity—a model in which the religious, linguistic, ethnic and other identities are not dissolved and liquidated into conformist oneness, but flowering in the integrated pattern of the national mainstream.

In other words, the Western (capitalist) model of national integration is unitarian-totalitarian, while the Indian model, in theory, is pluralistic. Why has the Indian model been so conceived? For two reasons; First, because we have chosen the non-capitalist path of development with democratic-socialistic orientation. Hence the kind of nation-state, nationalism and all-consuming national identity that arose in the West in the process of capitalist path of development could not have, *ex-hypothesi*, arisen in the Indian process of non-capitalist development.

Secondly, the consciously chosen continuity with the Indian tradition pre-supposed adoption of the principle of unity-in-diversity as a categorical imperative.

Though the Indian model of national integration is coordinate with the non-capitalist path of development, yet the political forms and institutions, economic structures, and attitudinal responses have been mostly transplanted from the Western (capitalist) model of national integration. Thus there are certain inherent contradictions in the system which militate against the Indian conception of (pluralistic) national integration. The transplant Western politic-economic institutions and structures, claiming totalitarian primacy and precedence over the native structures based on religious, linguistic and ethnic identities, took down upon the latter as antagonistic to national identity. What is not realized is that these native religious, linguistic and ethnic structures, in the Indian model, are deemed as essential 'radiations' providing mechanism and avenues for legitimate articulation of group-interests and participation of group-units in the political processes. What is also not realised is that the religious, linguistic and ethnic groups in this process of interest articulation and political participation shed most of their parochial, sectarian, exclusivist "communal" characteristics and rediscover their essential self-identities in a positive way that enable them to integrate harmoniously with the national mainstream. Thus the effort should be not to deny and discourage but to own and encourage the religious, linguistic and ethnic sub-systems with their autonomous identities as well as their legitimate role and function in interest articulation and political participation at the secular levels. For this purpose, the system should go on exploring new systemic relationships to institutionalize such interest articulation and political participation. *This is the only way to secularise these religious, linguistic and ethnic sub-systems, make them realize their positive self-identities in this secularizing process and integrate them as such harmoniously with the national mainstream. This is the essence of the Indian model of national identity and integration based on social, political and religious pluralism.*

The trouble starts when the religious, ethnic and linguistic self-identities are seen both by the minorities and majorities as opposed to national identity. Integration is seen and pursued by some persons as meaning assimilation of the communitarian identity into undifferentiated oneness mistaken as national unity. On the other hand, some among the minorities go to the other extreme and invest their pursuit of self-identity with self-exclusivist, separatist overtones. This is equally undesirable.

Adult Education and National Integration

(Inaugural Speech of Sardar Surjit Singh Barnala, Honourable Chief Minister, Punjab in the Seminar on "Role of Adult Education in Promoting National Integration" organised jointly by the Adult Education Association, Chandigarh and Indian Adult Education Association, New Delhi in Chandigarh on 25th September, 1986.)

I am happy to associate myself with this seminar organised jointly by the Adult Education Association, U.T. of Chandigarh and the Indian Adult Education Association, New Delhi to discuss the Role of Adult Education in Promoting National Integration.

2. National Integration is the awareness of the people speaking various languages, professing various religions and castes and belonging to various regions and ethnic groups that they are all responsible and equal citizens of one nation, that is India. To my mind, there is no anti-thesis between a person being Tamilian, Punjabi, Maharashtrian,

Bengali, Assamese, Kanaadige or a Naga or a Mizo and at the same time, being an Indian with an equal status with all other fellow Indians. Similarly a person may identify himself as Hindu, Sikh, Muslim, Christian, Jain or Buddhist and at the same time identify himself as an Indian. Such a person having as much respect and understanding for other faiths, as he has for his own, is indeed a secular person.

3. The moral and ethical values preached by different religions must be highlighted so that people professing different religions understand and appreciate the positive aspects of other religions and there is no discrimination on the basis of religion, caste and creed. They should be able to respect other religions in addition to their own. I will suggest that common elements of moral and ethical values in various religions may be conveyed to the masses through translations in concerned regional languages.

4. The life and teachings of well-known religious leaders, social reformers, thinkers, poets, patriots, freedom fighters, places, events and movements which have contributed towards realisation of free and independent country should be communicated to the people through the mass media and departments of Information and Broadcasting, Text-Book Production Units of the State Governments and other allied agencies.

5. In the promotion of national integration everyone has a role to play, be they elite or the masses, educated or uneducated belonging to rural or urban areas.

6. At this critical juncture in the history of our country, when fissiparous tendencies are raising their ugly head, it is the duty of the government and the people to take suitable steps to make the disgruntled and dissipated people to return to sanity and work for a United India.

7. India is and has been for the past many centuries a land of profound diversities and differences, having peoples of different ethnic and social groups, speaking different languages, professing different religions with different social customs, traditions and food habits. In spite of these divergencies and distinctions, a feeling of one-ness has all along pervaded all these years among the people and has transcended all differences.

8. We have already paid a heavy price for motivated distortions and artificial exaggerated differences accentuated by conscious policies followed by colonial rulers in the past, resulting in the division of the country. Free India can not tolerate such fissiparous tendencies which must be brought to an end by imaginative and resolute national deter-

mination based on national consensus. This national consensus must be achieved by firm adherence to basic realities, one is that India is and will always remain a land composed of people of different ethnic groups and religions, having different traditions and culture, and second, all people of India composed of different ethnic or religions or social groups constituting one Indian nation must come to terms with their history and develop desirable respect, understanding as well as legitimate pride in their national heritage. Therefore, secularism, socialism and democracy need to be pursued with greater vigour as a matter of national priority. There is need for evolving a national policy for the effective use of media for national Integration and preservation of our cultural heritage to build a new India of equal, just, humane and secular people.

9. In this context, I will suggest to the Adult Educators assembled here, to think of not only about the education of the illiterates and semi-literates, but also of the elite groups as well and design and develop specific behaviour patterns and feasible and practicable programmes for National Integration. You will do well to plan and organise adult education programmes to mobilise public opinion and to create awareness about the need for national integration. You must undertake special training programmes for character-building and to inculcate a sense of discipline among the youth, inter-state camps and visits, religious festivals of each community should be jointly organised.

10. Simultaneously, I will suggest that suitable legal and administrative measures must be taken to remove the feeling of insecurity among various sections of the people so that they may become participants in the building of a composite Indian Nation, without fear and favour. Suitable literature needs to be produced to promote emotional integration among various sections of our society.

11. There should be a national policy of communication for effective use of media for national Integration and the communication media should cooperate and collaborate with organisations like universities, colleges, panchayats, and voluntary organisations like Youth Clubs, Mahila Mandals etc. which must play a positive role in the implementation of national integration and training of youth, men and women at the grass-root level. There is an urgent need to organise research on problems of national integration and to ensure effective monitoring and feed-back on programmes of national integration.

12. I feel pleasure in inaugurating this seminar on Role of Adult Education in promoting National Integration. I wish your deliberations all success.

One Nation One People

Sometimes, I feel ashamed of talking in the late twentieth century on national integration in India, when the West European nations, for long centuries at logger-heads with each other, are integrating themselves into a Common Market and even a Common Parliament. There was a time, not very long ago, when the whole world was influenced by India's great spiritual (notably Buddhist and Hindu) heritage, besides its

untold riches. Ramayana is a sacred text even today for over 20 centuries and Buddhism which originated in India, has overtaken the entire East. Nations vied with one another to associate themselves with the name 'INDIA'—from Indonesia, Indo-China and East Indies to the West Indies. The impact of Sanskrit on South and South-East Asia has been profound. Columbus only accidentally chanced upon America—he had taken the long and arduous sea-voyage to discover India. That's how he named its people "Indians", and they are proud even today to call themselves "Indians". The American philosophers like Emerson and Thoreau ; Shakespear of England and Tolstoy of Russia ; Max-Mueller and Monier Williams ;—Aldous Huxley, Somerset Maugham and T.S. Eliot—how many distinguished names shall I mention, who were sold out to India's culture, civilisation and philosophy ? When Vivekananda spoke at the world Parliament of Religions in 1893, the whole Christian Assembly rose in their seats to give this unknown Indian monk a standing ovation. Since then, many others have taken the Americas and Western Europe by storm—even those whom we have discarded at home, with contempt or indifference. As Iqbal has said :—

कुछ बात है कि हस्ती मिटती नहीं हमारी, सदियों रहा है दुश्मन दौरे जमा हमारा

Coming to the present times, only in a brief period of 35 years, India, with its staggering population, has achieved both a political and an economic miracle. I read, early in August, 1983, a long article in the "New York Times", on the new burgeoning middle class in India, numbering from 70 m to 100 m, according to the estimate of this correspondent. A country visited every five years by famine for two centuries or more of the British rule is now self-sufficient in foodgrains. No one dies of starvation. There are pockets of distress of course. The age-old problems of landless labourers and marginal farmers, of the educated unemployed, of police barbarities and atrocities on women in a male-dominated society are all there. Our industrial and power capacity is only about half-utilised, due to which there is a run-away inflation. The poor do not get the money or subsidies meant for them whole or in time. There's good deal of harassment for them and much frustration. Money is spent, the results often enough are not there. As Shri Rajiv Gandhi said at a public forum the other day, "in certain villages the water-tap is there, but no water ; electric poles are there, but no electricity ; and of the telephone system the less said the better". But still there is a colossal movement of the people ; look at the rail, air or bus traffic and men and women buying and celebrating Diwali with a bang and a gusto as if we were all marrying over again. And if there are 40% people below the poverty line, there are 60% above the line also. The glass is half-empty, or half-full—it is how you look at it.

From 7 to 8%, the literacy rate has risen to 30 to 40% in 30 years time. Many of the scourges like plague, small-pox, T.B.; Malaria have been by and large wiped out. Our age expectancy has risen from 32 years to 57 years (in Punjab 65 years; in the case of women 67). And the way the refugee problem has been solved and the refugee Punjab has become our most prosperous state, is a landmark in human history.

Our political democracy whatever its short-comings is the envy of the whole of Asia, Africa and Latin America.

And, potentially, according to a World-Bank report, we are hundred times richer than the United States. Japan has no raw materials of its own. India is destined to become a great power, if only its own people will let it become one.

Then, what is ailing us—? My answer is : Our rising expectations. We no longer believe in Karma, or Fate. We have seen what good life is and we want to live it and better our lot, as soon as possible. It is a legitimate aspiration. But, must we indulge in violence, blackmail and separatists slogans to achieve this? Must we give up all values, all norms, all morality, in our craze for "good life"? Look at the Punjab. Do you think they are fighting there for Sikh religion? 80% of the Sikh youths belong to the Students Union which are Marxist-dominated; only 10% (even less) are in the Sikh Students' Federation. It is not the poor who are fighting this so-called "Dharam Yudha", (religious war) it is the rich Zamindars, contractors and Jathedars illiterate village leaders seeking adventure. The poor only are the cannon-fodders for their vaulting ambitions.

And what are their demands? More water more power, more territory, more investment, more factories. Are these Sikh demands? They fight for Panjabi study in the English medium schools and one in each family atleast is anxious to migrate, or has migrated to an English-speaking capitalist country for better economic prospects, talking here in Marxist Jargon and promoting Naxalism all the time.

It is the same with Assam. "We are being economically exploited by the 'others', they say. "We are not well-developed", Drive out the "others" and all will be well". But, once this "driving out of the "others" starts, no one will find any place to go to. Delhiwalla's or most of them (myself included)—will have to go to West Punjab, which is now part of Pakistan. Over 14 lakh Oriyas will have to leave Calcutta and Bombay which will be denuded of all South Indians, Panjabis, Marwaris, Gujaratis, etc.

Local patriotism is good upto a point. Government conceded-wisely or unwisely under acute pressure and fear of violence—the reorganisation of states on a linguistic basis. All state languages have been given the status of Indian national languages. Your so-called Andhra, Punjab, Assam, Tamil, Kashmiri and Bengali cultures, etc. can now flourish, but don't forget they are all variations, if not imitations, of an overall Indian culture. What about classical music? And Urdu Ghazal? And Hindustani cinema? And the basic Indian Philosophy? Even superstitions, attitudes of mind, festivals and customs. The names change, the substance remains the same.

I asked a Pakistani Muslim friend :—“Why don't you write a thesis on the “Glory that was Pakistan” on the analogy of a similar book on India by Dr. A.L. Basham of the London School of Oriental Studies?” He unashamedly answered :—“I would then be writing only on the South Indian Dravidian civilisation whose ruins are found in Mohenjodaro ; of the Rig Veda, composed on the banks of the Panjab rivers ; of the Buddhist University at Taxila ; of Pannani, born in that area, who was a Grammarian of Sanskrit ; of the Gandhra School of Buddhist Art ; of the Moghals who ruled over us—from Delhi ; of Guru Nanak and Maharaja Ranjit Singh whose co-religionists we have driven out ; of Urdu—now called the language of Mahajars or refugees from India (every one is fighting there now for Punjabi, Sindhi, Pashto or Baluchi, like Bengali before) ; We have the same classical music—damn it—as you have and we are clamouring for Indian films at any price”.

The Sikh intellectual has the same kind of dilemma. The Hindu ethos does not leave him alone even in his dreams. The Sikh names, caste-names, customs, festivals, all the Hindu names of God—Ram, Bhagwan, Ishwar, Parmeshwar, Brahm, Parbrahm, Hari Narayan even Gopal :—are incorporated, unfortunately for him, in the Sikh Scripture. And Guru Nanak, like Shankaracharya before him, knew that there was not a Kerala or a Punjab for him that made up his Hindustan, it was the whole sacred land from the Himalayas to Kanya Kumari. When Babur invaded India in 1521, Guru Nanak sang not of the agony of Punjab but of the whole of Hindustan :—

खोरासान खस्माना किया हिन्दोस्तान डराया

Guru Gobind Singh recruited the first “Panj Payaras” in the Khalsa fraternity from all corners of India—Bidar in Karnataka ; Dwarka in Gujarat ; Jagannath Puri in Orissa ; Rohtak in Haryana and only a single one from Lahore, which is now in Pakistan ! Out of His four takhats or

the seats of spiritual authority—one is in Nander in Maharashtra ; the other one in Patna (Bihar) in eastern India.

Guru Gobind Singh wrote in Hindi (Braj) superb verse of over 600 pages the eulogy of Sri Ramachandra and Sri Krishna and wrote a stirring ballad on Chandi or Kali. All that is spiritually vital and fundamental in the Opanishads and the Bhagwad Geeta is also incorporated in the Guru Granth Sahib as well. Guru Gobind Singh said about Guru Nanak's caste—the Bedis :—

(They who were Veda-learned were called Bedis)

He helped Bahadur Shah, son of Aurangzeb, in the war of succession—Aurangzeb who had martyred his father and whose forces often times clashed with his ; killing his two elder sons, the younger ones having been bricked up alive by the Nawab of Sirhind, the most powerful Subedar of Aurangzeb. And the Marathas stood by the Moghal throne for about 100 years before its final collapse. And all of India rallied to the banner of Bahadur Shah Zafar in 1857—the Purbias and Rajputs, Marathas and Telugus, and all.

The Muslims know as much as the Christians and the Sikhs and other minorities that a powerful Central Government is the only guarantee of their safety and progress. They have accepted joint electorates.

They vote by and large for secular parties. And in times of a national crisis like war, they have stood solidly by the Indian nation—to a man. But, it is a shame that the Hindus themselves in certain parties have now started a controversy over beef and pig tallow ; Guru Gobind Singh has said :

पाप करे परमर्थ को इस पापन से सब पाप लज्जा ही

(He who commits sin in the name of religion is the worst of sinners)" Are these the only issues vital to our survival ? You ask others not to mix up religion with politics and do the same yourselves ? You promote caste, religion and regional passions to gain power and decry the others for creating chaos in their name ? Please pause and ponder, you have very little to gain and very much more to lose.

Thus, we need not more of secular education but more of morality—not only in the Government but also in the opposition, religion, universities, business, family life. As an Urdu poet has said :—

एक हम हैं कि लिया अपनी सूरत को बिगाड़, एक वह हैं जिने तस्वीर बना भाती है

Courtesy : Amity and Solidarity

Adult Education for National Integration

The nonagenarian leader Khan Abdul Ghaffar Khan has told the President of India that he had a dream of India in the 1930s when people of all castes and communities, fighting unitedly against British imperialism, were living like brothers and sisters in all parts of the country. "I am deeply distressed at the bloodshed and killings in India in the last two years as well as certain immoral things. What has gone wrong?" he asked.

What has gone wrong in the absence today of the unity, oneness and the concept of Indianness that prevailed in yester-years? Regional loyalties and separatist tendencies have become the order of the day.

This is not to say that communal disharmony is a new phenomenon in our country. It started in 1857 when the Sepoy Mutiny revealed

the chinks inherent in Hindu Muslim units which gave the idea of Divide & Rule to the British to satisfy their vested interests. This disturbing trend of communal conflict continues even today.

Communal conflict creates friction between the minority and majority groups. Propaganda against other religions, blind faith in one's own religion and superstition breed communal tensions. Longstanding animosity, prejudice and mistrust lead to outbreak of violence, illiteracy, poverty, social backwardness, ignorance and superstition are some of the contributing factors of communal tension.

Communal riots also cause a perennial administrative headache with 142 districts being identified as conflict-prone of which 60 are termed as hyper-sensitive to such conflicts. The major cause of such conflicts has been found to be the perceived damage to the rioters' religious sentiments which snowballs into a highly charged emotional reaction.

Role of Adult Education

It is impossible for any country to have a completely homogeneous population. Various diversities such as religion, sect, tribe, caste, community, region, language, etc. create ethnic groups among the citizens of a country. These diversities should be submerged and an atmosphere of spiritual and religious tolerance should be created resulting in national integration. It is the duty of the educational system to achieve this 'unity in diversity' and Adult Education has an important role to play in this regard.

Containing regionalism, communalism, linguistic and religious fanaticism and narrow-mindedness is the foremost need of the hour. The feeling of oneness and Indianness i.e. National Integration should be promoted at all levels at any cost to prevent internal disharmony and external aggression. Habits, attitudes and qualities of character necessary for a united, secular and democratic society should be inculcated in both young and old.

Though religion in a sense unites those belonging to a particular religion, it divides those belonging to different religions. This is mainly due to the lack of understanding of the teachings of each religion, superstition and blind faith. Adult Education should strive to create a proper understanding of the underlying principles in each religion and remove superstition and blind faith.

A National system of education focussed on national integration is the answer. Educational system of a country is the product of religions, social, cultural, economic and political factors which characterize the

life of the people and shape the educational pattern. To keep in pace with the fast changing society, Adult Education, with its flexibility, relevance & diversity, should act as a catalyst to generate national consciousness.

The educational system should be so reconstructed as to extend beyond mere dissemination of knowledge and cultivate desirable attitudes, appreciation of the way of life and culture of other communities and foster love and spirit of tolerance and cooperation.

UNESCO reports "All wars begin in the minds of men ; it is in the minds of men, ∴, that the foundation of peace is to be established."

Therefore, restraint in speech, participation in activities promoting national integration, discouragement of believing and spreading rumours and religious fanaticism, regionalism, provincialism, casteism, language controversy etc. should be the theme of adult education. Mass media such as print, radio, audio & video cassettes, television and satellite links can be effectively exploited in order to foster the spirit of cooperation, brotherhood, integrity, patriotism, broad-mindedness, justice, unselfishness and fellow-feelings. School and college curriculum should also be framed so as to promote inter-cultural understanding, democratic living and values enshrined in the Constitution. Young minds must be attuned to national goals & ideals.

Education—formal and non-formal—plays a positive role in the formation of correct attitude towards religion. Religious instruction should not be denominational in nature. Adults should be introduced to the characteristic tenets of all religions and helped to realise the fundamental unity of all religions. All educated elderly people should set an example for others and help them develop desirable attitudes towards religion.

The message of Gandhiji was never more relevant than it is today. He has said, "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".

Our country is one where different religions, castes and creeds develop at their own pace and the one blood 'Indianness' should be injected in order to maintain harmony. Otherwise, communalism will break the very fabric of our culture and national heritage. As the Battle of Waterloo was won on the playground of Eton, the battle against communalism should be won in the classroom/centres through Adult Education.

Integration Through Education

Introduction

Great prominence needs to be given to education in delineating the structure of our future society. It is chiefly through educative influences that we must build up an ideology and loyalty consecrated to the goal of national integration, world unity and peace. Only through education of youth and adults can the adverse and chaotic elements which now compose human society be guided and fused into that dynamically functioning national and world unity which we have now come to believe is the keystone of the arch of our country's as well as human progress.

The Present Position

Unfortunately, in the age of confusion that we live in, education is also confused. It is not able to operate with that influence upon our society of which it is really capable. And because it has become entirely dissociated from religion, education today almost entirely lacks character-building influences which it has always exerted in strongly religious periods. Apart from devotion to science and to technological progress, there is no central idea or common loyalty to guide humanity and to channel its expressions and activities. The educators themselves are too much a part of the confusion of the age to be capable of leading humanity out of the bondage of technical materialism.

The Need to Redefine Education

In the words of Julian Huxley, the former Director General of UNESCO, a lack of common frame of reference or the absence of any unifying set of concepts and principles is now, if not the major disease, the most serious symptom of any comprehensive educational reform. There is evidence to show that most of the serious attempt to revamp education

during last few decades have failed to have any major relevance to the needs of the individual and the everchanging society. Our first order of business should, therefore, be to articulate a universal frame of reference that is at once relevant and close to reality and the nature of human beings and their process of development. Universal education in this context should not be regarded as an end to itself but as a means towards unification, development and improvement of the whole nation and the world in general. Let us teach not those subjects that begin in words and end in words, but those subjects that pertain to human welfare.

Importance of Mass Literacy

The first step towards an intelligent and unified humanity, is the eradication of illiteracy. In the most advanced countries, universal primary education, free secondary education and the growing practice of college attendance have made a dynamic change in the educational patterns with distinct sociological consequences. Yet still, as of today, education in three quarters of the globe is used to uphold and crystalize the traditional 'caste system', rather than to universalize literacy and the development of intelligence. Only within the last three decades have nations given atleast lip service to the goal of universal literacy. The new educational planning in our country, too, reflects the keenness on the part of our government to reach education to even the humblest citizens of India. Thus it seems likely that before the end of this century, our country's as well as World's citizenry will be able to atleast read and write.

The Knowledge of Oneness in Mankind

Literacy is only the barest foundation for education—not education itself. Education (L-educere to lead or drawout) is the systematic development and cultivation of the mind and other natural powers. It begins in nursery (with literacy) continues through school, and also through life. Thus first and foremost, children and adults must be trained in wider and nobler values than at present. The loyalties to family clan, tribe and city, states which have gradually evolved in human society are not enough to satisfy the wider horizons and needs of today. This is not to deny the legitimate place which personal attachments hold in the social patterns, but unless and until a greater love is bred in humans—love of one's nation and world—a united nations cannot function successfully,

Thus the world over, positive attitudes need to be inculcated in children from infancy—the unprejudiced attitude that they are members of one humanity. Text books and courses in social sciences of the

future must reveal the oneness of human life upon the planet. They must aim at developing a sincere appreciation of other cultures, religions and folk aspirations. The beauty and value of variety will need to be stressed.

The Goal of Scientific Religion

It may be stated that no system of education in future will satisfactorily spiritualise its curriculum until it is able to harmonise religion with science. This harmonization will take place when the spiritual factors of human existence will be taught in a scientific way. Religion is the description of Supreme Reality and science seeks to independently investigate the truth. How can the two contradict each other or differ ?

True education should always foster the harmony between science and religion (between reason and faith) so that one can be scientific without being materialistic and be religious without being superstitious. The role of the scientific and technological advances occurring in this unusually innovative century when given proper place in the educational system will foster the social evolution of our country and the planet in the right direction.

Education of Women

Unless the mothers of the race are enlightened citizens, we cannot expect the country's citizenry to be enlightened. Basic education, largely concerned with the spiritual and moral values, is the responsibility of the mother of the child, long before school age. Educated mothers will be the chief instruments in enabling the behavioural patterns and values to be rooted deeply into the personality of the oncoming generations and thus break the vicious circle of ignorance and apathy and critical period in the life of the youngsters.

Need for an Auxiliary Language

Language study must be greatly simplified in course of time by the development of a national auxiliary language. Then everywhere in the country, only one other language other than the mother tongue will need to be studied. This auxiliary language, to be adopted through mutual consultation and consensus should be so cultivated and mastered as to open to other students all the nation's important cultural and scientific literature.

Consultation—The New Educational Technique

The essence of imparting education is sharing information, understanding, feelings and impressions. This disciplined use of communi-

cation skills may be called consultation. The ideal in all education, and especially so in Adult Education, is to produce the best possible results that can be obtained from the minds, the backgrounds, the feelings and hearts of those participating. Not only the modern learner-centred teaching techniques and humanitarian tendencies in education underline the importance of consultation in any educational process, but it's vitally important for achieving the goal of national integration and world federation as well.

Conclusion

In conclusion it can be said that

1. The national policy regarding Adult Education should be re-considered. Adult Education should not be allowed to become synonymous with 'Adult Literacy'. Elaborate planning should be done to connect adult literacy programmes with productive skill-oriented training and 'socially useful productive work' programmes etc.
2. All the teachers as well as adult educators to be given orientation courses on National Integration. They should be convinced that integration in general and national integration in particular are suited to the spirit of the age we live in. If necessary, the methods of spiritual as well as intellectual indoctrination may be employed.
3. Unconscious socially culturally induced biases prevailing in our society should be identified and suitable techniques should be evolved to eliminate these.
4. Intensive research projects should be undertaken to produce ample materials on National Integration which could then be introduced in educational curricula at all levels especially at the school and college stages and in non-formal education.
5. Adult educators should be given adequate training in the art of teaching consultation. They should also be able to impart to their learners 'scientific thinking' and 'problem solving' skills.
6. Effort should be made to select or evolve a national auxiliary language which should be taught along with the mother tongue in each state.
7. Role of Women as first educators of humanity should be popularised.

The Role of Youth in National Integration*

Francis Bacon while applying for a job wrote to his Patron 'my Lord I am a piece of wood and you are my carpenter ; you can shape me in any way you like'. This statement extols of the quality of youth which can be moulded in any way because youth possesses fresh outlook, has no pre-conceived notions and is generally unbiased. Young men and women around the world, and through all these centuries, have given most outstanding contributions in all the spheres of life. In ancient India a young prince named Siddhartha changed the history and spiritual life of this subcontinent by providing the first glimpse of lux-ab-oriente. Similarly the role of Shankaracharya, Ram Tirath Paramhans and Vivekanand in the evolution and integration of thought is noteworthy. One can go on recounting these achievements endlessly. However the purpose of this paper is not to assess their contribution as a whole but to dwell on the role the youth can play in the national integration.

Before we discuss the same let us ask as to what we mean by 'national integration'. This term is being used like a slogan. (Other expressions like 'Democracy', 'Socialism' and 'Secularism' are also being used as the holy Ganges water to purify all actions and therefore have lost much of the meaning). One thing is however certain that this national integration can not be forced, imposed or steam-rolled. In other words it has to come not from 'above' but from 'around' and from 'within'. True integration can develop only gradually through sympathetic appreciation of each other's values, cultures, thought and tradition. No unity or integration can be acquired without accepting the diversity and inherent variety of life. But once this deeper understanding is achieved through the widening of mental horizons, a lot of misunderstanding, and petty problems which bother us today will vanish.

Last year we celebrated the International Year of Youth. There were some government and UNESCO sponsored programmes like the Seminar at Pondicherry. It was a big show and a number of useful recommendations were made. But what happened after that. These meetings and seminars are just temporary measures. What we need is a continuing efforts at all levels to develop a communication and the urge to know about each other. The NCC camps, sports and youth meets do more for cultural integration than the stupendous and extravagant Festivals. An awareness at grass-root level about the cultural and social values would develop an emotional integration which we

* Presented at a Seminar on Role of Adult Education in Promoting National Integration" on 25th September, 1986 at Chandigarh.

hardly lack today, Lot of thought and planning is needed to devise ways and means for this sort of interaction.

If proper opportunity is given the youth can, not only contribute to national integration, but can transcend to create a world-wide consciousness and awakening to usher in a new era., an era of hope and understanding. Professionally I have a little experience of exposing the international students through various study tours and cultural exchanges. This has contributed greatly in producing the messengers of friendship towards India and also an understanding among themselves. Simply by living together a unique bond is created which becomes all enduring at this age.

While the old generally preach the young practise and participate. Like SPICMACAY (Society for the promotion of Indian Classical music and Culture among Youth), we need youth organisations for the appreciation of other forms: of art and traditions. The youth should be actively associated with all policy making, for them. With the raging unemployment and underemployment millions of youth have no creative channels. The tremendous energy and youth power should be made use of. At least during all vacations schemes may be devised for community and social work. Working together generates a feeling of brotherhood. Even if all the universities and colleges are closed for a year or so to work for the socially relevant causes, no harm will accrue. On the other hand the country and society will gain immensely.

The youth today feels that he is being wasted and that no opportunity is given to him. This results in frustration, sometimes indiscipline and even a recourse to crime. Avoidance of this eventuality and utilization of this vast youth resources should be the greatest concern of the government as well as other agencies.

For this the most important thing is that the youth is not exploited and misguided by vested interests. Only the other day a fifteen year old girl had implored in the presence of a Minister, "Politicians do not destroy our future for the sake of your livelihood. . . . Do not stand in the way of our progress and country's progress". The writing on the wall is crystal clear. It is time that the sentiments of youth are heeded to. Otherwise they would decide their own course of action. As stated earlier they should be allowed to have a say in the policies made for them, If we want them to be responsible we have to give them responsibility as well.

In conclusion it may be observed that the youth is a state of mind. It is not exclusively a matter of age. Therefore all those who are young in spirit and are ready to experiment with an open mind can participate in rejuvenation and national integration.

Adult Education and National Integration

India is passing through a crisis, both horizontal and vertical. Moral and spiritual values are in doldrum. Corruption is rampant. The fissiparous forces within the country are raising their ugly head in the shape of casteism and regionalism. The Prime Minister has warned us against the dangers from within and outside. Our boundaries are not secure. Our population is galloping. When India got freedom our population was 34 crores, but within 34 years i.e. in 1981 census, it had grown doubled. Similarly, in August 1947, 37% of our people were below the poverty line, but today more than 51% of our people are below that level. This despite nearly 36 years of planned development with accent on removal of poverty and reducing inequalities.

The reason for this situation is that the people of India do not have unity of purpose and determination to reach the national goal of Purna Swarajya—Political, Social and Economic Freedom. Most of the haves are greedy and corrupt and the majority of have nots are apathetic, have no fight in them, not even the will to survive. The poor are steeped in ignorance, superstition, apathy and fatalism, having no faith in improving their own life-style. The massive poverty is preventing India from emerging as a great nation. National Integration can, at this point of time, be brought about only as a result of the removal of poverty and reducing inequalities. Adult Education movement, in so far as it is an essential component of our struggle against poverty and inequality must play a pivotal role for bringing about national integration.

II

The feudal society and the imperialist administrative system which we inherited from the colonial power in 1947, created havoc with our socio-economic system and did not allow the political freedom that we got, to flower into social and economic freedom. Gandhiji, who led the freedom movement, had nurtured it with national awareness and tried to create a sense of belonging and feeling of oneness. After 1947, the consciousness of common heritage and common destiny was lost sight of, and we missed a great opportunity to emerge as an Indian nation. Today, national integration can be brought about if we can make our people believe in a common destiny (better life, social justice, equality) and a common heritage (sense of belonging and a feeling of oneness, transcending caste, colour, creed, region, language and reli-

gions). We must get back the spirit of our pre-Independence struggle. Popular movement for national integration must be launched. This movement must be based on "tolerance and respect for the views of others and understanding of their needs and a desire to take part in a mutual effort of removing disparity and disabilities". Adult Education movement must be seen as a part of our struggle for securing a national identity and the national goal of securing social justice, equality and removal of poverty.

III

National Integration connotes national anthem, national flag, national dress, national language and national script. We have unmistakably, national anthem and national flag, on national dress a consensus is emerging. Bush shirt and pant for men and saree for women, are slowly but surely being accepted as national dress. On national language and national script, we have as yet not reached any consensus. But film songs and cinema is making Hindi, the most spoken and understood of languages in the country side. However, a serious attempt need to be made towards this end, because a nationally spoken language and a national script will be a great help to national integration.

Cultural activities of various regions should be promoted and utilised for bringing about national integration. Common cultural heritage can be a great cementing force. Regional, cultural activities need to be integrated to project an all India unified cultural image. Unity in diversity is not merely a phrase but a goal to be relentlessly pursued in action as well as through the mass media of communication—TV, film, radio, press as well as the traditional and folk media. Appreciation of India's cultural heritage and its diversity can also help in forging a national outlook. Secular outlook needs to be cultivated in order to forge new cultural norms for developing nationhood.

Inter-state camps, visits and tours of various regions should be arranged. Camps of students, youth and cultural troupes from various states should be arranged at national and regional levels. Exhibitions of picture/models depicting the life, cultural and natural resources of each state could be another medium to promote national understanding. Celebration of religious festivals of each community and region by all the people as national festivals should be encouraged. Diwali, Dussehra, Id, Christmas, Onam, Pongal etc. should be celebrated jointly on national scale.

IV

National Integration includes tolerance of the life and customs of other people. It includes conscious effort to remove prejudices which cause

disharmony and disintegration. India is a country with a long history. Misconception and misunderstandings have been deliberately created by interested parties. It is the task of adult educators to clarify these misunderstandings and misconceptions through national interpretation of recorded events and by revealing the true historical facts. Cultivation of scientific attitude and democratic spirit can also help in understanding history and bringing about national integration.

Philosophical basis on which our cultural and social milieu continues to exist on old, outmoded and contradictory goals needs to be examined, evaluated, interpreted and revised and new ideas evolved to meet the needs of our modern, democratic and progressive nation, so that our national goals could be achieved harmoniously, expeditiously and efficiently. Most of our people believe in renunciation, sacrifice and reward in the next birth. Poverty is glorified as God-given. Most of us don't have faith in our own effort. Self-reliance and self-effort is not considered a virtue. This has led to apathy, and inertia. This value system needs to be replaced by a new value system having faith in one's own efforts on cooperative action to improve community life and community effort, to achieve national goals. Adult Education movement must, therefore become an harbinger of a new social order, re-evaluating and re-interpreting our value system and creating our common cultural heritage.

V

The national goal as embodied in 20-point programme of our Prime Minister, Shri Rajiv Gandhi, calls for a vigorous and dynamic adult education programme for training the masses in citizenship and community life—enabling them to transcend individual, family and regional selfishness and work hard to build the country, as free citizens. Enlightened citizenry is a pre-condition for the success of democracy in India. Therefore, adult education movement must aim at creating an enlightened citizenry, capable of adjusting their minds and activities to the new social forces emerging out of rapid changes taking place in the country as a result of the development of science and technology. Creating scientific and secular outlook should be one of the objectives of adult education. Adult Education movement must develop social and civic responsibilities, among the masses, enabling them to become the master of their own destiny and thus breaking the vicious circle of poverty, ignorance, over-population, poor nutrition, disease and external dependence. Adult Educators must promote national integration as part and parcel of our struggle against poverty, for peace, freedom from exploitation and oppression, promotion of human dignity and development of human resources.

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Adult Education and National Integration

"Sometimes as I reached a gathering", writes Jawahar Lal Nehru, in 'The Discovery of India', "a great roar of welcome would greet me : Bharat, Mata Ki Jai—'Victory to Mother India ! I would ask them unexpectedly what they meant by that cry, who was this Bharat Mata, Mother India, whose victory they wanted ? My question would amuse them and surprise them, and then not knowing exactly what to answer, they would look at each other and at me. I persisted in my questioning. At last a vigorous Jat, wedded to soil from immemorial generations would say that it was the *dharti*, the good earth of India, that they meant. What earth ? Their particular village patch, or all the patches in the district or province, or in the whole of India ? And so question and answer went on, till they would ask me impatiently to tell them about it. I would endeavour to do so and explain that India was all this that they had thought, but it was much more. The mountains and the rivers of India, and the forests and broad fields which gave us food, were all dear to us, but what counted ultimately were the people of India, people like them and me, who were spread out all over this vast land. Bharat Mata, Mother India, I told them, you are in a manner yourselves Bharat Mata, and as this idea slowly soaked into their brains, their eyes would light up as if they had made a great discovery." This was adult education in action leading towards national integration.

Social integration is a built-in component of national integration. Our society is hierarchical and stratified, and there is lack of vertical mobility in it. The different classes, particularly the rich and the poor, and the educated and the uneducated are separated by varying degrees of social distances which are tending to widen. These problems of social integration are also the problems of national integration.

Ethnic and Cultural Diversity

In the recent newspaper article, K.R. Malkani, says : "India displays great ethnic and cultural diversity. Viewing it against the homogeneous—I almost said homogenized—Western States, one may wonder how far this diversity is consistent with national unity. But this is what India always was. And this is what India always will be. It has been—and will be—one, in spite of this diversity. The Indian idea of unity is not uniformity but harmony." There is harmony in our diver-

sity and there is a thread of unity, which encircles all of us professing different religions, speaking a number of languages and belonging to different States. This is a virtue which is inherent in our situation, and its value goes on increasing if the people realise its importance and practise the ideals contained in it."

National integration is a question of the mind and heart, because one has to realise that he belongs to the great country of ours having cultural and ethnic diversity. Such a realisation can only give rise to a faith that whatever be one's religion or language he is an Indian first and Indian last. Ours is a democratic society and our constitution is secular. We cannot afford to have passive indifferent, ignorant and idle individuals as members of our society. Each one of us must know our neighbourhood, our village, our district, our State and our country in order to be able to appreciate its diversity and find out the thread of unity which binds all of us. Without this complete awareness, national integration is not possible.

Varied Content

The Education Commission (1964-66) in its report, 'Education and National Development', says, "Social and national integration is crucial to the creation of a united country, which is an essential pre-condition for all progress. It has a varied content—economic, social, cultural and political—and its different facets are closely interconnected. It needs

- a confidence in the nation's future ;
- a continuous rise in the standard of living for the masses and the reduction in unemployment and in the disparities in development between different parts of the country, all of which are essential to promote a sense of equality of opportunity in political, economic and social terms;
- a deep sense of the values and obligations of citizenship and a growing identification of the people, not with sectional loyalties, but with 'nation' as a whole;
- assurance of good and impartial administration, equal treatment for every citizen, in fact and not merely in law, based on the integrity of the public services; and
- mutual understanding and respect for the culture, traditions and ways of life of different sections of the nation."

It is evident that social and national integration will have to be tackled on several fronts including education. As a matter of fact, the entire gamut of national endeavour has to play its role for achieving social and national integration. Removal of social and economic inequalities

assumes the top most priority in this task, because inequality of any sort goes against social and national integration. According to the Education Commission (1964-66), "education can and should play a very significant role in it by

- introducing a common school system of public education;
- making social and national service an integral part of education at all stages;
- developing all modern Indian languages, and taking necessary steps to enrich Hindi as quickly as possible so that it is able to function effectively as the official language of the Union, and
- promoting national consciousness".

Although the above mentioned recommendations of the Education Commission (1964-66) related to formal education, adult education, which belongs to the non-formal sector and is a sub-system of education, has a vital role to play in achieving national integration.

Adult Education

The Recommendation on the Development of Adult Education adopted by the UNESCO General Conference at its nineteenth session held at Nairobi on 26 November, 1976, defines adult education as follows :

"The term 'adult education' denotes the entire body of organised educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes in their attitudes and behaviours in the two-fold perspective of full personal development and participation in balanced and independent, social, economic and cultural development; adult education, however, must not be considered as entity in itself, it is a subdivision, and an integral part of, a global scheme for lifelong education and learning; the term lifelong education and learning for its part, denotes an overall scheme, aimed both at restructuring the existing education system and at developing the entire educational potential outside the educational system;

"in such a scheme men and women are the agents of their own education, through continual interaction between their thoughts and actions;

"education and learning, far from being limited to the period of attendance at school, should extend throughout life include all skills and

branches of knowledge, use all possible means and give the opportunity to all people for full development of the personality;

“the educational and learning processes in which children, young people and adults of all ages are involved in the courses of their lives, in whatever form, should be considered as a whole.”

The Recommendation, on ‘Objectives and Strategy’ of adult education suggests that one of its aims should be to contribute to “creating an understanding of and respect for the diversity of customs and cultures, on both the national and international planes.”

Adult education in India had an uneven past. However, it has always been sensitive to the international dimensions and has been influenced by the innovations and methods tried elsewhere besides contributing its own novelties and special features to be tried and adopted in different situations. It has been recognised by the Planning Commission as an essential component of the basic minimum needs programme. Its three components, i.e. Literacy, Functionality and Awareness reinforce each other so as to achieve its objectives.

Process and Programme of Communication

Adult education is essentially a process and programme of communication, through which its three components, are achieved. Each component needs specific methods of adult education to be achieved and the methods to be operated successfully need trained and dedicated workers. The contents of national integration can be woven with ingenuity into the three components of adult education. Someone may raise his eye brows and ask : How to weave the contents of national integration into the functionality components of adult education? The concept of functionality should include all its dimensions : political, economic, social and cultural. The Expert Team on Evaluation of Experimental Literacy Projects, constituted by UNESCO/UNDP, says : “Just as development is not only economic growth, so literacy—and education more generally—must aim above all to arouse in the individual a critical awareness of social reality and to enable him or her to understand, master and transform his or her destiny. Limiting literacy to narrow economic aims implies the risk of diminishing considerably the importance of this task and of preventing the mobilization of hearts and minds without which no sustained development is possible.”

The methods of adult education which can bring in and promote national integration, have been in operation in our society since long. As Humayan Kabir put it : “custom and folk lore, proverbs and fables, mythology and scripture have been passed from generation to generation and to some extent made up for the lack of teaching through the written word”. Our festivals and fairs have had an educational purpose. “The public

readings of Puranas, with popular interpretations" says Sardar Pannikar, "the Harikathas and bhajans, folk art, exhibitions, and numerous other institutions, which existed and exist even today were meant primarily for Social Education." The village community in ancient India functioned with an economy of peace and a society based on welfare, only because of the fact that there were many village institutions to protect and accelerate the potential growth of society. These institutions fulfilled the social, economic, educational and cultural needs of the village. The vacuum created by the disintegration and disappearance of some of these institutions is now to be filled up by the existing institutions. The home, the school, the Panchayat and the Cooperative and other associate organisations are to contribute directly for the promotion of adult education leading to social and national integration.

Curriculum

It has been stated elsewhere that the contents of national integration are to be woven into literacy, functionality and awareness, the three components of adult education. This means that national integration has to be suitably integrated with the other elements in the need-based curriculum. Once such a curriculum is planned and designed, it should be possible to map out the details of the curriculum flowing down the units of lessons and their respective methods of treatments. It is possible to apply the principle of 'known to the unknown' even in dealing with a complex subject like national integration. One could possibly start from the village itself, where the people of different communities live together sharing each other's joys and sorrows and maintaining the unity and solidarity of the village.

It is during the post-literacy or the continuing education phase that national integration can be promoted through post-literacy and follow-up books, bulletin for neo-literates, rural newspapers, posters, personal and group discussions and mass media, both traditional and modern. Post-literacy and follow-up books can be prepared in various languages on national integration themes. The State Resource Centre for Adult Education, Orissa, has developed two manuscripts as follow-up books on Konark and Puri in Hindi, with a view to expose the Hindi speaking neo-literates to certain aspects of Orissan culture. Our traditional folk media of communication can come in handy for blending the theme of national integration with their usual themes. Our various folk drama forms can be used with advantage for promoting national integration. The play 'Dharamshala', produced by the Song and Drama Division of the Ministry of Information and Broadcasting, is an example of treating a difficult theme like national integration in a drama form with suspense, and humour.

Through the modern electronic media of communication, it is possible to hear and see one entertainment form in another linguistic area. The viewers in Orissa can see the Kathakali of Kerala and the audience in, Karnataka can enjoy the Odissi of Orissa, thanks to the potentialities of television. The communication potentialities of radio and television pose challenges before the software Producers for more meaningful programmes. In our rich heritage there are plenty of unidentified cultural sources, like poems, stories, songs, festivals, fairs, etc , which when properly used can accelerate national integration.

Time has come for the National Integration Council to have a dynamic working relationship with the National Board of Adult Education, the National Council of Educational Research and Training and the Ministry of Information and Broadcasting so that national integration is kept constantly in focus in the message delivery mechanisms of these agencies.

It is true that communication induces social change, but it is also equally valid that social action can accelerate absorption and retention of messages coming from communication media. Intercaste and inter-religious marriage on intra-state and inter-state basis have to be encouraged to be the order of the day, because these alone can bring in lasting national integration. Indonesia, a country of about 3000 inhabitable islands, has already set the example in this. "Vinneka Tungallika" the Indonesian motto of Unity in Diversity is being practised in the country both in letter and spirit. Respect for each others language, culture, and customs lays the foundation for national integration.

We are selling and promoting tourism in India through an elaborate system of marketing and advertising, and the same selling points could also be utilised in promoting national integration. The defunct Inter-University Youth Festival should be revived as an urgent necessity to promote national integration. Youth Choirs, like the Calcutta Youth Choir led by Ruma Guha Thakurta should be organised under the auspices of the Ministry of Human Resource Development over the entire length and breadth of the country. When we sing in chorus the folk songs and mass songs in various languages of India, we develop a love and affection towards the languages, and the people speaking these languages. Chorus singing has a magical effect on the singers and this the writer can say from his own personal experience.

National integration presupposes a high degree of personal integrity. As P.S. Sundaram, put it: "A sense of unity is not fostered by water-tight compartments, double standards and newspeak. Let us take our country's motto seriously and not only swear but act by it. The triumphs of untruth, even in the short run are illusory."

Planning Adult Education Programmes for National Integration

The intensity of our concern for national integration is evident from the fact that many seminars and their reports are available from time to time and the importance of living together in harmony, peaceful co-existence and understanding the cultural variety in our country is highlighted almost every day. We also know what happens every day in different parts of the country that distresses us. Mass discontent is seen everywhere on social, economic and communal issues that have almost come to stay with our society. Despite our solemn claim under the Constitution to give full protection and rights to those in need of help, atrocities are on the increase. Even today apart from social and economic barriers between different communities, personal relations are becoming weak, generating total disregard for human beings.

Mass unemployment faces youth, leading to frustration and intolerance. Economic disparities between those who have more than enough to survive and those who struggle under different groups, rural or urban, developing negative attitudes which leads to negative consequences.

Objectives and programmes of Adult Education in India have given special attention to National Integration. It has been recommended and to some extent planned that mass media should be utilized for promoting national integration. Organisation of programmes to increase knowledge about customs, traditions of other parts of the country, interstate travels, programmes of dance, drama, music and other cultural events reflecting the life and culture of different parts of the country are thought of and implemented from time to time. Universities and colleges, however, take special interest in organising such programmes because of the nature of their function in this sphere.

Adult educators have to, however, face the challenge of the times. In reality, our values have degenerated; not only have we not made the necessary effort to incorporate national integration in Adult Education programme, but we do not take sufficient interest in making this national issue a part of our programmes on an on-going basis.

A close scrutiny of the planning of a curriculum and its implementation at the field level, specially in rural areas gives an indication, of the

inputs that could strengthen our efforts in creating motivation, and active participation among adult learners.

1. Adult Education programmes should not only be based on information about levels of literacy—occupation, health and traditional values but also include information about the knowledge people have about different parts of the country and their desire to know more.
2. Based on such information some initial discussions with learners with the help of visuals, maps, music, pictures, would help them out of the existing apathy and ignorance about their own country.
3. The main link with adult learners at all levels are the instructors or facilitators. Their participation in the above exercise is very important because their own interest in organising such programmes in the future will generate interest in the learners also. At present there is no special effort to make national intergration an integral part of adult education programme. The important element is the involvement of the learner and facilitator. It is difficult for learners to understand the necessity for national integration because the term is vague, does not affect their own life and they do not see any direct benefit from such group activity and discussion. How are they to build it in the lives of those whom they have to enlighten? It is this hard core that needs very careful handling and understanding.
4. Training of workers in National Integration at all levels would help those responsible for effective results in adult education. The curriculum and training and actual field programme should be coordinated in such a way that the former help the latter.
5. Special material both in the form of books and audiovisual should be developed with the help of specialists from different regions and on subjects. At the time of introduction of such material, person from these regions may be invited to contribute personally to the discussions. Awareness and knowledge will become more meaningful if personal participation is encouraged and made possible, thus helping people intermingle with each other and create better understanding and interest for each other through awareness related to social, cultural and regional characteristics.

National Integration is not an occasional exercise on occasions like the Independence Day or Republic Day, but a continuous process of edu-

cation accepting and participating in social, cultural, religious and other activities of different regions of India. All adult education programmes should develop continuous link with all the states of the country with the support of films, exhibitions, discussions and whenever possible invite someone from a particular state to join and lead the discussions.

There is tremendous need for not only a concerted effort but a co-ordinated planning and action. For effective coordination, which should be beyond the paper planning stage, the continuous efforts through organised consultations for planning and programme development, are necessary to initiate the kind of national movement that will bring about a social change. National level organisations, State Resource Centres, University departments of adult and continuing education, Nehru Yuvak Kendras could take a joint lead in developing appropriate programmes with materials and arrange rotation of special 'Kits' for each state of India. The Railways could specially contribute in developing material to be made available on trains for people travelling from one part of the country to another.

It is a well-known fact that although India has made significant progress in many ways, in agriculture, industry, new discoveries of science and technology and indeed has become self-sufficient to a significant extent, the fruit of development, however, does not reach the poor people even though they bring it about and therefore deserve to reap the benefit.

All these and many other frightening anomalies that India presents today cannot be solved unless and until the adult educators of the country build the pressure groups for a national regeneration not only for tolerance, but for a healthy co-existence and sharing of knowledge, and experience with adult educators from all parts of the country. Such a process cannot start through political influences, but can begin through the efforts of educators, thinkers, and those with a high sense of responsibility towards the country. I believe adult educators can and will, through their wisdom, concretize National Integration through small organised efforts that lead to bigger efforts through national level channels. Carefully planned and operationalized programmes through country-wide communication net-work would break through some barriers that are creating apathy through lack of understanding and interest. Not only do effective programmes create means to understand the complex diversity to the rural and urban communities, but can create an atmosphere for growth and development of many aspects of our national life of which every Indian is an equally important Partner.

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Adult Education : National Integration

India is a nation with the geography of a sub-continent and have a rich heritiage extending from the vedic period to post Independence period. In the present period we exist and interact with each other as individuals, as members of a family, caste, religious and regional groups and so on. Our loyalties are to more than one source. The Indian sub-continent is characterised by historians, philosophers and others as unity in diversity. We have got all the great religions of the world in our midst including Buddhism, Christianity, Rationalism and Athiesm.

Realising the great need to weld together the different groups, regions and languages, the great freedom fighters like Tilak, Gokhale, Lajpat Rai, Chittranjanadas, Ramakrishna Paramahansa, Sri Ramdas, Annie Beasant, Aurobindo, Tagore, Gandhi, sowed the seeds of unity by appealing to the nationalistic sentiments and good points in our culture like Sarvojana Sukhinobhavante. During the freedom struggle the Great cities like Calcutta, Bombay, Madras, Poona, Nagpur, Bhubaneswar, Bangalore, Hyderabad, Banaras, Lucknow became centres of enlightenment and the young and old alike came together breaking their narrow loyalties of caste, creed, sex and religion to fight for a

national cause. After Independence, Sardar Vallabhai Patel welded the different states into one homogeneous state and made it a republic. After partition of India, the fissiparous tendencies began. The communal riots and refugee problem marred the fair name of the country. The division of India into linguistic states in 50's created more problems. The chota leaders without proper education and philosophy and culture tried to rake up quarrels in regard to disputes concerning sharing of river waters, adjustment of boundaries and sharing of assets of composite state. Realising these tendencies, as Pandit Nehru pointed out "It was absurd, of course, to think of India or any country as a kind of anthropomorphic entity. I did not do so, I was also aware of the diversities and divisions of Indian life, of classes, religions, races, different degrees of cultural development. Yet I think that a country with a long cultural background and a common outlook on life develops a spirit that is peculiar to it and that is impressed on all its children however much they may differ among themselves".

As Prof. N.V. Thirta points out, "Students of Indian society note with anxiety that after the dawn of Indian Independence the country is face to face with a tremendous upsurge of divisive forces in the country. It looks as if the old forces of division have sprung up to life with greater vigour and new dimensions after Independence. Even the schools where songs on Bharat Mata were sung with patriotic fervour and in defence of the wishes of the alien rulers, have started singing songs of Andhra Mata, Kannada Mata and so on. Patriotism appears to have assumed the connotation of love of the regional language, culture, one's own caste, religion and so on".

Students union elections in schools and colleges are contested on caste or religious basis. So the time has come for educationists, adult educators and social workers to fight these narrow group loyalties, and promote national and international outlook. The problem of balancing unity-disunity in community life has also to be seen against the background of India's ever accelerating trend from rural to urban, pre-industrial and primary to secondary ways of living. While quick economic development may act as deterrent to the forces of resistance to national integration, the lasting solution to this problem of disunity can be dealt only in terms of educating the people to the newer values of life and its opportunities provided by such vast and speedy changes in culture. The forces of cultural lag on this account could be met only by a well-planned and scientific educational programme which aims at inculcating inter-group values and at developing real tolerance in the matter of language, race, religion and caste.

According to Prof. Thirta, the analysis of the above problem is the identification of the heritage of India in its own antecedental area : (i) the heritage of conflicts in its religious, linguistic, economic, political and cultural dimensions and (ii) the heritage of cultural unity in its projective and maintenance dimensions. Based upon the analysis of the above two antecedental factors, it may be necessary to examine the forces of cultural change as they affect the extent of efficacious functioning of the processes by which the pattern of loyalties get to be redefined. Such an examination may be expected to yield an educational programme for the successful emergence of a strong and united country."

Role of Education

The role of Education in National Integration is of crucial importance for National Development and renaissance. As Thirta points out "The developmental plans in India have undoubtedly generated aspirations of individual and social improvement. The rate and even the process of economic growth get retarded if these generated aspirations of the people are not channelized for the over-all growth of the national economy. The fact that in India plans for national development are undertaken under a democratic system makes this problem even more crucial. Unscrupulous people in power or outside may use these opportunities for private and their group benefits. Laws and other forms of social control tend to be ineffective in this regard under democracy where the demos are not disciplined in the social process of sharing respect and sharing power. In an infant democracy like India, therefore education assumes a crucial role in tackling the problems of disunity.

The goal of education for National Integration is the deliberate inculcation of knowledge, attitudes and values as well as the unconscious transmission of perceiving the other subcultures.

For students of National Integration cognitive learning is important in understanding the dynamics of tension. Interculture learning is basic for better understanding and appreciation of national integration. The following five factors affect the teaching learning situation :

1. The learner must find avenues for relating himself to the outer world by acquiring the ability to perceive accurately the rewards and punishments as well as the various roles open to the learner.
2. Since experience is salient to all learning, pupil should be helped to experience the inter-cultural differences in learning in situations.

3. Supportive personal relationships facilitate learning and internalizations of the values and motivations of other cultural categories.
4. Timing of learning is crucial to inter-cultural learning.
5. Duration of learning is crucial to inter-cultural learning.

Role of Adult Education in National Integration

Adult Education has great role in promoting National and Emotional Integration. One of the serious criticisms of the present day Indian Education is that our education is not related to the present day needs of society and also it is not sensitive to social change. One of the important aims of adult education is to bring social change and development of the masses specially the weaker sections, the backward and the less privileged sections of the society including women. Adult education is also defined as process of liberation of mind from the clutches of ignorance, ill-will and hatred for others. Adult education should also promote understanding within different sections of society and it should lead to co-operation, participation and promotion of developmental activities and also lead to the improvement in the quality of life of the individuals and families. Adult Education also helps people to gain insight into the working of the socio-political system and free them from the oppression of ignorance and bondage to others. We should generate a thinking process and promote goodwill instead of ill-will, promote understanding rather than mis-understanding, promote co-operation rather than conflict, promote love instead of hatred. Thus the content of adult education should not only be cognitive oriented, but should also have an affective domain. So we should provide for activities of emotional kind which lead to better understanding and goodwill to others. The singing of national songs and promotion of bajans, hari kathas, burrakathas and other cultural activities should be encouraged. This will in turn lead to better understanding of the other cultures and groups. Even celebration of the festivals of the minorities by majority group should be encouraged in the adult education centres. For example, both Id and Sreeramanavami can be celebrated with equal interest and lectures can be given by well-known persons on the importance of Sreeramanavami and Id. This is only one aspect of the cultural programme in adult education centres.

Curriculum

Coming to the awareness part which is a crucial one for promoting national integration, the curriculum in adult education programme should teach and promote the unity aspects of our country and also

encourage to have better understanding of the contributions of the various individuals right from the time of Buddha, Mohammad, Jesus and others for the good of the Mankind. Sometimes we have to refer to the local Swamiji, fakirs, social workers and community leaders who rose beyond the narrow confines of the religion and caste and promoted mutual understanding and love between the various sections of society. So the framers of curriculum should be alert and active to include lessons in a simple language on various historical, sociological, religious and national factors which promote national integration. Any passage or textual matter offending the sentiments of a religion, caste or minority group should be taken away. The text books, primers and follow up material in the post-literacy programme should deal with different aspects of national integration. Reading of the great biographies, story telling and other related activities by the instructors in the adult education centres should be promoted. Also the adult education instructor should promote role play, drama, followed by discussion to bring a greater awareness and understanding of the factors impeding the progress and development of village, panchyat samiti, district. The chief impediment is because of the misunderstandings based upon narrow loyalties which are due to religious, caste and regional differences. Unless and until both illiterate adults and the educated adults develop a complete understanding of the forces of division leading to disunity and quarrel and emotional break up, they cannot change their minds and develop positive attitudes. So the roles of the instructors and supervisors are crucial in promoting national integration. The adult education centre should become a community centre where teaching positive aspects of national integration receive the highest priority. The adult education centre should not cater exclusively to one group or one caste. We should have a mixed group and should promote greater understanding of each other in all aspect of life.

The adult education centres can also take up some projects for mutual development and integration between the various sections of the community living in the area. Simple things like community dinners, celebration of community marriages, celebration of community festivals, inter-marriages between the various castes, and education of children of different groups and castes in the same building and promotion of community kitchens and balwadis will go a long way in promoting national integration. As group dynamics play an important role, group activities should be promoted on priority basis. Thus adult education has got a vital role in promoting national integration. All adult educators should devote energies to promote national integration through a variety of activities suggested earlier.

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Adult Education and National Integration

*"If I am not for myself, who will be for me ?
If I am only for myself, then what am I for ?"*

Jewish sage Hillel

The purpose of this paper is to examine how adult education can be a means in achieving national integration in our country. Immediately following this thought is the question—is there no national integration in our country? The answer to this question is both yes and no as it will be made clear subsequently. By and large there is a commonality in the purposes and goals of adult education and national integration and hence there is no doubt that adult education can promote national integration. But the effectiveness of adult education in this respect depends upon various factors such as its extent of involvement of people, its philosophy etc. Treating the theme from this perspective requires an understanding of the concept of national integration, the forces causing disintegrating tendencies and the ways and means of wrecking these divisive forces and injecting the needed 'fusion' into the society to create a 'we feeling'.

The Concept of National Integration

National integration denotes a warranted degree of harmony, sentimental attachment and national commitment among the various social groups, such as communal, linguistic and caste, in the mobilisation of national resources for building a happy and prosperous India.

In essence national integration in India is attaining unity in diversity, to live constructively and co-operatively by creating a common feeling, thinking, acting, concern and behaviour pertaining to the economic, cultural, social, political, administrative and security concerns of India without endangering diversity of life, languages, customs, religions, castes etc. As the Sampurnanand Committee on National and Emotional Integration made it clear way back in 1961 that "national integration does not attempt to bring about a dull, colourless sameness in all respects throughout the country. It also does not mean asking any person to give up his religion or not to take pride in the lives and achievements of great men and women of the place to which he may belong."

Swing of Integration & Disintegration

National integration is not something that has not been there in our country. There have been times in India, when many Hindus venerated Muslim Saints and vice-versa and Muslim intellectuals were translating and studying the religious literature of the Hindus. It is told that during Akbar's regime, Hindus and Muslims studied together in same schools. During freedom movements and during the days when India was attacked we exhibited a marvellous feeling of national integration.

It is unfortunate that linguism, casteism, provincialism, social stratification, socio-economic stratification, religious fanaticism and pockets of tribal culture have been the main sources of disintegration in our country. We have been noticing how voters were wooed and whipped round for voting on the basis of communal consideration. It is difficult to forget the ghastly incidents of the recent communal riots at Jamshedpur, Hyderabad, Mysore and the massacreing of harijan families in many parts of our country. The claim for separate statehoods within states are there. The Punjab problem is still a burning one. All these tendencies are to be solved and also to be corrected to render justice, liberty, equality and fraternity accessible to all people in our country as enshrined in our Constitution.

Adult Education for National Integration

Adult Education can be one of the potent sources for promoting national integration. In this effort it has to play a counteracting role in reducing and liquidating divisive and centrifugal forces.

It also has a promoting role to play by increasing cohesion, unity, we feeling and more so in preparing people for accepting diversifications in languages, culture, castes and religions.

Adult Education for Reducing Casteism

None of the problems facing Indian democracy has been, perhaps more often and, of late, more severely referred to than the prevalence of sectional loyalties based on caste, creed and culture. The caste system has occupied the Indian social scene since 1000 B.C. According to calculations the life of this institution is approximately 3000 years (*Encyclopaedia of the Social Sciences*, p. 255). In India within Hinduism, it is a problem of different castes. Among Hinduism, Islam, Christianity, Sikhism, Jainism, and Buddhism, it is a problem of coexistence of these religions. Caste loyalties are deep rooted and though there has been some 'Sanskritisation' which took place in the caste of Coorgs in Mysore for over three millennia the caste's fundamental structure in India remained unchanged. So it is difficult to repudiate caste system in India. The ways and means of reducing the role of caste were given very realistically by Dr. V.K.R.V. Rao. "It is no good either denouncing caste as an institution and asking for its abolition as an institution when it has such deep historical roots and serves the purposes of social grouping in an otherwise vast and heterogeneous population. What is more vital for our development both economically and politically is to cut down caste to its correct size and expel it from the political and economic arena where interested leaders have sought to take it for their power politics, individual aggrandisement, and personal enrichment. This can be done only when relevant facts are brought together. . . . The greatest blow that can be struck at casteism is to impart truth and rationality and the only persons who can do this without striking at their own self-interest are scholars and intellectuals and those thinking persons who are free from the shackle of power politics."

Adult education can be a source of imparting truth, and rationality by exposing to the people the hazards of casteism and pave a way for people functioning on a fair basis. Care is to be taken to see that adult education should not be administered by sectarian organisations which have vested interests if this goal is to be attained. People's minds are to be opened up for secularism, democracy, justice and equality in the place of casteism through adult education.

Adult Education for Reducing Linguism

With 15 officially recognised languages and a multitude of other languages and dialects in India, linguistic passions and tensions can be easily aroused as has been done in the past. The Constitution has provided a fair deal by protecting the interests of linguistic and religious minorities. Yet linguistic tensions have been there mainly because ignorant people have been falling a prey to the exploitative traps of the vested interests who whip up linguistic emotions.

When the world is becoming a global village, the tendency should be to acquire as many languages as possible. Foreigners' who come to India, express an utmost desire to learn as many Indian languages as possible and Indians resist learning languages other than their own. This is paradoxical. Through adult education the aptitude and the proper bent of mind for learning other languages are to be developed among the people. 'Linguistic tolerance' which is the need of the hour can be better inculcated by adult education than by any other method.

Adult Education for Reducing Religious Fanaticism

In a multi-religious country like India religion can play a crucially destructive role if it is used as a means for political aggrandisement or economic betterment. There is no greater illusion than the belief that if India became a land of only Hindus or Muslim or of Christians, then internal peace will be restored and the nation will march forward in unity and strengthen its chosen destiny. History has shown that Hindus have fought Hindus, Christians have fought Christians and Muslims have fought Muslims.

It should be adult education's purpose to enlighten the people that the ultimate message of all religions is essentially the same and that the co-existence of all religions is the need of the hour and also that secularism which does not mean irreligion, should be practised. Awareness among people to resist religious fanaticism is to be created through adult education.

Adult Education for Increasing Economic Mobility

It has been identified that extravagant disparities between the poor and rich and the mass poverty are also the causes of disintegration in India. Hungry, and ill-clothed people without any shelter cannot think in terms of oneness and cohesion. The value of national integration to a developing society was emphasized by Fillol's (1961) study of Argentina. In attempting to isolate the social and cultural factors which accounted for Argentina's recent stagnation in development, he pinpointed as a major cause the fact that the Argentina people are a 'conglomeration' rather than a 'community'. In India 48 and 41 percents of the people in rural and urban areas respectively are below poverty line which means that the people in rural areas are spending less than Rs. 61.80 per month per person and the people in urban areas spending less than Rs. 71.39 per person per month. In rural areas 20% of households, each having less than Rs. 1,000 of assets, accounted for less than 1% of all rural assets while 4% with asset values of Rs. 50,000 or more own over 30% (Planning Commission, draft five year plan, 1978-83, p. 3).

Most children in rural areas, particularly girls and children from poorer sections are engaged in economic activity which makes it difficult for them to continue in schools after the initial enrolment. The world Bank's *Education Sector policy paper* states that in India 40% of the children between the age 6 and 11 who are not in schools must work almost fulltime to supplement family income.

Such of these poverty stricken people cannot fall in line with the mainstream of the life of the nation and as such they will be far from national integration. Until they attain upward mobility economically they feel comparative isolation. Adult education has very important role to play in bettering the economic prospects of these people.

Literacy and adult education have more often than not contributed to economic progress. Nalla Goundan (1957) found that literacy yielded a social rate of return of 15.9 and a personal rate of return of 30.00. Blaug et. (1969) calculated a social rate of return (15.2) and a personal rate of return (18.7) for primary education in India. Pandit (1972) calculated social (9.88) and personal (10.65) rate of return for incomplete elementary education in India. J.S. Parolkar (Pardesi) in his research *Education of Young Farmers and its Impact on Agricultural Production* found that 21 percent of the variance in crop yield was because of literacy of farmers alone. A Soviet specialist, S. Strumilin found that the rudimentary instruction gained in one year of primary education increased a worker's productivity on an average by 30% whereas the improvement in the qualification of illiterate workers and the increase in their output resulting from a similar period of apprenticeship at a factory is only 12 to 16 per cent a year.

In a recent study entitled, *Farmer Education and Farm Efficiency ; A Survey*, it was found that out of 37 data sets taken from 18 developing countries in the case of 31 data sets education of the farmers was found to be affecting their production efficiency. The conclusion in the study was that farm productivity increased on the average by 7.4% as a result of farmers completing 4 additional years of elementary education rather than none.

To ensure economic mobility development oriented functional education has to be given. Apart from education the people are also to be rendered supplementary services and provided facilities to realise their production plans.

Adult Education for Bringing Tribals & other Isolates to Mainstream

Many tribals and few religious minorities are leading a life of comparative isolation. In the case of the former it is their tribal culture that is

responsible for this and in the case of the latter it is their inability and lack of motivation that are responsible. These people by various socio-economic programmes are to be brought into the main-stream of the life of the nation. The avenues and the scope for this in adult education are plenty.

Strategies of Integrating Adult Education and National Integration

Though there can be adult education programmes exclusively for national integration, it is profitable to integrate national integration aspects with adult education programmes. The programmes of adult education should be able to create a value system which helps to inculcate in the adults the right attitudes of tolerance, co-existence sharing and oneness. The best way of teaching these is by involving them to practise and thereby internationalising this value system in them.

Development of outlook on national integration should be an integral part of adult education and it should be carried on by formal, non-formal and informal adult education programmes and methods. National integration is to be taken as a way of life of adult education programmes in India.

The use of audio-visual aids, particularly mass media such as T.V. Radio, Film, Dramatics and Exhibitions for imparting fellow feeling, a sense of empathy for others, universalistic philosophy, rationality is to be effectively explored.

The curriculum of adult education, whether it is the visible or the invisible type, should be designed in such a way as to socialize adults with respect to national integration. The functionaries of adult education should themselves have right attitudes towards national integration, lest they resist these tendencies among participants consciously or unconsciously. Hence, the functionaries of adult education programmes should be the first to be prepared for accepting and disseminating the ideas of national integration.

Much of the national integration is to be acquired by visiting places and appreciating cultural differences than by getting it imparted in class room situation. It is easy to point to the need but it is extremely difficult to work out practical ways of meeting it. This should not dishearten us. With national integration we survive; without it we perish; nay we weaken and fall a prey to our aggressors. Hence, constructive work for national integration should start immediately. The best agency for this is adult education for if adults are prepared for national integration, inculcating the feeling of national integration among children will take care of itself in the process of enculturation.

National Integration

"We should not become parochial, narrow minded, provincial, communal and caste-minded, because we have a great mission to perform. Let us, the citizens of the Republic of India, stand up straight, with straight backs and look up at the skies, keeping our feet firmly planted on the ground, and bring about this synthesis, this integration of Indian people —Political integration has already taken place to some extent but what I am after is something much deeper than that—an emotional integration of the Indian people so that we might be welded into one, and made into one strong national unit, maintaining at the same time all our wonderful diversity".

Jawahar Lal Nehru

"My Knowledge of India tells me that there are many distinguished individuals and institutions in our country who are silently working in

*** (Recipient of Indira Gandhi Award for National Integration)**

these important fields. If the members of the Committee have chosen me to be the first recipient of the Award, I accept it on behalf of all of them and let us hope that such persons and institutions will steadily multiply in the coming years; and they are there among all communities and sections of our vast population. What we have to do is to create political, economic and social conditions and circumstances which will help achieve total national integration which will make all our people experience the pride and privilege of being citizens of the Democratic Republic of India and this democratic nation-building, deriving sanction from all sections of the Indian people, is the challenge before the government and the people of India today.

There is no doubt that we can end all caste conflicts in India—and they are a blot on our democracy and weaken it—if our educated people become re-educated in national and humanistic attitudes, by the Vivekanand's literature. A touch of his practical Vedanta will make such people ashamed of their erst-while feudalistic and antihuman attitudes and activities and turn to the service and uplift of, what they will then realize as, their weaker fellow-citizens. The widespread diffusion of Vivekananda's ideas will generate a current of ethical and humanistic impulses, which will sweep over the nation and wipe of the blot on our society. It will make our people realize their democratic responsibilities and discharge them in a humanistic spirit, and thus less and less prone to corruption and other social malpractice.

When such a change will come over our people, they will themselves initiate social amelioration measures, without depending entirely on the state. When I was taken through the sprawling Dharavi slum in Bombay recently this very idea crossed my mind. Much of the wealth of India is concentrated in Bombay. If a dedicated group of Bombay industrialists and businessmen join together and raise a hundred crore fund from the city and attack the Dharavi slum problem, taking the help of the government to overcome technical difficulties, the present dismal Dharavi will be transformed into a healthy, clean and fully equipped colony, with many two or three storey apartments, schools, playgrounds, and parks, brightening the lives of the thousands of its families. What an environmental revolution it will mean for Bombay; and what healthy repercussions such an achievement, through public initiative will have on other urban areas in India. This is the type of awakening that our people will have from the widespread study of, and imbibing the inspiration from, Vivekananda literature. All these are part and parcel of a fully conceived and implemented national integration revolution, where man in India realizes himself or herself as a dynamic citizen of democratic India and not its passive subject or cynical critic.

I had said at the beginning of this talk that we have to create conditions and circumstances conducive to the achievement of total national integration. I have so far discussed the citizen's part in this vital field, and dealt with only the vicious caste problem. But the government also has a vital part to play in this field, and in the equally vicious communal problem. The talk of national integration has been going on for a few years now; there is also the National Integration Council, which meets whenever serious communal troubles take place. Some of its suggestions, for achieving integration, like government functions abstaining from lighting lamps at inaugural ceremonies, sound cheap and meaningless; if breaking a coconut on a ship to launch it is bad, is India to adopt the Western method of smashing a Wine bottle on the ship. There are certain cultural practices in countries which are their age-old inheritance; practices like lighting a lamp are simple and harmless and universal, since the human heart yearns to move from darkness to light.

Secular Political Parties

No, the nation must strengthen secularism, in order to achieve total national integration through more fundamental political approaches. The first truth that our democratic state must realize is that a secular state and communal political parties can never go together. A secular state should have only secular political parties at all levels. This is the first step to be taken. Such a step alone will help to throw up national leaders from all communities. In a truly secular democracy, any member elected to a legislature must represent the interests of the members of all communities of his or her electorate. Why should not a Muslim member of Parliament or Assembly or Panchayat represent the political and economic interests of non-Muslims as much as of Muslims? Why not a Christian represent the interests of non-Christians, and a Hindu those of Non-Hindus? Until political conditions are created for secular-minded members of all religious communities to represent the political, economic and social interests of each other and the same applies to the government servants also, our democratic state will not be truly secular and national integration will remain a far-away dream.

Our experience so far has been three feet forward and four feet backward. Conditions must be created, by appropriate government policies, for members of all religious communities in India to feel that, in the secular sphere of life, they are primarily citizens of the free democratic state of India, and that all others are their fellow citizens whom it is their privilege to serve; and in all non-secular spheres of life, their own

religious community will claim their special loyalty and service, and the constitution and the State will encourage the same.

A second step to be taken is the fulfilment of the constitutional provision of a Common National Civil Code, which will consummate the national integration process. If political wisdom demands that this should wait till a wide diffusion of education creates a demand for it from sections that are not now ready for it, let it be so. In a democracy, legislation must be preceded and backed by public education.

The above are the only means to avoid the current evils of communalism. Communalism, in the Indian context, is religion subordinated to politics, making both religion and politics narrow, sectarian, and divisive. The words community and communal which are rich and meaningful terms in sociology, have become frightful and dismal in the Indian context, in which communal religion and politics mean often nationally disintegrating attitudes and communal conflicts. Everyone in our country today must feel ashamed at the recurring communal violence and conflicts, when citizens kill fellow-citizens, mostly innocent and poor ones. With all our national integration councils and law and order measures, we are not seeing any reduction in these ugly and shameful social phenomena, but only increase in range and turbulence. People of different communities, who lived for ages in friendly attitudes in the same locality, are now forced to carve out separate localities for themselves. The remedies applied so far, it is evident, are only cosmetic, they are like watering the twigs and leaves of a tree. The whole tree is nourished only when its root system is watered. We need a root-nourishment of our secular democracy. It is this root-nourishment of secularism and national integration that will be provided to our infant democratic state, when the nation's political processes are delinked from all communal-religious affiliations. Once this is achieved, by mutual discussions between all political parties, and with suitable constitutional amendments, I have no doubt that communal conflicts will decrease day by day and, eventually, totally disappear and national integration will become an accomplished fact.

Spirit of Toleration

In such a political development, the gains of the various religions of our country will be equally tremendous. It will help to release the spiritual energies of love and human concern of our various religions. Instead of remaining subordinate to a sectarian politics and losing its own soul, all our religions will develop into dynamic and creative spiritual forces, imparting that breadth of outlook and character energy to their followers, which we miss coming out of our various religions

today. Swami Vivekananda reminded us that, so far as India is concerned national union in India is the union of her scattered spiritual forces. It is only character-energy, coming out of the spirituality of religion, that can accelerate human development in our nation. How many evils, on the other hand, are being done in the name of an ethnical concept of religion. Anyone can be wicked and religious at the same time. Did the teachers of any world religions intend this to happen? We have to realize the primacy of the spiritual dimension of religion over its ethnical. The ethnical dimension of religion is that in which you were born, you had no say in the matters but the scientific and spiritual dimension is what you freely choose and inquire and grow into. No one is born into a science; it is choosing that makes one a scientist. Writing to an American friend in March, 1895, Swami Vivekananda said;

'My master, Sri Ramakrishna, used to say that these names as Hindu, Christian, etc., stand as great bars to all brotherly feelings between man and man. We must try to break them down first. They have lost all their good powers, and now stand only as baneful influences, under whose black magic even the best of us behave like demons'.

Unity in Diversity

From the vedic times upto Sri Ramakrishna in our own age, there has been a continuous succession of sages and saints, whose vision of the one behind many had initiated and sustained a cultural and religious experiment in our country, of Unity in Diversity, instead of a dull, dead uniformity. One product of this vision was toleration understood as universal acceptance, which made India the land of many religions, cultures, languages and customs, living side by side in harmony and held together by that subtle silken thread of fundamental spiritual unity. This constitutes the most important constituent of India's ancient and continuing wisdom. This vision did not remain merely with the sages and seers, but soon influenced the political and social policy of big empires as well as small states. The most famous example of this is the Mauryan empire of Ashoka of the third century before Christ.

It is a very hopeful sign that steps have been initiated by India and by all the six other governments of South Asia to establish happy international relations with each other through the South Asian Association for Regional Co-operation. I am sure that this process, in tune with the aspirations of the people concerned and with current international trends, will progress steadily.

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Maverick of the Education Family : Two Essays in Non-Formal Education

—Edwin K. Townsend Coles

Samuel Maverick was an American cattleman of the south west who neglected to brand his cattle. The author of these essays uses this man's name to brand a range of adult educational activities which, on his own admission, have already been given the bad name, "non-formal".

Mr Townsend Coles wrote these essays while in Botswana as Chief Education Officer for Non-Formal Education and at the end of thirty five years working in adult education, for half that time in "third world" countries. He shares this reviewer's impatience with those who theorise about his field from study arm-chairs "or seats in Boeing 747s". Unlike these conference-goers and high office bearers this author evidently knows what it is like to do the day-to-day work of adult education "on the ground" and that in itself should commend the book to his fellow workers, more particularly, perhaps, those in our Region who face comparable problems in education and development.

The first of the two essays deals at some length with general questions about non-formal education, the needs for national planning, its relations with the education system and training. Each section has appen-

Pergamon Press, Oxford, \$16

ded a "Commentary" which includes references to situations or observations called from a wide range of experiences in other countries. The second essay is concerned with the work in which the author has been engaged in Botswana. He calls it, by sub-title, "where the maverick is being tamed" which, incidentally, is an odd reference to poor Samuel Maverick. No one with an interest in such planning can afford to ignore Townsend Coles' essays and one imagines they will be widely read wherever organized adult learning is of interest.

That some of the author's conclusions and recommendations are highly debateable adds to the value of the book. If Townsend Coles is justified in criticising airborne theorising there is also cause to regard with suspicion those primarily interested in administration who are impatient of theory. Such may well be the the authors of that administratively handy but conceptually deplorable brand name "non formal", which this author also regrets. While regretting it, however, he betrays a related administrative passion for planning and pulling together what, for all we know, the creative genius of man, the learning animal, may have intended should forever remain apart : the immense variety of learning groups and agencies that have grown up and flourished for generations free of "system" and bureaucratic, administrative tidiness. When he speaks of development Townsend Coles shows he is acutely sensitive to the requirements of the person and personal fulfillment. Nonetheless, he seems prepared to entrust this primary human value to national plans and national planners with far greater confidence than I, for one, enjoy. No doubt this is a trust based upon his rich and many sided experience; he may even believe that system-free variety in adult education and the plurality of personal development are luxuries third world societies cannot afford though one hopes not : either these things are intrinsic goods or they are not; if they are then we should draw back from denying the diversity of the "non-formal" to half the world. Besides, there is no evidence of which I am aware that the governments of these countries and their planners are more to be trusted with our more fragile human creations than are those of the more affluent societies.

An Appendix to the essays deals in some detail with the role of non-formal education in Botswana's own development written by Pia Kjaer-Olsen. Despite any misgivings one may have about the effect on non-formal education of national plans there is no doubt that the work done in Botswana in this field has been of very great value to that society and is of immense significance for all educators and educationists working in this field.

—Nicolas Haines

Adult Education News

Parliamentarians Initiative to Support Adult Education Movement

Prof. NG Ranga, Deputy Leader of the Congress(I) Parliamentary Party and one of the founders of the Indian Adult Education Association was unanimously elected President of the Forum of Parliamentarians for Adult Education at the meeting held in New Delhi on August 8, 1987.

The Forum has been set-up to create an increased awareness among all sections of the people for literacy and overall development through campaigns, mass mobilization and grass-root organisations. It will also promote the concept of constituency level integrated development plans with a focus on people's participation with the support and co-operation of Government machinery and Government development agencies.

Sarvshri Hayatullah Ansari and Sat Paul Mittal were unanimously elected as Vice-Presidents. Shri Mittal will also perform the duties of the Working President to help Prof. Ranga in day to day work.

Shri Ganga Ram, Dr. Sarojini Mahishi and Shri Ajit Jogi were elected as Joint Secretaries of the Forum.

Earlier, Dr. SC Dutta, President, Indian Adult Education Association welcomed the participants to the meeting. He said that for Adult Education to become mass movement it was necessary that the Peoples' commitment should be there and the best way to have people commitment was to involve Parliamentarians in this work. He hoped that the Forum under the leadership of Prof. Ranga will provide the necessary momentum to the programme of Adult Education in the country just as he provided to the freedom struggle.

The Forum decided that the former Members of Parliament should also be admitted as Associate Members of the Forum and suggested that implementation mechanism should be evolved at the constituency level with the help of parliamentarians and voluntary agencies.

Shri Anil Sinha, Director, Directorate of Adult Education, Govt. of India, gave the salient features of the National Literacy Mission. He said that

the basic idea behind the Mission was to provide technological and scientific input for the eradication of illiteracy. In this Mission adult education will not be the task of only of the Department of Education, Ministry of Human Resource Development, but sixty other agencies would also collaborate in eradication of illiteracy from the country, he added.

Prof. NG Ranga in his address thanked the Indian Adult Education Association for taking the initiative to sponsor the Forum of Parliamentarians for Adult Education. He said that adult education was the greatest need of the hour, but it was not receiving the attention it deserved in Parliament. He hoped that through this Forum the Adult Education Programme will receive the necessary support for its effective implementation.

Prof. Ranga said that elementary education was not progressing because of the high illiteracy rate in the country. He hoped that with the spread of literacy the enrolment rate in elementary schools would go up and drop-out rate will fall. He said that Adult Education is life long education and the illiterates, semi-literates and the educated people should all be involved in this programme.

Shri Hayatullah Ansari in his vote of thanks said that the Members of Parliament should take the responsibility to remove illiteracy from their constituencies.

Among others, the meeting was attended by Smt. Sheila Kaul, former Minister of Education and Culture, Smt. Krishna Kaul, MP, Shri DP Ray, MP and Joint Secretary, All India Congress Committee, Shri Tarlok Singh, former Member, Planning Commission, Shri Satya Bhushan, Director, National Institute of Educational Planning and Administration, Prof. CJ Daswani (representing Director, NCERT), Shri Mushtaq Ahmad, Director, State Resource Centre, Jamia Millia Islamia, Shri JC Saxena Hony. General Secretary, IAEA, Prof. BB Mohanty, Professor, Oral and Visual Communication, Indian Institute of Mass Communication and Treasurer, IAEA, Shri Sidrat Ansari, Director, All India Taleem Ghar and Shri JL Sachdeva, Director, IAEA.

Adult Education for National Integration

Dr. AR Kidwai, Chancellor, Aligarh Muslim University said in New Delhi on June 12, 1987 that adult education should help in producing conscientious citizens, who are knowledgable and could help in achieving the goal of national integration in the country. Adult education, he said, should enable people to keep national interest higher than the personal interest.

Dr. Kidwai was inaugurating the Round Table on Role of Adult Education in the Promotion of National Integration organised by the Indian Adult Education Association. He said that to get recognition as a leading country in the world, unity was the need of the hour. He called for teachings of Mahatma Gandhi to create an atmosphere of unity in the country.

Shri GBK Hooja, former Vice-Chancellor, Gurukul Kangri University in his key-note address, said that adult education could serve as a means to reduce social, economic and sex disparities. The programmes of literacy, he said, could become meaningful only if they were accompanied by a package comprising practical information on matters of health, farm practices, acquisition and improvement of skills relating to employment and general awareness regarding national goals development programmes and social liberation. He said that adult education and national integration should be developed as a mass movement. Shri Hooja said that Media—electronic, traditional, print, cultural—were powerful agents of change and they should help in nation building programmes. The need is to produce more of relevant softwares to be fed into them, he added. He also stressed the importance of women's education on top priority basis.

Dr. Amrik Singh, former Vice-Chancellor, Punjabi University, in his presidential address said that adult education could play a role in creating awareness in people to discriminate between right and wrong. If we succeed in spreading awareness, we are likely to get better results, he said. Earlier, Dr. SC Dutta, President, Indian Adult Education Association (IAEA) in his welcome address said that the Round Table would draw a practical plan of action so as to promote national integration through adult education. He said that departments of adult and continuing education of the universities should help in undertaking research on problems of national integration.

Shri J C Saxena, Hony. General Secretary, IAEA in his vote of thanks said that adult education should help to spread values enshrined in the Indian Constitution, so as to help bring people closer. Those, who tried to divide the country, had to be identified and had to be brought to sanity through the spread of adult education, he added.

RECOMMENDATIONS

The Round Table made the following recommendations :

1. The Round Table suggests that the concept of an integrated nation should mean a community of people where everyone has a sense of belonging to and a feeling of oneness with the

nation overriding all differences of caste, creed, regional and cultural disparities, accompanied by tolerance, respect for and appreciation of the views, beliefs and ways of life of others.

2. The Round Table recommends that adult education programmes should create awareness in people about the need of national integration and should help them to discriminate between right and wrong.
3. The component of national integration should invariably be included in the training of all types of adult education functionaries, particularly for the functionaries at the grass-root level.
4. The Round Table recommends that there is an urgent need to undertake research on problems of national integration and feels that Departments of Adult & Continuing Education of the Universities should come forward to undertake research on this subject and they should also facilitate monitoring and feedback on programmes of national integration.
5. The Round Table is of the view that intensive use should be made of governmental, statutory and voluntary organisations for the promotion of national integration thru adult education.
6. It feels that media is a powerful agent of change and should help in nation building programmes. It asks the adult educators to assist in production of relevant softwares to feed the media.
7. The Round Table recommends that the content of adult education programme should give more and more knowledge about life, customs and traditions prevailing in various parts of the country. It should also give emphasis on the people, places, events and movements which have contributed towards utilisation of objectives of national integration.
8. The Round Table recommends that special books and audio cassettes on the theme of national integration should be produced in Hindi and other Indian languages on large scale. These should be for learners, animators and other adult education functionaries. The Round Table requests the Indian Adult Education Association and other agencies to produce books on national integration.
9. The Round Table recommends that movement for secular values and political education should be launched. It requests the Indian Adult Education Association to take a lead in this regard.

Eradication of Female Illiteracy

Delivering the valedictory address at the closing-day function of the two-day workshop on Project Preparation for Eradication of Illiteracy among Women, Prof. KD Gangrade, Pro Vice-Chancellor of the University of Delhi said that the goal should be integrated development since economic development devoid of social development was not effective, Prof. Gangrade called for a move away from grant-oriented activities towards people-oriented activities.

The workshop organised by the All India Committee for Eradication of Illiteracy Among Women, was addressed by the chairperson of the Committee, Mrs. Lakshmi N Menon, who pointed out that till the employment generating activities initiated by the government in the rural areas found suitability with the physical realities of the place they would be unsuccessful. Literacy, she further observed, is basic to progress. Delineating a practical 'new strategy' she said that voluntary agencies and social workers should eradicate illiteracy from a small area first which would serve as a model for more areas instead of opening far-flung centres for the same.

Smt. Aruna Asaf Ali observed that women wanted to know why literacy was so important ; so they had to be first educated about the advantages of learning the three R's. She emphasised that social awareness should form part of the literacy programme.

Earlier, in her welcome address, Mr. Vimal Raghuraj, Honorary Treasurer of the Committee, said that the literacy of man was complementary to literacy of woman.

Indian Jurist Honoured

Dr. LM Singhvi, eminent Indian jurist and a member of the Executive Committee of the Indian Adult Education Association has been elevated as honorary bencher and master of Middle Temple, one of the four British inns of court.

Dr. Singhvi's election to the highly prestigious and honorary office by benchers and master of Middle Temple, assembled in Parliament, was a rare and exceptional distinction and is one of the highest honours in the gift of the community of British judges and lawyers. He is the first and only Indian elected as an honorary bencher and master of Middle Temple.

Dr. Singhvi said he regarded his election as not only a personal honour but a tribute to the Indian legal system and a friendly gesture by British judges and lawyers to the Indian legal profession.

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The Indian Adult Education Association, founded in 1939, aims at improving the quality of life through education visualized as a continuous and life-long process. It directs its efforts towards accelerating adult education a process, a programme and a movement.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It organises 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 many publications on themes relating to adult education, including the Hindi-editions of several UNESCO publications. It brings out the Indian Journal of Adult Education, Proudh Shiksha, Jago aur Jagao and IAEA Newsletter.

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 Estate, New Delhi-110002.

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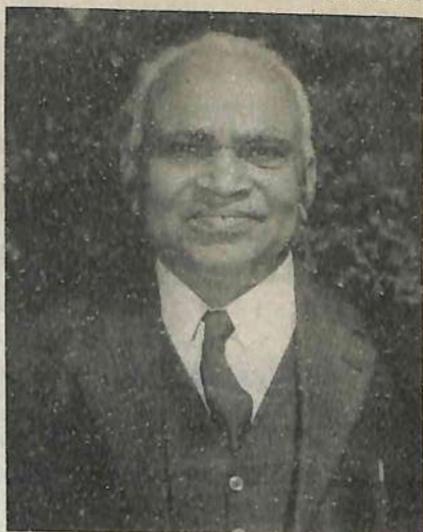
Indian Adult Education Association, 1939

The Indian Journal of Adult Education, first published in 1939 is brought out now as a quarterly by the Indian Adult Education Association. 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 advertisements, subscription rates etc. should be addressed to the Editor, Indian Journal of Adult Education, 17-B, Indraprastha Estate, New Delhi-110002.



Dr. S.C. Dutta is no more ! Impossible to imagine, and next to impossible to believe so; but the hard realities of life suddenly take us by surprise, and ultimately make us to accept that a sincere, devoted and dynamic man like him is snatched away from all of us for ever. It is a great loss to the Association and to the Indian Journal of Adult Education, the present issue of which is his brain child.

On 4 December, while attending a meeting at the National Institute of Educational Planning and Administration (NIEPA), he had a massive heart attack and the end came within a few minutes. Taking him to the All India Institute of Medical Sciences was a futile exercise. Everything had been over within a matter of minutes ! He was only 69.

His life was one of devotion, dedication and action, all geared towards the cause of adult education which was his mission since his college days. His achievements in this area are many, which are well known to all of us; yet, in his own words, he had still a long way to go. His unfulfilled wishes are many, one of which is the Golden Jubilee Celebration for the Association in 1989. And his mission is our mission too--Education for all in India.

While we pray for the departed Soul and convey our sincere words of condolence to the bereaved family, let us take the vow that we will do everything that is possible to fulfil his wishes and to achieve our collective mission.

Let his memory be our source of inspiration. "For that which you love most in him may be clearer in his absence as the mountain to the climber is clearer from the plain."

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All men and women are born equal but everywhere they are in chain. This is our dilemma. This first basic human right to equality is denied by our society, which therefore needs to be changed or destroyed if basic human rights are to be the pillars of our new social order. Adult education must through its programmes draw attention to this denial not only of the learners who are the victims but also these who violate this human right. The conscience of mankind should be aroused against this denial of the right to equality and the intellectuals, the educated and the well-to-do must be forced to eschew this violation.

This article on Right to Education and the Paris declaration on Right to Learning stare on our face to tell us that 60% of our adults have been denied this right and large number of children in the age-group 6-14 are outside the formal educational system. Adult education movement must through mass mobilisation and mass participation eliminate illiteracy from among adults and work for the universalisation of primary education through non-formal approaches. The declaration on Right to Learning, adopted at Paris Conference on Adult Education convened by UNESCO must be converted into a plan of action and strategies need to be evolved to implement it.

UNESCO has already begun preparation for International Literacy Year in 1990, for approaches and experiments over the past decade have clearly established the importance of literacy education and training in improving the quality of life of marginalized individuals and communities. It has also been clearly seen how writing gives voice to those who have long remained silent, and how reading provides an understanding of the human forces that control and diverts society's resources to the disadvantage of the poor majority.

The Indian Adult Education Association, as part of its initiative to work for human rights, must carry on at national and regional levels, discussions on right to Learning, so that the awareness of the educated and the well-to-do is aroused to this aspect of human right.

Right to equality and to work provide another dimension to adult education, which must work for a change in our economic structure in order to remove disparities and distortions in our socio-economic systems.

The tasks are formidable but we must improve the quality of life of our common men and women. In the circumstances, the IAEA which will shortly be completing its fifty years of service not only to the Indian people but to a large number of men and women in other

developing part of the world, must plan anew and take to new paths and new programmes. Being one of the leading voluntary organisation in the field of development, IAEA has to prepare itself for making men and women aware of the arduous struggle to carve out a place for themselves under the sun and prepare them to win the battle for survival.

In order to achieve this, adult education movement must become a mass movement enjoying the support, co-operation and leadership of the people. A mass movement must have a broad base of objectives encompassing the total life of the people. Removal of exploitation, oppression, disparities, inequalities must be the basis of the new society, where men and women could live as 'equals in dignity and rights'. For this purpose, adult education, for its success, must join hands with all other mass movements.

In December this year, IAEA will be having its annual conference. Large number of field level activists, administrators, academicians and thinkers would be attending it. They should consider the feasibility of forming a broad front of voluntary agencies concerned with women, scheduled castes, scheduled tribes, farm labour, working class and the poor, so that through educational intervention and creation of social awareness, we could struggle for social justice, equality, peace and nuclear disarmament. This broad front could be called a coalition or a consortium in the present day terminology. Adult Education movement, being concerned with education and development must take the initiative to form this consortium, so that the people are organised and form their own institutions for their education and development.

IAEA as an harbinger of a new social order must concern itself with wider national goals and newer perspectives so that educational programmes should be not only for the illiterates but also for the literates and the educated with a view to making democracy, socialism and secularism a reality in the 21st century.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

On 10 December 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights.

The following is the full text:

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the

conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the people of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Members States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedom is of the greatest importance for the full realization of this pledge,

Now, therefore, THE GENERAL ASSEMBLY proclaims

this

UNIVERSAL DECLARATION OF HUMAN RIGHTS

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member

States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

ARTICLE 3

Everyone has the right to life, liberty and the security of person.

ARTICLE 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

ARTICLE 6

Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

ARTICLE 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9

No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international

law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

ARTICLE 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of persecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right

to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

ARTICLE 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

ARTICLE 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an associa-

tion.

ARTICLE 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of Government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade

unions for the protection of his interests.

ARTICLE 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All Children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30

Nothing in this Declaration may be interpreted as implying for any state, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedom set forth herein.

RIGHT TO LEARN

The Fourth World Conference on Adult Education was held in Paris from March 18-29, 1985. Following is the Declaration of the Conference entitled "The Right to Learn".

Recognition of the right to learn is now more than ever a major challenge for humanity.

The right to learn is:
the right to read and write;
the right to question and analyse;
the right to imagine and create;
the right to read one's own world and to write history;
the right to have access to educational resources;
the right to develop individual and collective skills.

The Paris conference on adult education reaffirms the importance of this right.

The right to learn is not a cultural luxury to be saved for some future date.

It is not a right that will come only after the question of survival has been settled.

It is not the next step to be taken once basic needs have been satisfied.

The right to learn is an indispensable tool for the survival of humanity.

If we want the peoples of the world to be self-sufficient in food production and other essential human needs, they must have the right to learn.

If women and men are to enjoy better health, they must have the right to learn.

If we are to avoid war, we must learn to live in peace, and learn to understand one another.

'Learn' is the key word.

There can be no human development without the right to learn.

There will be no breakthrough in agriculture and industry, no progress in community health and indeed no change in learning conditions without the right to learn.

Without this right there will be no improvement in the standard of living for workers in our cities and villages.

In short, the right to learn is one of the best contributions we can make to solving the crucial problems of humanity today.

But the right to learn is not only an instrument of economic development; it must be recognized as one of the fundamental rights. The act of learning, lying as it does at the heart of all educational activity, changes human beings from objects at the mercy of events to subjects who create their own history.

It is a fundamental human right whose legitimacy is universal: the right to learn cannot be confined to one section of humanity: it must not be the exclusive privilege of men, or of the industrialized conditions for its effective exercise by all, by making available all necessary human and material resources, rethinking education systems along more equitable lines, and, finally, drawing on the resources that have been successfully developed by various communities.

We urge all organizations, both governmental and non-

governmental, to work with the United Nations, Unesco and other Specialized Agencies to promote this right on a world scale.

In spite of the great progress in adult education that has been recorded at consecutive Unesco conferences, in Elsinore, Montreal, Tokyo and Paris, the chasm has not narrowed between, on the one hand, the scale and complexity of the problems and, on the other, the ability of individuals and groups to find appropriate solutions.

The Fourth International Conference on Adult Education, meeting at Unesco Headquarters in March 1985, repeats the appeal made at previous conferences, calling on all countries, despite or indeed because of the scale of contemporary problems, to make a determined and specific development of adult education activities, so that women and men, both individually and collectively, can equip themselves with the educational, culture, scientific and technological resources necessary for a type of development whose aims, requirements and practical procedures they themselves will have chosen.

This Conference recognizes and acclaims the energy and the trends in human relations that women and their organizations have contributed. Their specific experiences and methods are central to the fundamental issues on which the future of humanity depends, such as peace and equality between women and men. This being the case, women's participation is essential in the development of adult education and in plans to bring about a more humane society.

Who will decide what humanity will become in the future? This is the question facing all governments, non-governmental organizations, individuals and groups. This, too, is the question facing the women and men who are working in adult education and who seek to enable all people, ranging from individuals to groups to humanity as a whole, to gain control of themselves and of their own destiny.

ADULT EDUCATION FOR HUMAN RIGHTS

Adult Education operates at multiple levels and in many forms which include:

Literacy Education

Continuing Education of the neo literates

Workers' Education

Farmers Education

Refresher training and Education

Updating Education

In terms of content, it includes:

Learning the 3 R's.

Learning to read newspapers and pamphlets

Learning the new developments in a trade

Learning about the constitution and laws

Learning about citizenship

Learning to relearn the arts and content of teaching and training

Learning the development in any technology, science or profession.

Human Rights

One common education learning to all these levels and forms of adult education is learning the meaning, content and implications for personal relationships, familial, social and political relations of the revolutionary declaration set forth in Article I of the Universal Declaration of Human Rights, which is :

All human being are born free and equal in dignity and rights.' Whether it be literacy education of illiterates, or continuing education of neoliterates, or vocational education of industrial or agricultural workers, or the retraining of teachers and professors, or the updating one's knowledge and skills by returning to the university or engineering or medical college, or National laboratory, in all these levels of adult education, this truth that we have all accepted, that all men are born free and equal - not their external appearance, not in their internal mental capacity - but in their right to the rights should be the basis of all learning, should be embodied in the actions which are the outcome of the learning, and should be the bed rock on which we are building our society and living in it.

Discrimination

This fundamental and primary right is particularly important in our society in India, where the right,

though legislated and in some parts set forth in our constitution, is being violated by us in many different ways in our every day life. In separating man from man through castes and sub-castes and organising them in a heirarchy of rights ; in discriminating against a group called Harijans or scheduled castes as far as the right to employment and education which goes along with it and the right to equality in social status is concerned; in setting apart another group called scheduled tribes who are denied equal opportunities to development as the rest of society; in continuing and expanding the denial of equality to life, liberty, education and employment to women and girls; in using every opportunity to deny our fellow men of the right to integrity, honesty, and a corruption-free society; and above all in developing a society where there is a skewed distribution of income and assets resulting from the exploitation of the majority of society by a minority, and the denial of equal rights to living, earning and asset ownership by the rich vis a vis the non rich;-in all these ways, the first basic human right-that all men and women are equal, and must be treated as equals is denied by our society. Further we should note that this denial of the rights of our fellow human beings is not by the illiterates in our society, but by us, the educated, the intellectual elite, the well to do - middle and upper classes. That is why human rights learning and education must pervade all forms of adult education, particularly workers' and farmers' education, teachers' education, the retraining and updating programme of the engineers, managers, the entrepreneurs and the well to do generally, who are the violators of this basic human right.

To repeat, as against the solemn Declaration of the equality of all human persons in dignity and rights that we have accepted and adopted and embodied in our constitution, in our life and society we find that we deny the right and organise and/or promote discrimination against

the poor who form the majority in our country

- the worker particularly in the unorganised sector
- the individuals who have been grouped under the scheduled castes and scheduled tribes
- the women and girls
- the illiterate

Literacy education is one simple and direct form to fight against this violation of human right which illiteracy represents. But adult education in its many forms should also begin by identifying the individuals who are denied their right to equality and who are discriminated against. This area of discrimination against our fellow human being should be burned into our conscience.

Education

This oral acceptance of human rights and their actual denial in our every day life should be the start of our education in human rights which covers 30 articles in the Declaration. The study and understanding of these 30 articles is the task of the many levels and forms of adult education, which will also bring home to us how we are violating these articles. Article 23 affirms another far reaching right: 'Everyone has the right to work', and yet we have about 40 million people who are unemployed, about thrice that number underemployed, and over 30 million looking for jobs in our Employment Exchanges.

Specific Rights

We have also accepted some specific rights for special groups of persons on which Adult Education should concentrate its learning. We have adopted the Declaration of the Rights of the child, the Declaration on youth, the Declaration on the elimination of all forms of Racial Discrimination. We have also established conventions on the conditions of work of teachers, on refugees, on genocide, on the political rights of women, on abolition of forced (bonded) labour: on discrimination in education. We have simultaneously

adopted an international convention on economic, social and cultural rights, and international convention on civil and political rights, and the latest right set forth in December 1986, the right to development. This vast area should be charted by adult education in the form of drafting primers for learners, developing guide books for teachers and setting forth curricula on these many aspects of human rights for the various levels of adult education.

Action on Rights

Adult Education on Human Rights should lead on to action to counter all the many violations of these rights by us, by our community, by our society. I would suggest that the adult literacy centres should in addition to being the focus of learning the 3R's and some income earning skills, be also the centres which will be and become part of the programme that the government wants to have undertaken to band together the beneficiaries of the IRDP, NREP, RLEGP and other anti-poverty programmes, so that they, the beneficiaries, should know what are the various benefits and facilities that have been enacted for them, and on that basis go on and fight for their Rights, and prevent these facilities being preempted by the well-to-do. This is what I believe to be the start of Adult Education for Human Rights. Similarly workers' education, farmers' training, teachers' retraining, the training of managers, entrepreneurs and engineers and the education of land-owners, traders and the well-to-do generally who are human rights illiterates and violators should be trained to be involved in fighting against the various discrimination in our locality and society, setting a personal example of integrity, honesty and simple living, and so help in bringing about that society in which we can say that we are moving towards a society where every human being is recognised as equal in rights and dignity. That is the final end of Adult Education in this area of Human Rights.

HUMAN RIGHTS BASIC TO ADULT EDUCATION

In our present period the Universal declaration of Human Rights proclaimed by the General Assembly in December 1948 is accepted as the basic document which was to have legal as well as moral force in the development and consciousness of Human Rights. The acceptance of Human Rights as being basic to any civilised society received further fillip with the formulation of United Nations covenant on Economic, Social and Cultural rights and the covenants on Civil and Political rights. India has ratified these covenants in 1978. There is however optional protocol to the covenant on Political rights which has not been ratified by India. This is to be regretted because the optional protocol permits an individual of State which has signed the optional protocol to complain to the Human Rights committee that his Human Rights have been violated by the State and the State concerned has to give explanation to the committee to satisfy it that no such violation has taken place. In my view non-signing by India deflects from our claim to be votaries of Human Rights.

International covenant on Civil and Political Rights entered into force on 23rd March 1976. It is interesting to note that Article 4 though it permitted derogation of certain provisions of the covenant in time of public emergency which threatens the life of the nation

yet declared that no derogation of certain articles, including clause 1 of Article 6 may be made under this provision, namely, "every human being has the inherent right to life." Evidently our Supreme Court in ADM Jabalpur case (1976) found even this basic Human Right to be non-existent even though covenant had been passed by the General Assembly of U.N. as far back as 1966.

EQUALITY

Bereft of any embellishment recognition of Human Rights must proceed on the acceptance of the basic equality amongst all the citizens and to treat each individual as an end in itself. From that flows the inevitable premise that the country must have a democratic set up and as is so often said be a government of laws and not individuals. Unquestioned acceptance of the Supremacy of laws over every individual in the society, be of any ideology, Wealth, Caste or Political, Social or Economic Power, is the raw material from which the foundation for Human Rights has been laid. Any slight dent in the acceptance of these postulates would destroy the fort of Human Rights - and a mere husk may just gape at use.

I believe a discussion on Human Rights in abstract is futile because no one would in theory oppose it. It is only in actual implementation that question of principles and methodology assumes importance. Let me not be misunderstood as raising the pointless controversy of Bread versus Freedom. How can I when universal Declaration of Human Rights encompasses both the Political right to life and security of person (Article 3) and the right of every one to work and the protection against unemployment (Art. 23).

I do not subscribe to the false superiority of Economic rights over Political rights or vice versa. I believe that controversy of bread or liberty is artificial and deceptive. Bread and liberty are the opposite sides of the same coin, and deprivation of either must inevitably damage the fabric of the other half.

If, therefore, I confine myself more with some aspect of human rights, peculiar to our own country, it is not because of the lack of recognition or the importance of those aspects of human rights which are more emphasised in European and American context. It is only because I feel that the benefit of recognition of those aspects of human rights as put forth by European context will not have large appeal unless the protagonists of human rights in our country concern themselves with actual realities of oppression of the weak and of discrimination in the social set up which stares every one of us in face. Europe and America are concerned with the rights of Gay group, the rights of unmarried mother, right to abortion and now the status of surrogate mother especially in the context of recent Papal Edict opposing it, no doubt important aspects of human rights dimension in their social set up. But should we not in this country concern ourselves with more urgent problems and keep perception of human rights within the contours of hard realities of life.

EQUALITY BEFORE LAW

The disparities in wealth/income over sources in our social set up are so arduous that the very concept of Human Rights, which mandates that all persons are equal before the law (Article 26 of political Rights), becomes a mocking query at all of us. According to C.S.O., 5% Top in our society have 33% of national wealth. out of it 1% top control 17% of wealth while bottom 5% own only 001% wealth. Income disparities are no less agonising. Thus 20% of bottom population share 7% of the income while 10% of the top population share 34%. The per capita income in the country which is Rs. 2595 at current prices comes to Rs. 797.7 at 1970-71 price. one-fourth of the villages have no drinking water supply and three-fourth villages have no all-weather roads.

According to National Sample Survey published in 1984, out of a rural population of 524.19 million nearly 91.52 per cent i.e., 475.95 million have per capita

expenditure of Rs. 1200 per annum. Out of urban population of 159.53 million, 74.3% i.e., 118.75 million have income of less than Rs. 1200 per annum. One lakh house-holders in Bombay have no house. Even in Punjab according to the report published in June 1984, 40% of those working in agriculture owns less than 7% of the land. Each of them own less than 1 hectare which has no marketable surplus. According to the survey, marginal farmers, land-less labourers, artisans constitute more than 50% of rural population of land. On a conservative estimate at least 288 million Indians are subsisting below the poverty line.

I have given these instances to highlight that the concept of Human Rights has to be looked at with a very different concept from that prevailing from Europe and America. In this country, we are still to establish the basic rights which every civilised society must assure to its members but which get violated more often than not. Take the recent case of sati in Rajasthan. Here we are talking of Human Rights equality and moving into modern era and suddenly we realise that we have not even risen out of middle ages. What other explanation can there be for thousands of people belonging to profession, political parties marching on the road and violating laws for their rights to burn the wife of the dead man. It is here that adult education can play very vital role because these social evils can only be met through hard work and by convincing the mass of people about the undesirable customs and conventions.

FREEDOM

Freedom of an individual which is postulate of Human Rights obviously can have no meaning so long as the poor in the country do not have their economic conditions improved and the discrimination based on privilege do not become memories of past rather than becoming more and more aggressive as time passes on. Some time people seem to think that a fight for Human Rights is satisfied by merely saying that there shall be no discrimination on the ground of caste or that

untouchability has been abolished in our country. A mere mandate of Constitutional directive does not automatically solve the problem.

When I look around at the way the poor, and the toiling people are treated by the Government irrespective of party label, it is amazing how similar is their contempt for Human Rights. The spate killings of the poor and lower caste in Bihar is such a common phenomena that it has unfortunately become a routine news. Yet the tragedies and the brutal killings at Arawal and Kansara at the hands of the police who were in collusion with the landlords is a standing blot on the administration. There was wide spread protests, meetings, demonstrations and still Bihar Government continues in its leisurely way as before. How can believers in Human Right find solace at such insensitivity shown by the State Government?

Another basic human right is the right to free elections but it is well known that how mass rigging takes place and how poor in the villages are not allowed to vote. Unless the process was immediately stopped, the whole democratic process of our fabric is likely to be in danger.

The blessing of Government would degenerate into tyranny of Government unless it is accompanied by a recognition that there are certain basic rights which are possessed by all citizens. Though believers in Human Rights must be ever vigilant to resist any onslaught on the civil and political liberties of the individual and there can be no compromise on their essentiality, it is necessary that these rights so far as our country and other developing countries are concerned must co-relate it with the equally important major issue which is also an aspect of human rights, namely, the development of the economic responsibility of society to feed, clothe, house, maintain a people free from starvation, free from pollution in the air and water, able to bring up one's children and oneself in a decent, healthy environment, able to have the maximum conditions of good health.

WEAKER SECTIONS

It is utterly wrong to say that the problem of the weaker sections especially those of the scheduled caste and scheduled tribes are mixed up with religious or other social sanction and any fight to eradicate these evils is really a political issue and as such Human Rights protagonists should not become involved. In my view these suggestions do injustice to those who believe in human rights as an article of faith. After all if human rights are to have any meaning in the society, it must imply that no section of the people should be exploited because of either political or social or economic or caste reasons. If, therefore, as indeed it is proper to fight against the onslaught of the executive excess against freedom of speech etc., I do not see how any Human Rights activist can ignore the ignominy and other discrimination faced by the backward sections of the society. The problem of discrimination in the treatment to the scheduled caste in our society is with us now for centuries, inspite of exhortation of social reformers and religious preachers, the denial of basic rights continue.

Though by Constitution we are all equal in the eye of law and entitled to equal treatment, in fact the social system that is prevailing cannot give solace to a believer in Human Rights. Swami Vivekanand said decades back that tyranny of the minority is the worst in the world. The masses who comprise the lowest castes have through constant tyranny of the higher castes and by being treated by blows and kicks at every step they took have totally lost their manliness. We have every day to hang our head in shame at the treatment that the scheduled caste are getting in large part of rural areas. Even at present in many parts they do not have access to common places of worship, they are not allowed to walk into the village lanes without covering their heads or and have to take their marriage processions on certain routes which if they dare not to do have resulted in carnages and murders of scores of people. It may be asked

whether protagonist of Human Rights should concern themselves with this aspect so much. I answer yes. The denial of Human Rights to such a large section of our people if not resisted will stultify the fight for Human Rights.

As a matter of fact the demand of Human Rights is not only that there should be no discrimination against this forgotten segment of population but rather that there should be affirmative action by the state to bring them on par with the rest of the society.

We appreciate the fight of the Black in America and most of us accept that unless affirmative action was taken to remove the inequalities the sense of injustice which Blacks have been suffering for all this period will not go. And yet when it comes to affirmative action in the matter of harijans and tribals of this country we start talking of merits and treating all poor as one unit.

RESERVATIONS

Sometimes artificial arguments to deny the right of allotment of land or preferential rights to jobs or other facilities are put forth by people by saying that there should be a common test of poverty irrespective of the fact to which caste the poor belongs. In my view this is too simplistic attitude to the reality of our social setup. This approach was rejected by the Delhi High court in one of the judgments in which it was observed "we cannot subscribe to the suggestion that priority should not be given to Harijan community, but all castes should be eligible for the allotment, financial penury being the sole test. Though in the every financial penury will weigh equally heavily on all the castes, it would be unrealistic not to accept that Harijans are the worst sufferers of poverty. The other castes have only financial exploitation to resist.

Harijans have to be brought out of not only the financial but social out-castism to which they have been

condemned for centuries. In the matter of alleviation of any misery a country with limited resources has necessarily to evolve priorities in each sector. Our social system has, it must be remembered to live down the centuries of caste exploitation and sub-human existence to which this large chunk of our population, i.e., harijans were condemned. Giving preference for allotment of land to those landless Harijans is only a recognition of our responsibility to create equal, casteless society to which our constitution is committed. Our constitution not only permits but demands an affirmative action in favour of the Harijans and other similar weak classes."

I am tempted to quote Tolstoy who wrote "I sit on a moving back, choking him and making him carry me, and yet assume myself and others that I am very sorry for him and wish to ease his lot by all possible means except by getting off his back".

COMMUNALISM

The matter of communalism is on the rise. It is a matter of profound shame that we still witness riots and terrorist violence in the name of religion. Communalism still stalks our land. All over the country we see different religions veering towards fundamentalism. The growing trend of communalism is tearing us under the unity of our country and posing a grave threat to India's integrity. Different kinds of communal organisations and religious bodies/senas are raising their ugly heads all over the country.

We need to work towards establishing just and equal society enshrined in our Constitution. If we go on fighting each other in the name of religion, we shall never be able to begin our march for establishing such a society. Today, all Hindus, Muslims, Sikhs, Christians - All Indians - have to wage a concerted struggle for social justice and equalitarinism. They have to make a reality of the society envisioned in our Constitution.

Is it not the fore-most duty of those believing in Human Rights to put up a spirited fight against this menace of communalism lest this menace eat into the very vitals of our democracy.

Communal strife erects power barriers in the way of every kind of struggle for a better life for the vast majority of our people. It disrupts common struggle against poverty and exploitation. At a more fundamental level, communalism has to be fought because it is profoundly anti-human. It has caused, and cannot but cause, untold suffering; repeated riots, millions of refugees, persistent threats of violence and squeezing of employment and economic opportunities purely because you happened to be a member of a particular community.

Another gross violation which is taking place is with regard to the children. Though there is prohibition in the employment of children in any hazardous employment, the said article is observed more in breach than in observance.

COMPASSION FOR POOR

A believer in Human Rights has to have anger and compassion - anger at the injustice and compassion for the downtrodden. Realism must spill over the study of Human Rights. Let our Universities and Colleges not concern themselves only with slavery in Rome, Greece, the theory of so-called Aryan Population in Fascist Germany, but also with the gross violation of Human Rights at home. A study of Human Rights prespective in our country can no longer be the concern of researchers alone - coupled with research must go the activity and firmness to go in the field to meet the challenge to the violation of Human Rights. It is only in the measure that we are able to identify this aspect and a further determination to root it out that our commitment to Human Rights can be considered sincere.

ADULT EDUCATION NECESSARY FOR HUMAN RIGHTS

Poverty is the curse of society. A poor man is not a free man. His life is full of constraints and inhibitions. His acts and behaviour are controlled and guided by persons who are economically superior. This miserable state of affairs in a country can only be changed by improving the economic condition of common man. Another curse in our society is exploitation in social, cultural, religious and national life of our country by people who have vested interests. One of the modalities of removal of poverty and exploitation is education among the masses. Education can, therefore, be a blessing and, as such, top priority should be given to the educational programme by the Government. Only privileged few can take advantage of formal education imparted by our Government. For obvious reasons, there are drop-outs from schools and a large number of people engage themselves in manual work to earn their livelihood without attending educational institutions. The result is their awakening, enlightenment and moral upliftment are halted. Fulfilment or development of human values is arrested. There is no awareness of the sense of human dignity. Even human rights as modern concept of civilised world is unknown to most of the villagers, artisans, peasants and workers. A sovereign country, therefore, has to formulate an educational policy, which would generate a feeling of respect to human rights.

After the Second World War, World leaders realised the importance of establishing the United Nations Organisations or the UNO. The Charter of United Nations was signed in San Francisco on June 26, 1945 and enforced on October 24, 1945. In the Preamble to the said Charter "faith in fundamental human rights, in the dignity and worth of human person, in the equal rights of men and women and of nations, large and small" were reaffirmed. It was natural that there under Art. 13 and Art. 57, emphasis was made to promote educational pursuits in all countries. In the General Assembly of the United Nations Organisation, "Universal Declaration of Human Rights" was adopted and proclaimed in their Resolution 217A(III) of 10th December, 1948. Under this Declaration express provisions were made to take steps for propagation of education. Art. 26 reads:

- "(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and Professional education should be made generally available and higher education shall be equally accessible to all on the basis of merit.

- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace.

- (3) Persons have a prior right to choose the kind of education that shall be given to their children."

ADULT EDUCATION

Again, on December 14, 1960, Convention against Dis-

crimination in Education was passed in UNESCO and enforced on May 22, 1962. Under Art. 4, Adult Education was specifically encouraged. It reads : "The State Parties to this Convention undertaken furtherance to formulate, develop and apply a national policy which, by methods appropriate to the circumstances and to national usage, will lead to promote equality of opportunity and of treatment in the matter of education and in particular :

- (a) _____
- (b) _____
- (c) to "encourage and intensify by appropriate methods the education of persons who have not received any primary education or who have not completed the entire primary education course and the continuation of their education on the basis of individual capacity."

This provision in the said Convention of 1962 connotes the substance of "Adult Education". Our Constitution also provides, though not expressly, the importance of education in Art. 28, 30, 41, 45 and 46.

In conclusion, protection of human rights is not possible if adult education is not imparted meticulously to the majority of the people who are engaged in fields and factories and who have no complete education in primary stage. In a Democracy, such people have a constitutional right to franchise and decide the character and quality of the Government. Further, without "Adult Education", improvement of economic and hygienic conditions of life on scientific line would not be achieved and the result would be slow progress of the country as a whole. Total mobilisation of the total man power would strengthen the unity and solidarity of our country; to achieve such objective, Adult Education Programme has to be planned and implemented throughout the country through Government and non-Government agencies.

ADULT EDUCATION AND HUMAN RIGHTS

In a country like India, Fundamental Human Rights are linked to the survival of the large mass of people. With wide-spread poverty and deprivation, "food at any cost" has been made a convenient slogan to deny basic human rights to a section of ordinary citizens.

In recent judgments by the Supreme Court, the right to live has been interpreted to mean right to live with dignity and respect. It is in this context that the right to learn is to be viewed. The right to learn should be viewed as a basic human right and made a part of right to live.

How can right to learn be used to advance the basic human rights? With widespread ignorance, illiteracy and lack of adequate knowledge and information in the country, many citizens do not even know what are the basic rights made available to them through the Constitution of the country and its various provisions. It is here that the right to learn can assist in developing awareness and knowledge about the Fundamental Human Rights. It is in this context that Adult Education can play an important role.

Historically, Adult Education has been used to inform and to educate. In the context of right to learn and right to live, it should be used as an empowering and mobilising tool. Only then the right to learn will be able to make its contribution to advance the right to live. Adult Education in its informing, mobilising and empowering roles can substantially contribute to the understanding and advancement of basic human rights in the present society.

RIGHT TO LEARN - A FUNDAMENTAL HUMAN RIGHT

The opening lines of the preamble to the Universal Declaration of Human Rights read that recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world". The preamble also reflects that "the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom."

Human Dignity

There are two basic meanings of the concept of human rights. One is that the inherent and inalienable rights are due to man, because he is man. These are the moral rights which flow from the humanness of every man, woman and child, and these rights go to ensure the dignity of human being. The other meaning of human rights is contained in the legal rights, formulated and established according to the law-creating processes of societies, both national and

international.

The rights proclaimed in the Declaration can be broadly divided into two kinds - one dealing with civil and political rights and the other governing economic, social and cultural rights. The civil and political rights are "the right to life, liberty, security of person; freedom from torture and slavery; political participation; right to property, marriage and the fundamental freedoms of opinion, expression, thought, conscience and religion; freedom of association and assembly." The economic, social and cultural rights relate to work, a reasonable standard of living, education and freedom of cultural life. The Declaration has thirty articles; and its first twenty one articles correspond, for the most part, to what are called civil and political rights, as mentioned above, relating to the individual's freedom and physical security. Let us have a look at the first article of the Declaration: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." It expresses the universality of rights in terms of the equality of human dignity. The second article, reflects the entitlements of all persons to the rights set out in the Declaration.

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of any country or territory to which a person belongs, whether it be independent, trust, non-self governing or under any other limitation of sovereignty."

Education

The twenty-sixth article in the Declaration refers to education;

- "(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- "(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- "(3) Parents have a prior right to choose the kind of education that shall be given to their children".

Education is a human right, but priorities in education vary greatly. While compulsory education upto the age of sixteen prevails in many countries, in a large part of the world, the urgent need of the hour is to achieve literacy. Another objective in education, as contained in the article, has a universal validity, and it is the "full development of the human personality and the strengthening of respect for human rights and fundamental freedoms." Education is assigned a promotional role to create a respect for human rights which includes education. This means that education is a fundamental human right. Education can only be directed at the full development of the human personality, when every human being has a right to learn throughout his life. This is the concept of lifelong education. As is aptly put in 'Learning to Be', "Every individual must be in a position to keep learning throughout his life. The idea of lifelong education is the keystone of the learning society." In a learning society, eve-

ryone has the right to learn, and conditions have to be provided for such a right to be exercised. Education is a sub-system of society. According to the International Commission on the Development of Education, constituted by UNESCO (1972), "Education is developing continually to the point where it is becoming a function of the entire society : larger and larger sections of the population should therefore take part in it."

This is possible when each and every individual is made aware of his or her educational role in society, including the right to learn, which is a basic human right.

Major Challenge

The fourth International Conference on Adult Education, held in Paris in 1985, recognises that "the right to learn is now more than ever a major challenge for humanity." The Conference Declaration identifies it as a "fundamental human right whose legitimacy is universal : the right to learn cannot be confined to one section of humanity: it must not be the exclusive privilege of men, or of the industrialised countries, or the wealthy classes, or those young people fortunate enough to receive schooling."

The Paris Conference on Adult Education reaffirms the importance of the right to learn, while elaborating its meaning as follows:

"The right to learn is :

- the right to read and write;
- the right to question and analyse;
- the right to imagine and create;
- the right to read one's own world and to write history;
- the right to have access to educational resources;
- the right to develop individual and collective skills."

The Paris Conference also describes what the right to learn is not. It is neither a right that comes only when the question of survival is settled, nor it is the next step to be followed once the basic needs have been met.

The Conference Declaration identifies the right to learn as "an indispensable tool for the survival of humanity", and it emphasises that "there can be no human development without the right to learn." The Declaration further says that self-sufficiency in food production and other basic human needs, better health, breakthroughs in agriculture, industry, community health and improvements in the general standard of living of the people can not be achieved without the right to learn, which, in short, "is one of the best contributions we can make to solving the crucial problems of humanity today."

Learn - the Key Word

'Learn' is the key word, according to the fourth International Conference on Adult Education, because, the act of learning is at the centre of all educational activities, and it is learning which 'charges human beings from objects at the mercy of events to subjects who create their own history. "If war is to be avoided, we have to learn to live in peace and learn to understand one another."

Reiterating that the right to learn is a fundamental human right, the Paris Conference "calls on all countries to implement this right and to create the necessary conditions for its effective exercise by all, by making available all necessary human and material resources, rethinking education system along more equitable lines, and, finally, drawing on the resources that have been successfully developed by various communities", and urges all organisations, both governmental and non-governmental, "to work with the United Nations, UNESCO and other specialised Agencies to promote this right on a world scale."

EDUCATION FOR HUMAN RIGHTS AND SOCIAL RESPONSIBILITY

According to Encyclopaedia Britanica "Adult Education, in its broadest sense, signifies any form of learning undertaken by or provided for mature men and women". Naturally, due to the very wide scope of this definition, various interpretations can be and are given to it, each depending upon the notions about education and social values prevelant in a society. Moreover, it is a matter for onsideration as to what one means by adult and mature in this context. But let us first see what is meant by education and what are its objectives. Why after all, is there any need for it? Do

other animals have any systems which can be called education? If they do what then is the difference in those system and what we call education?

An answer to these questions is the theme of a poem by Rabindranath Tagore. It is the twenty-eight poem of Balaka. The Poet/sadhaka is addressing his God. "You have given song to the bird, which it sings. In return it gives no more. You have given me only voice: and swara, but I return much more. I sing. You have endowed air with freedom, and have not tied it down with limitations. You have placed so many burdens on my shoulders. So I walk tottering and staggering, throwing them all one by one, at last to arrive one day at your feet. I reach you after merging all the burdens into Mukti (liberation). You have adorned the full-moon with smile and wealth. It goes on scattering it on this earth. You have given me so many sorrows and sufferings, but on the night of our meeting I come to you after cleansing them with tears and transforming them into ananda (Joy)".

The Poet complains: "To every one else you give, but from me alone you expect". In the last five lines, however, he makes the point: "Whatever I can give with love, you walk down from your throne to come to me and accept it in your lap smilingly". He adds with a tremendous sense of pride: "In return you receive much more than what you give with your own hands".

The above statement points out not only to the difference between human beings and other living forces of nature, it also gives an idea of human pursuits. There is yet another point made in the poem, that human beings are blessed with the potentialities and will power to become what they ought to be. We do not come to this world well versed with notations of ragas, but we are gifted with a voice which can be educated to make variety of sounds. We are also bestowed with the sensitivity and capacity to judge the effects of different sounds and their combinations. We are able to create relationships between a variety of sounds and our emotions and intellectual faculties.

Similarly, we are capable of controlling our emotions, drawing a line between good and evil, right and wrong, beautiful and ugly, obscene and divine, and the mundane and the sublime. Whereas, the bird, air and moonlight of the poem have no open choices, humans have a vast variety of pursuits to choose from. These pursuits can be and often are contradictory. On what factors, then, this freedom of choice between contradictory pursuits depend? Very much on sanskars and education. The classical view of man is that he is both angel and animal. He has often to choose from contradictory inclinations. Some of the inclinations may be rooted in the irrational, which is stronger than the rational. Eventually, the choice will depend on the awareness of what constitute good and evil and of the consequence of one choice against the other. But mere awareness of these factors is not sufficient. It should be accompanied by the will to act.

Education Liberates

Unfortunately, present day education does not prepare one to make the right kind of choices, which our old system of education did. Let us look into the ways education was defined in our culture. There is a classical saying according to which the education which does not inculcate humility in the student is like a mother whose breast is filled with poison instead of milk. While talking to some of us once Vinoba Bhave said that you should consider yourself truly educated only if doing service to others becomes an integral part of your personality. Or, true education is that which liberates one from all bondages, physical as well as mental. Gandhi wrote that real education must secure to the student economic, social and spiritual freedom. Shri Shankaracharya had defined peoples' education as in essence "the elimination of man's tendencies to evil". It is also said that the true object of education is to give man the unity of truth.

None of the above definitions, or for that matter objectives described by great cultures and teachers

mention literacy and impartation or accumulation of information as a major, leave aside the major aim of education. Yet modern education puts all its efforts and investments in collecting information and playing with it. It has become something like the pulp of a fruit the juice of which has been totally extracted. This is not the occasion to go into the reasons behind this change - in fact aberration - in the educational thinking in this modern age. However, it might be of some use to reflect a bit on the question.

While talking about 'the unity of truth', Rabindranath Tagore observed: "Formerly, when life was simple, all the different elements of man were in complete harmony. But when there came the separation of the intellect from the spiritual and the physical, the school education put entire emphasis on the intellect and on the physical side of man. We devote our sole attention to giving children information, not knowing that by this emphasis we are accentuating a break between the intellectual, the physical and the spiritual life." The spiritual world is not anything separate from this world. Matter and force have no meaning to our personality unless they are related to something which is our own, something infinitely personal, the nature of which is in human love, in the desirability of the good, and in the unexpressible beauty of nature.

The irony is that hardly any educationist of standing and who is in a position of influence refutes these aims of education. In actuality they even quote them as ideals in the preambles of their policy statements. And, yet the race continues in the single direction of physical growth and development. This is despite the fact that Rabindranath Tagore and Mahatma Gandhi had been able to demonstrate on a practical scale that it is in our reach - both, materially as well as morally - to plan and organise for a good wholesome education for all the members of our society - children, men and women of all stages. The crux of the problem is that such a decision can be taken only if we have the will to change our approach and attitude towards development and life style.

Adult Education and its Task towards Human Rights

It is hard for me to make any real distinction between education as such and adult education. Principles that apply to the education of children apply also to the education of adults. What else is college and university education if it is not adult education. Or, is the adult who is supposed to be the recipient of what is generally called adult education fundamentally different from the adult who goes to the college? Only because he or she does not know how to read and write? If that is the criterion, then there must be something wrong somewhere. It is a fact that many a man and many a woman in our society who lack the ability to read and write are more educated and wise than the so-called educated.

Gandhi had given a warning to those who considered literacy as the sole purpose, or even the basis of adult education already in 1909 in his little book *Hind Swaraj*. "A peasant earns his bread honestly. He has ordinary knowledge of the world. He knows fairly well how he should behave towards his parents, his wife, his children and his fellow villagers. He understands and observes the rules of morality. But he cannot write his own name. What do you propose to do by giving him the knowledge of letters? Will you add an inch to his happiness? ...". For Gandhi, teaching, reading and writing was not the adult education that people wanted or needed. Unfortunately literacy still continues to be the only programme of adult education of official organisations working in this field.

In spite of all that emphasis given on literacy, I wonder what would be the proportion of people who have attended 'adult education' classes with those of them who have been able to learn to write letters to their family and friends, keep their account books and read their *Ramayan* and *Koran*, and newspaper. Figures given by concerned people in the field invariably include those who have been taught to write their names and who generally put it as their signatures with some

difficulty. That surely is not literacy let alone adult education. Experience shows that despite the wish to learn to read and write, very few succeed in doing so, unless that skill proves of some help in improving the quality of their life and making them a bit more independent. At the same time there are skills which if effectively imparted, would be useful and be most welcome by the majority of the adult population. One of the tasks to plan it will be to improvise and chose the tools which will be suitable to the culture of the people and be with in their reach.

Even if the above goal is accomplished it will be only one of the essential components of what, in all honesty can be called adult education. When Gandhi said that to the poor, God comes through bread, he meant that bread was the way and not the goal. For him the goal was God. To reach God, or whatever one calls the ultimate objective, the journey cannot end with bread alone. It should go on with the aim of improving the quality of life of the society at large. The quality of the life of the community or the nation depends basically on the level of the maturity of its members. Hence the other task of adult education, equally essential, is to nurture the spirit and capacity of the population of making mature and wise decisions on social matters, and the strength to implement them.

Elements that make a community friendly and creative are: sense of one's own social responsibility and the awareness and respect for the fundamental rights of all human beings. These two elements are interlinked. I would like to give an illustration to make the point. 'A' has the right "to freedom of thought, conscience and religion" (Article - 18 of Universal Declaration of Human Rights of the United Nations). Nobody should be able to deprive 'A' of that basic right, whatever its personal interpretation may be. However, 'A' has also the responsibility to make absolutely certain that none of his or her actions, manifest or concealed, will in any way violate 'B's, or for that matter of anyone else living nearby or in any

other part of the world, the right to freedom of thought and conscience and the practice of religion. What it means is that in a same society rights and responsibilities merge in one another. One's freedom cannot be real freedom unless others are also equally free. It is this realisation that can give humility and wisdom. I think, it is on account of this factor that Gandhi and many other wise people have not spoken as much on the question of basic right as they have spoken about personal duties. It sounds sensible to say that if everyone performs one's duties conscientiously the world will be a much better place.

It was probably so at the time when most communities lived more or less self-contained and self-contented when codes of behaviour were strictly followed by the dictate of traditions and the new has not yet emerged, there is near chaos in thought, action and even expectations, personal as well as social. It is hard to reach at consensus on most matters. Again, let me use an illustration. It may not be the right way of putting it but it will make the point and is relevant to adult education. Patriotism is considered one of the highest virtues of a citizen. Most national constitutions in the world have an article or two declaring that 'defence of the motherland is the sacred duty of every citizen'. If in the opinion of the State an act on the part of a citizen is interpreted as a violation of this constitutional requirement it is considered a punishable offence. In some cases the punishment can be as severe as death penalty.

Violence

The Article 3 of the Declaration of Human Rights of the United Nations says: "Everyone has the right to life, liberty and security of person." Some religions also propogate non-killing as part of their doctrine. The Sermon on the Mount clearly commands: Thou shalt not kill. Such religions, therefore, do not allow their members to join armed forces. In other words, they are against the use of military weapons. There are several other groups who believe that as everyone

should have the right to life, they should also have the duty not to take life. They consider human life to be sacred, which under no circumstances should be destroyed. Believers of this kind of philosophy will not join military service. But if there is conscription in a country such believers will be considered traitors and will be punished. Whereas the Human Rights Declaration allows them freedom of religious belief, the State punishes them. Even today when the concept of one world has become universally accepted and the dynamics of nationalism is loosing its hold, all the States, the majority of parliaments of supposedly democratic countries and the majority of the intelligensia everywhere does not hesitate to inflict hard punishments on those who refuse to participate in establishments which involve killing of human beings.

Right To Life

What do you do when someone's so-called duty comes in conflict with a fundamental right of another person? The problem of 'right to life' is not limited to militarism only. Killing men, women and children by bombs and bullets is a violation of human rights. Letting them die of hunger is also a violation of human rights. It is one thing to be killed in a natural catastrophe but another thing to be killed by forces which are man-made. Gross socio-economic disparity is not natural. It is the result of selfishness and greed of some people and at the same time of wrong structures and instruments of planning and administration. If a State allows it to happen then it also should be held responsible in this matter. According to the Declaration of Human Rights it is a violation of the right defined in Article 25, which is self explanatory:

i) "Everyone has a right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of

livelihood in circumstances beyond his control".

ii) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection."

When the Universal Declaration of Human Rights was adopted by the U.N. General Assembly there were fifty-eight member countries in the Organisation. India was one of them. The adoption of the Declaration was unanimous. It unambiguously meant that the signatories were fully convinced that there are some fundamental rights, of which not a single one among them must be denied to any citizen of their respective countries.

Immediately after its adoption, the General Assembly forcefully called upon all member countries to publicise the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded, particularly in schools and other educational institutions without distinction based on the status of countries or territories." In other words, it was expected that the Declaration should have been ceaselessly utilised as an important instrument of education of people of all ages for education for peace, equality, true freedom, sound development and national and international understanding.

I shall be surprised if one in ten teachers of our schools and colleges, and institutions that are engaged in adult education, knows about the Declaration and its profound educational significance. How many workers of social-work institutions and centres are taught and motivated to utilise the Declaration as a tool for education and development, I wonder. I should, in all fairness mention here that the Declaration in this context is a declaration of agreement on principles which should be observed in a certain matter; not binding by law but observed by honour.

The Declaration covers almost every aspect of human concern. A quick look at it will show that it clearly

defines the personal, civil and political rights of the individual. It also specifies the social, economic and cultural conditions required for building a just society. In my opinion, the Declaration does not go far enough in the direction of the principles and scenarios discussed earlier in the present paper. Nonetheless, it can be a good beginning and an imaginative treatment of the principles put forward in it can be used to radicalise the work of adult education. It surely can be useful to give people a wider perspective on social life and international mutuality on peoples' level.

Life-Long Education For Good Of All

The last point, I wish to make here is even more important for building a sound approach to adult education. Education, children's or adults', is a continuous process. We should not assume that the education of the adult is a temporary phase in the life of the individual. It is not a matter of teaching a skill to a person and thinking that the job is done. Adult education is not like running a school to which students come for a certain number of years. It is a movement. There will and can never be a time when human society will not feel the need of education as a continuous process of development.

The final question, however, is that of objectives. Do we want to remain trapped in the shallow materialistic race and let the world remain divided between the rich on one side and the vast majority of poor people on the other side; between those who enjoy all the privileges of modern life and who usurp others' right on one side and those who are deprived of the most basic human rights such as food, work and shelter, on the other side, whatever may be the reasons behind it. Or do we want to change the course of things in the direction of building a world in which people will exercise their responsibilities and fundamental rights wisely for the good of all. Adult Education in its true sense can make a profound contribution in this direction.

Human Rights - The Interactive Context of
Development and Non-formal Education

Charters of international organisations, constitutions of individual nations and manifestoes of political parties inevitably contain references to the aspirations relating to a variety of human rights. The gap between the aspirations and the achievements is continuing to persist. Economic and social inequalities are manifesting in the denial of equal human rights to all sections of population. In this age, it is the economic development and more particularly the spread effects of economic development which can obviate the structural and resource constraints in realising equal human rights. So long as poverty conditions exist along with unequal access to opportunity structure the

aspiration for equal human rights and dignity cannot be fulfilled.

From the point of view of any section of population, development occurs only to the extent of their meaningful participation in the various stages of the process of development on the basis of equality. Peoples' participation in the process of development does not come about automatically; particularly in the case of disadvantaged sections of population it is all the more difficult. Large number of people come under the category of disadvantaged in our society. Hence the basic problem is how to enable these people to participate in the process of development on the basis of equality. In this context, it must be realised that learning is central to the life of people and therefore, what the people learn, how they learn and what they do with learning determine their level of participation in the process of development which consequently determine the quality of life of the people, the basic and measurable indicator of human rights. This is the message of the history of the mankind, counsel of the wise and prophecy of the visionaries who look beyond.

Learning

If learning is what is crucial, the present system of formal education suffers from many limitations in achieving spread effects of learning on a mass scale. It is the system of non-formal and adult education which is an appropriate instrument for the purpose of appropriate education of the masses of people. The non-formal adult and continuing education undertaken by many governmental and voluntary agencies is producing visible impact in the developing countries in making the people conscious of their role in the development process.

In order to understand the implication of non-formal education and development for human rights, it is essential to be perceptive about the changing concepts of development on the one hand and non-formal educa-

tion on the other, besides the interactive relationship between the two. Development, as understood today is an integrative concept comprising economic, social and human dimensions. It is important to understand that this concept of development is an outcome of a long struggle, both intellectual and mass political experienced by the nations particularly the developing nations. And it is still an ongoing struggle. Until sixties the concept of economic growth reigned supreme as a predecessor to the concept of development. Development was used as synonymous to economic growth. The concept of economic growth is undimensional macro concept measured in terms of production of material goods and service at the national level. The level of development was sought to be indicated in terms of sectoral growth rates like industrial growth rate, agricultural growth rate and overall growth rate. The specific indicators of development are expressed in terms of per capita production/consumption of such material goods like steel, cement, electricity, food grains, oil etc., and the availability of services like hospital beds, doctors, school facilities, etc., per unit of population.

The main flaw in this concept is that it only gives the assessment of the macro national situation in an aggregate sense and does not reveal the micro and disaggregated situation which is more important. In other words, it gives the macro perception of development in a restricted sense. This traditional approach is based on the assumption that the benefits of development in terms of production or increase in the national wealth will automatically trickle down to the last man. Hence, it believes only in the production aspects rather than the distributive or social justice aspects. Further, the role of social and cultural factors are not taken into consideration as relevant for production process and man was taken for granted as rational being who makes rational choices to get into the opportunity structure. The capital and technology gained primacy over all other factors of production. This excessive concern for material production and technological means of production has led to

serious problems like concentration of wealth in a few hands because of monopoly of capital investment and know how, alienation of human labour etc. Though this situation prevailed within and between the nations the concern was articulated and vocalised in the international fora by the underdeveloped countries.

Imbalances

It was realised that the countries with initial advantages like early technological and industrial revolutions, colonial, imperialism etc., usurped in several ways the world resources and markets disproportionate to the size of their area and population, leading to glaring disparities in wealth and levels of living. While the western countries and later the countries of northern hemisphere became affluent, the eastern and particularly the countries of the southern hemisphere became vulnerable to poverty conditions and exploitation leading to the feeling of relative deprivation and consequently the political unrest and instability. These underdeveloped countries experienced serious adverse balance of payments as they had to import industrial goods and services including armaments and had only the natural raw materials to export including the labour at a cheaper price. Many of these countries had to import even food grains to sustain their growing population. The productivity of their labour and land is far from optimum which necessitate the import of even food. Vocalisation of this situation at the international fora only resulted in the bargain of certain concessions to be given to the under-developed countries in the form of liberal aid which further accentuated the dependence of the under-developed countries on the developed countries both for military and economic purposes. Many of these countries became satellites to the big economic and military powers. This kind of dependence has resulted in two distinct disadvantages to the underdeveloped countries.

Firstly, these countries got divided among themselves because of their alignment with the big powers who are at war with each other for supermacy. Because of this

their meagre resources are spent mostly for defence purposes leaving very little for development purposes. The big powers always engineer a level of tension between these dependent countries to maintain the balance of power. Otherwise, development means a claim for equality and independence.

Secondly, and more importantly, the developed western/northern countries assumed the role of big brothers with a seeming concern to help the countries dependent on them and suggested the models of development to be followed. They influenced the perception of the underdeveloped countries about what is development and how it can be brought about. The western models or models of any industrialized countries are essentially oriented to macro level perception and planning. They also tend to be more sectoral than integrative in their approach. Their preference will be more towards high-tech industry and the related infrastructure with export orientation. Even in the agricultural sector their interest is limited to major irrigation and hydro-electric projects whose spread effects of benefits are confined to a limited area. Even the intellectual and professional manpower was induced to be trained in the western countries which blunts their understanding and concern for the indigenous conditions and relevance.

The national governments which are sensitive to the international imbalances in development particularly between the developed and developing are not sensitive to similar problems within their countries between different sectors of economy and society.

Social Development

From the later half of the sixties the emphasis was more on providing social services like health, education, nutrition, and other welfare measures. That is, the social development indicators received better attention. Hence, the national investments have increased considerably on social development programmes. The concept of development came to be understood as

consisting of both economic and social dimensions of development. Even the economic programmes were more oriented to the concepts of weaker sections and minimum basic needs. Although the planning and development was considered to be welfare oriented intended to reach and benefit the mass of needy populations in the rural, tribal and slum areas, the impact of such schemes was found to be far from satisfactory.

Different levels of explanations have been offered for this national failure. Firstly, the failure is attributed to the economic and social structural constraints which restrict the access of the poor to the schemes of economic and social benefits. The benefits are preempted before they reach the intended target beneficiaries.

Secondly, it is attributed to the lack of adequate preparation on the part of the implementing machinery to properly identify, educate and prepare the beneficiaries and in identifying their real needs and also lack of follow-up support services.

Thirdly, it is also obvious that the entire economic aid programme undertaken by the government for the poor is serviced more as doles distributed and they are also often called 'melas' or festivals. This approach robs of the seriousness of the purpose and normally the aid is used for consumption purposes. The outcome of this type of aid is that the so-called beneficiaries become more indebted than crossing the so-called poverty line. Further, it leads to the mentality of dependence on the government among the beneficiaries.

There is a lack of awareness on the part of the planners and implementing machinery that the distinction between economic need and consumption need gets blurred or indistinguishable in the case of the poor who are deprived of basic minimum survival needs and at the same time governed by social and cultural obligations which involve consumption expenditures. Unless the aid policy recognises this fact, the nature and

quantum of assistance to the weaker sections can not be realistically determined and consequently the evaluation of the schemes of economic and social assistances can also be misleading. Hence, it is not surprising that most of the schemes intended for weaker sections are pronounced as failures by the evaluation studies.

Fourthly, it is argued that the macro-micro linkages have been so weak that either the relevance of the programmes or the comprehension and participation of the people in the programmes are far from the desired levels and hence most of the national programmes fail at the local levels meaning at the people's level.

To obtain the balanced view of the development scenario which will help in identifying the crucial issues of development and research we have to look at the credit side of the achievement of the planning and development efforts of the country during the last four decades i.e., since independence. During this period the biggest achievement is the development of vast infrastructure required for industrial and agricultural growth which no other developing country could achieve in such a scale. The second achievement is the development of vast and varied institutional structures for economic, social, cultural and political transactions and services. The third achievement is the creation of large scientific and technological manpower. Lastly, the achievement of equal importance though not of more importance is that the country is able to sustain the democratic form of government all these decades which is also rare in the developing countries.

Changing concepts of Non-formal Education

Before we identify the changes in the concept and content of non-formal education we should recognise that in the premodern societies of oral traditions non-formal education was the predominant means of diffusion of knowledge, skills and attitudes among the people. Within the scope of knowledge and circumstan-

ces of life available to them what they achieved through non-formal education was no less significant than what the modern literate societies have achieved through formal education. In fact in some vital aspects their achievements compare better. For example, the transcontinental cultural unity in local micro cultural diversity is the greatest achievement of the non-formal educations carried through variety of folk media in the preliterate era, in spite of the geographical and political isolations of the societies. Secondly, even in the matters of production of good, community assets and services of economic and social value they reached the heights of excellence even in the absence of sophisticated machines. The human skill acquired through non-formal means was of high quality and importance. Thirdly, sincerity to one's own duty, obligation towards others and sense of sacrifice for the public good were the qualities imbibed among the people more out of moral obligation rather than out of fear for law and order enforcing authorities. This was also a great achievement brought through essentially non-formal educational means.

These examples highlighting the efficiency of non-formal education are brought out to our consciousness to realise the great potential of non-formal education as a means for solving the problems of people even in the present context. Again, it should be realised that non-formal education was never a specific purpose instrument but was used as general purpose instrument capable of helping cultural, economic and political development of the people. Further, it should also be realised that non-formal education was so well integrated into the rhythm of the life of the people and societies that it naturally adapted to the needs and conditions of the people and societies. Unfortunately this instrument which was within the reach and hands of the common man has gone into oblivion in the course of harsh and dehumanising history.

Non-formal Education in India and in other developing countries was first conceived as an educational reform to provide educational opportunity for out-of-school

youth and adults to supplement or complement the education obtained from the formal education system, and for those who never entered formal schools to provide basic education. In the second stage, non-formal education extended its scope besides literacy and numeracy and general knowledge to include problem-solving skills, civic education, employable/ occupational skills. In the third stage, it aimed at community development. Now non-formal education is aiming at operation liberation of the oppressed seeking structural changes in the economy and society.

The concept and objectives of non-formal education have been changing as the experience of implementing the non-formal education programmes was revealing more and more that education for the people tends to be effective only when it is meaningfully interwoven with the development concerns of the people both economic and social. Thus education is perceived more as an instrument of development. But in the Indian context particularly in the context of poverty conditions and syndromes the process of development itself has to be conceived as the process of education. Development is education provided the people are made to perceive consciously the alternatives in regard to goals, means and methods of achieving goals, based on the rational criteria as perceived by them. In other words, people have to be prepared to take allocative and innovative decisions on their own responsibility. The implication of this approach is that the people have to be freed from the routine and ritualistic approach to life concerns on the one hand and uncritical adoption of the approach prescribed for them by external agencies on the other. If the people learn to evaluate both ritualistic approach internal to them and the directed approach external to them and on the basis of which they exercise the choices and act then the development becomes peoples' development and education becomes peoples' education. Then education and development become interactive and integral to each other. The simple principle operative in the whole process is "to act is to learn and to learn is to act".

CREATING AWARENESS ABOUT HUMAN RIGHTS

Majority of the Indian Citizens, are still living in a 'Cultural of silence' due to illiteracy, ignorance, poverty and consequent pitiable conditions. Under such circumstances how can we boast of our being secular and socialist democracy. We have many things to our credit, but even after 40 years of independence, nearly two thirds of our people are unable to decipher the printed word and write in their mother tongue even. This really is an appalling situation which our national leaders and freedom fighters were aware of, and tried to solve but couldn't achieve much.

During the pre-independence period 'fight against illiteracy' was only of secondary importance. But after independence Indians, had to shoulder the responsibility of ruling the country and leading it to a respectable position. That is how in addition to the 3 R's, citizenship education was also imparted to the illiterate adults. Adult Education was renamed as Social Education and began to be implemented through the Community Development Blocks instituted during the first five year plan period. This aimed at creating awareness among the citizens on their rights and duties as equal partners in a democratic country where every citizen, irrespective of his/her being literate or not, of both the sexes, of rich or poor, of any occupation, of any caste or creed has a vote which is on a par with that of any others. Usually people forget about their duties but demand and try to establish their rights and privileges. This is specially so of the illiterates and the uneducated. Even the educated are not provided with necessary know-how and will power to distinguish between rights and duties. The constitutional provisions are not known to majority of Indians. The educated and the administrators do not care to conscientize people along these lines. Elections are held every five years and even more frequently. People's representatives are elected not only to

the Parliament and State Assemblies but also to the Corporations, Municipalities and Panchayats. Decentralised self-government system is prevalent in India but what about peoples' participation? Who is responsible for decision-making, when and how? How far are the real beneficiaries involved in such processes?

The voice of the poor, are not heard or ignored. They are still in the shackles of poverty, illiteracy bonded labour, ill health, blind beliefs, customs and manners. A section of the people, mostly the educated elite, want them to remain so for ever. How to change this situation? How to create consciousness among the people? How to provide them with functional literacy combined with legal literacy political literacy scientific literacy, social literacy etc. All people should be made aware of do's and don'ts. Values of life appropriate to the locality and contemporary world have to be developed, taking into account scientific and technological advancements taking place not only in India but all over the world. These are communicable only through adult and continuing education centres organised all over the country as part of the on-going programmes.

Many of the constitutional provisions remain unfulfilled even after 40 years of independence. One such is the provision regarding free and compulsory education for all children upto the age of 14, within 10 years from the implementation of the constitution. Now we have extended the date for fulfilling this constitutional provision to 1995. Even then it has to be seen whether it will be achieved or not. Majority of our people even now remain below the poverty line, though we have made advancements in many fields. Why this situation? Should we not literate and emancipate such people?

Are we satisfied with the quantitative expansion especially in the field of education? No. We should simultaneously have qualitative improvement. In the agricultural and industrial sector also there is considerable advancement, but we are neither self-sufficient not

has the distribution of benefits equitably. How about the media like Akashvani and Doordarshan? Should we give autonomy to these? If yes, how far and how much?

Will all these come under Human Rights? The right to live in peace anywhere in the world is also being questioned due to the wars in different parts of the world. Even the United Nations has not been able to completely wipe out the fear of war. In the preamble of UNESCO, it has been stated thus : Since war begins in the minds of men, it is in the minds of man that the defences of peace must be built. This is perfectly right and organisations like IAEWP (International Association of Education for World Peace) which are recognised by the UNESCO as non-governmental organisations (NGO), are trying to root out war through inculcating favourable attitude towards 'World Peace' among the students, making it a part of the curriculum.

Observance of the human rights day is not enough. These have in recent years become just a farce. This should change. All over the world people should be persuaded to think about human rights and social justice. People's Councils' for Social Justice have to look into atrocities among women, and scheduled castes and tribes. Legal literacy should become every man's right. The result would be reduction in the number of unnecessary cases in our courts, avoiding delay in or denial of justice. Equality of opportunities for all, irrespective of sex, caste, religion, locality, language, occupation, colour etc., has to be ensured as part of the human rights. As a precondition to this all people should be made literate and conscientized.

Rights and duties are mutually related. While asserting ones rights, one shouldn't forget about his duties. But the usual practice is the other way round. Through proper education people should be told of this. Here in comes the responsibility of adult educators and organisations engaged in non-formal, adult, continuing education. Let us not forget this role of ours. We have a long way to go. Let us not stop until the goal is reached. Arise, Awake.

ADULT EDUCATION AND THE CHALLENGES OF THE 1990
EDITED BY WALTER LEIRMAN AND JINDRA KULICH

Education is an important input of human resource development at every age level. It aims at the intellectual, social and emotional development process is not schooling alone but life-long education which is related to one's real life.

The concept of adult education is still under discussion and debate. In developing countries, where illiteracy rate is high it is still widely used to mean adult literacy. This has in fact done considerable harm to the concept of adult education because adult education which has vast potential cannot be limited to literacy alone. In fact it should enable the community as a whole through a process of social change and increased self-confidence to effectively participate in the national development as changes in knowledge, skills, attitudes are crucial to the process of development. What should be the shape of adult education in the last decade of twentieth century was discussed in an international conference held in Belgium from Sept. 28 - October 1, 1986. This volume contains 14 papers commissioned for the conference on "Adult Education and the Challenge of the 1990s; Peace, Development, Employment, Environment and Technology."

It focuses on the areas of labour and employment education. The environment and ecological education, peace making and peace education, intercultural relations and multicultural education, third world development and development education and the changing role of the university and technological innovation.

The introductory paper "Adult Education : Movement and Disciplines between the Golden Sixties and the Iron Eighties" by Walter Leirman, contains a retrospective analysis of the theory and practice of adult education. Croom Helm, Kent (England) 1987 22.50

education between the early sixties and the eighties combined with a succinct analysis and reflection on major issues of our times, employment, environment, peace, intercultural relations, third world development and technology.

The twelfth paper "The University and Adult Education : the Newest Role and Responsibility of the University" by Jindra Kulich is a significant one. It outlines the place of the university in life-long learning and education, traces the historical development and current provision of part time degree credit programmes, general non-credit continuing education, professional continuing education and community service by the universities and provides the necessary rationale for such an involvement.

Jindra Kulich has very aptly and rightly stated that university can provide benefit to the community thru' its cultural services such as art exhibits, concerts, theatre performances, etc. and also thru, physical resources as classroom, laboratories, theatres, concerts halls. These resources which have been created thru' public funds should be utilised for the service of the society. They should not remain for use of the elite class only. Optimum utilisation of all resources is the need of the hour and all efforts should be made in this direction. The scarce resources in developing countries have to be fully utilised and the advantages should reach all section of the community. The elitist and escapist role of the universities has to be abandoned.

The book is of great importance for a number of reasons including the fact that it addresses itself to very important contemporary issues and seeks to make known to wider audience some of the insights of authors who do not usually write in English.

Attractively brought out, it should be read with profit and interest by the adult educators of today.

J.L. Sachdeva

ADULT EDUCATION NEWS

LITERACY AWARDS FOR NG RANGA AND LAKSHMI MENON

The Nehru Literacy Award instituted by the Indian Adult Education Association in 1968 for outstanding contribution for the promotion and development of adult education has gone for 1987 to Prof. NG Ranga, MP and Deputy Leader of the Congress Parliamentary Party for his pioneering work and inspirational role in the promotion of adult education in the country.

The Association has also instituted the Tagore Memorial Award for Women's Literacy this year. This has been awarded to Smt. Lakshmi N Menon, Former Minister for External Affairs and Chairman, All India Committee for the Eradication of Illiteracy Among Women for her pioneering and outstanding contribution in promoting literacy among women and in motivating and inspiring several agencies to undertake literacy work among women.

Prof. Ranga who returned to India in 1926 after higher studies at Oxford, organised adult education programme as part of the struggle for freedom initially in his village Nadubrolu (A.P.) and later in cooperation with eminent educationists and freedom fighters like Dr. Zakir Husain, he founded the Indian Adult Education Association almost fifty years ago.

By founding the Forum of Parliamentarians for Adult Education, recently Prof. Ranga has given a lead to legislators to provide leadership for constituency-wise programme of mass mobilisation for people's participation in all developmental activities.

Prof. Ranga wrote more than thirty books including some books for the benefit of Adult Education workers at the grass-root level. A leader of agricultural labour, he conducted classes for peasantry to help them imbibe democratic ideals and today inspires and guides them to follow the national goal of socialism, secularism and democracy.

RANGA'S EARLY WORK

In an interview with a correspondent of the Hindu, Prof. Ranga said

"My work started in 1917 in villages under the inspiration of Annie Besant and her Scout movement. It was Veeresalingam, the great social revolutionary, who started our village schools in Guntur district. Then we went to Krishna and Nellore districts".

In Madras, Prof. Ranga who was then a teacher in the Pachaiyappa's College, worked in slums near the Harbour and Royapuram. His band of student volunteers included CN Annadurai, then a dynamic young man who gave full support to the Professor. "We ran night schools for the homeless people in the city and Annadurai was such a good colleague", says the Professor.

What were his memorable experiences? "We used to collect grain in the villages and then prepare food; we sold the remaining rice and with the money realised, we financed the education of poor children". He had the opportunity of continuing with this work both in and outside the Congress Party.

He recalls wistfully how wistfully how separate schools for women were organised all over India by his wife, Bharati Devi. Some of the Union Ministers, present and past, were student of the village schools, he points out. Even the political schools started before Independence to propogate political beliefs did much in spreading the message of literacy.

Meeting this octogenarian, one is struck by his passion for the adult literacy movement. He mentions several places in Tamil Nadu where they ran these schools. This applies to other States in the country. Very little Publicity was, however, available to them in those days. All the recognition the workers needed was a "nod of appreciation from Mahatma Gandhi". Ungrudgingly, Prof. Ranga gives his praise to people

like Senivarapu Subba Rao, Puturi Nagabhushana and Avinashilingam Chettiar who did excellent work in the field.

Advocating a revolving fund for adult education, the veteran leader says that this work must receive as much priority as drought and flood relief.

The present Union Government supports the Indian Adult Education Association founded by him in 1939, says Prof. Ranga. A few months ago, a forum of MPs was started for promoting adult education, the objective being to press the Government of India for more attention to this work. In his view, some States and universities are doing very good work; the Rayalaseema Seva Samithi which has already won an All-India award from the President has also been engaged in rural literacy and social uplift activities.

UNESCO LITERACY AWARDS

An Indonesian School Teacher, Mrs. Eriyah, the Tanzanian Folk Development College Network, the Thai National Literacy Campaign and the Literacy Programme of the Andalusian Region of Spain have won this year's UNESCO prizes for meritorious work in spreading reading and writing. These were announced on International Literacy Day in Paris.

TAGORE ENDOWMENT FUND

IAEA has decided to institute Tagore Endowment Fund to mark the 125th birth anniversary of the Poet and in recognition of his great contribution for the upliftment of common men and women and for supporting the movement against exploitation of women. The endowment fund will be utilised for presenting the Tagore Award and for bringing out booklets on problems of Women.

The Association has contributed a sum of Rs. 5,000/- to create the nucleus. Asha Kala Kendra of Mhow has contributed Rs. 5,000/- and the Indore District Adult Education Parishad, Mhow Rs. 2,000/-. The Association

has sent out an appeal to all institutional and individual members for their contribution.

The following members have sent their contributions:

Seva Mandir Udaipur	Rs. 2,000-00
Swami Kedarananda, West Bengal	Rs. 1,000-00
Shri Vidyothijali Mandal, Jamnagar	Rs. 1,000-00
Fr. David Kandathil, Quilon, Kerala	Rs. 500-00
Sarv Daliya Manav Vikas Kendra Behajoi (Moradabad) (Thru' Shri PD Tandon)	Rs. 500-00
Shri P.P. Abdul Rahiman, Madras	Rs. 500-00
Fr. TV Kunnankal, New Delhi	Rs. 250-00
Shri S.A. Olge, New Delhi	Rs. 250-00
Yashwant Vidyapeeth, Karad, Gujarat	Rs. 250-00
Smt. Flarence Jacob, Indore	Rs. 201-00
Dr. R. Isri, Nalanda, Bihar	Rs. 101-00
Mrs. Pushpa Devi Gupta, New Delhi	Rs. 101-00
Y.W.C.A., Madras	Rs. 101-00
Dr. N.S.S. Chandran, Delhi	Rs. 100-00
Prof. P.K. Roy, New Delhi	Rs. 100-00
Shri S.K. Srivastava, Lucknow	Rs. 100-00
Dr. R.D. Sharma, Srinagar (Garhwal)	Rs. 70-00
Shri Albert Joseph, Phulbani, Orissa	Rs. 60-00
Dr. H.C. Jain, Sagar	Rs. 55-00
Shri N. Purshottom, Secundrabad	Rs. 51-00
Shri S.V. Gupta, New Delhi	Rs. 50-00
Smt. Bimla Dutta, New Delhi	Rs. 50-00
Dr. (Smt.) Pritaba Pandey, Sagar	Rs. 50-00
Dr. (Mrs.) Mercy Abraham, Trivandrum	Rs. 50-00
Ms. Jaspal Kaur, New Delhi	Rs. 25-00
Shri Suresh Chandra Bisoyi, Rai Rangpur (Orissa)	Rs. 25-00
Shri H.N. Nehru, New Delhi	Rs. 170-00
Dr. D.S. Mishra, New Delhi	Rs. 100-00
Prof. V. Ramachandran Kadaladi (TN)	Rs. 300-00
Dr. S.C. Dutta, New Delhi	Rs. 100-00
Shri J.C. Saxena, New Delhi	Rs. 101-00
Shri J.L. Sachdeva	Rs. 101-00

Contributions to the Fund should be sent in favour of "Indian Adult Education Association".

Resource Centre for Correspondence Education

The Executive Committee of IAEA has decided to set-up Resource Centre for Correspondence Education and Non-formal Education. A working group has been set up to plan programmes of the Resource Centre.

NORTH ZONE CONFERENCE OF ADULT EDUCATION

The Indian Adult Education Association (IAEA) in collaboration with the Centre of Adult, Continuing Education and Extension Work, University of Jammu organised the North Zone Conference of Adult Education in Jammu on Sept. 8-9, 1987. 58 delegates, representing Government Departments, voluntary organisations, State Resource Centres and Universities from the States of Himachal Pradesh, Panjab, Rajasthan, Jammu & Kashmir, Chandigarh and Delhi participated.

Inaugurating it, Prof. Satya Bhushan, Director, National Institute of Educational Planning and Administration said that illiteracy was invariably associated with mass deprivation and socio-economic under development and all-out efforts should be made to wipe out illiteracy from the country. If we could achieve 60 to 70 per cent literacy the country will reach a take-off stage.

The constraint of literacy in overall development could be overcome by national commitment at all levels, mass involvement and de-centralisation of the process. Prof. Bhushan said that area-specific and population specific planning should be the approach instead of the centre-based approach, close linkages with developmental programmes, relating to health, nutrition, environmental sanitation, rural development, family welfare, etc. The new approach will succeed if the implementation is de-centralised, de-bureaucratized and made participatory and ultimately converted into people's programme. Environment building through media, mass meetings, involvement of social activists, voluntary groups of youth and women will serve as powerful educational inputs, he felt.

Dr. ML Lakhanpal, Vice-Chancellor, University of Jammu, who presided over the function said that adult education is life-long education and it will still be needed even if 100 per cent literacy is achieved. He said that adult education should result in changing the quality of life.

Earlier, Shri BS Garg, President, North Zone, IAEA said that if illiterates were not brought into the main stream of life the country will never progress. Shri Garg said that adult education should be people's programme and they should be given complete responsibility to run it. He pleaded for timely sanction of projects and timely release of grants to voluntary organisation, and added that to get the desired results public opinion should be mobilised, local worker motivated and income generating activities invariably included in all adult education programmes.

Dr. TR Bhatia, Director, Centre of Adult, Continuing Education and Extension Work, University of Jammu in his welcome address said that total development of the area should be the objective of the adult education programme. He said that literacy was essential because it could enable people to handle their problems effectively in the fast changing world.

Shri JC Saxena, Hony. General Secretary, IAEA in his vote of thanks said that our very survival will be jeopardised if we do not remove illiteracy from this country.

The delegates were divided into two groups to discuss problems faced in the implementation of the adult education programme in the zone; mass programme for literacy; women adult education programme and the feasibility of setting up technological demonstration centres under the National Literacy Mission.

Valedictory Address

The valedictory address of the Conference was deli-

pered by Dr. SC Dutta, President of the Association. He said that adult education is not merely an educational programme, but it is synonymous with development. Dr. Dutta said that area-approach should be made to improve the socio-economic conditions of the people in the area.

Dr. Dutta said that poor should be organised if we want them to take advantage of development programme. In developing societies, Dr. Dutta said that a stage has come when we should concentrate our efforts on education of women. Women, he said, are the best agents of social change and their education should get priority.

Recommendations

The Conference made the following recommendations:

1. The North Zone Conference of Adult Education held in Jammu on Sept. 8-9, 1987 feels that the target of elimination of illiteracy in the age group of 15-35 by 1995 as laid down in the New Education Policy seems difficult to attain unless vigorous efforts are not made in this direction.
2. The Conference feels that both modern and traditional media like film, T.V., Radio, Newspapers, Kathputli, Notanki, Yatras etc. can play an excellent role in motivating the learners. Special funds should be earmarked for the purpose.
3. The Conference feels that cost effectiveness of technological inputs should be taken into consideration before introducing them in the adult education programme under the National Literacy Mission.
4. The Conference feels that area approach for integrated total development should be adopted with a purpose to achieve growth with social justice.

5. The idea of establishing Jana Shikshan Nilayam (JSN) in the National Literacy Mission was welcomed. But it feels that there should be one Nilayam in one village in order to ensure greater participation of people particularly women. The major responsibility for running these centres, the conference feels, should be given to voluntary agencies/institutions engaged in adult education and a grant for a minimum period of five years to start with, should be given to voluntary agencies for the purpose.
6. The Conference notes with concern that there are not many voluntary agencies in this zone particularly in the States of Panjab, Haryana, J & K and Himachal Pradesh. It urges that the State Governments should foster and encourage voluntary agencies in these areas so that they seek people's involvement and cooperation and organise programme for the upliftment of the weaker sections.
7. The Conference notes with concern that grants to voluntary organisations are not released in time. It is effecting the tempo of adult education programme considerably and will be a great barrier in achieving the target of wiping out illiteracy and urges that funds should be supplied timely to these organisations. The Conference also notes with great concern that some State Governments are not forwarding the application of voluntary organisations or are taking considerable time in forwarding the applications to Central Government. It urges that applications of recognised voluntary organisations should be forwarded speedily so that they become active partners in the national development programme.
8. The Conference recommends that local conditions in hilly areas especially in the areas of J & K and Himachal Pradesh and desert areas of Rajasthan should be taken into account and they should have different norms than those suggested

on All India basis.

9. The Conference feels that sufficient quantity of teaching learning material is not available at present in many places in the Zone and recommends that universities and leading voluntary organisations should be provided funds to produce such materials so that adult education centres should get timely and adequate supply of these materials.
10. Wide publicity should be given to the mass programme of literacy and those interested in the programme should be given the literacy kit free of cost. This will ensure the participation of large number of people. Anyone and everyone who comes forward to implement this programme should be assisted and involved.

LIFE MEMBERS

85 individuals have recently become life-members of the Association. Prominent among them are:

1. Mrs. Ashok Gupta, President
All India Women Conference, New Delhi
2. Mrs. Vidyaben Shah,
President, Indian Council for Child Welfare,
New Delhi
3. Prof. Satya Bhushan, Director,
National Institute of Educational Planning
and Administration, New Delhi
4. Dr. P.L. Malhotra,
Director, NCERT, New Delhi
5. Fr. G.J. Gonsalves
6. Smt. Kunti Sondhi,
Former Hony. General Secretary
All India Women Conference
7. Mr. Justice P.B. Sawant,
Judge, Bombay High Court
8. Shri O.P. Rana,
former Judge,
Allahabad High Court

9. Smt. Shobana Ranade,
President,
Gandhi National Memorial, Pune
10. Mrs. A Wahabuddin Ahmed,
Chairman,
Bhartiya Grameen Mahila Sangh,
Hyderabad

EDUCATION AND TECHNOLOGY

A one-day meet on Mass Education and Technology was jointly organised by the Indian Adult Education Association, Department of Adult, Continuing Education and Extension, University of Delhi, Council for Social Development and the Indian University Association for Continuing Education in New Delhi on Aug 21, 1987.

The first session on Policy Perspectives on Mass Education and Technology was presided over by Prof. Moonis Raza, Vice-Chancellor, University of Delhi. Shri Harish Khanna, Executive Director, Family Planning Foundation and former Director-General of Doordarshan spoke on the occasion.

The second session on technology and universalisation of elementary education was presided over by Prof. Shib K Mitra, Director (Research), Council for Social Development. Prof. OS Dewal of NCERT was the main speaker.

Dr. Amrik Singh, former Vice-Chancellor of Punjabi University was the main speaker in the session on Technology on Adult and Non-formal Education which was presided over by Dr. SC Dutta, President, Indian Adult Education Association.

SAXENA ATTENEDS ASPBAE REGION I EXECUTIVE MEETING P.A.C.A.D.E. SEMINAR

Shri J.C. Saxena, Hony. General Secretary, IAEA attended the ASPBAE Region I Executive Meeting held at Islamabad (Pakistan) on Oct 11, 1987. He apprised the meeting about the important activities of IAEA carried

out during the current year. ASPBAE agreed to support the 50th anniversary of IAEA in 1989 in subject to availability of funds. Some prominent adult educators connected with ASPBAE and ICAE are likely to attend the IAEA Golden Jubilee celebrations. In the elections held, Dr. AT Ariyaratne of Sri Lanka was unanimously elected President for the ASPBAE Region I for another term of 3 years.

Shri Saxena participated in the Seminar organised by Pakistan Association for Continuing & Adult Education (ACADE) on Oct 9-11 on the following subjects:

- a) Health Education
- b) Science and Technology
- c) Law and the Citizen
- d) Women Education and Development
- e) Review of Literacy Programmes.

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I.A.E.A. BOOKS IN ENGLISH

	Rs. P.	U.S. \$
1. Popularising Science and Technology through Adult Education edited by J.L. Sachdeva (1987)	10.00	2.00
2. History of Adult Education in India by S.C. Dutta (1986)		
Paper Back	45.00	8.00
Hard Cover	60.00	10.00
3. Role of Adult Education and Mass Media for Civic Education edited by J. C. Saxena and J. L. Sachdeva (1986)	50.00	8.00
4. Literacy to Liberation edited by S.C. Dutta (1986)	60.00	10.00
5. Study of Relationship between the period of Learning and Level of Literacy and Reading Interests of Neo-Literates by Mushtaq Ahmad (1985)	40.00	7.00
6. Non-Formal Adult Education for Women edited by J. L. Sachdeva & Asha Vohra (1985)	10.00	2.00
7. University Adult Education edited by S. C. Dutta & J.K. Friesen (1985)	25.00	5.00
8. Adult Education for Parliamentary Democracy (1985)	15.00	4.00
9. ASPBAE Comes of Age edited by S. C. Dutta (1985)	25.00	5.00
10. Unity in Diversity ; Role of Adult Education edited by S.C. Dutta (1985)	10.00	2.00
11. Development Work among Rural Women : A Guide Book by Krishna Bai Nimber (1985)	10.00	2.00
12. Adult Education Research in India by Salamatullah and S, D. Bareth (1984)	40.00	7.00
13. Towards a Comprehensive Adult Education Programme edited by S. R. Mohsini, J L. Sachdeva & Asha Vohra (1983)	30.00	7.00
14. Authentic Development : Role of Adult Education (1983)	7.00	2.00
15. Research in Adult Education edited by S.C. Bhatia & B.R. Patil (1983)	25.00	7.00
16. Towards a Dynamic Adult Education Programme (1981)	5.00	2.00
17. Handbook for Adult Education Instructors (1980)	4.00	2.00
18. Adult Education Development and the NAEP (1980)	5.00	2.00
19. On to Eternity Vol. I	25.00	7.00
20. On to Eternity Vol. II	10.00	2.00

Order may be sent to

INDIAN ADULT EDUCATION ASSOCIATION

17-B, Indraprastha Estate, New Delhi-110002

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The Indian Adult Education Association founded in 1939, aims at improving the quality of life through education visualized as a continuous and life long process. It directs its efforts towards accelerating adult education a process, a programme and a movement.

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It organises 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 the policy, the Association has instituted the Nehru Literacy Award and the Tagore Memorial Award for Women's Literacy for outstanding contribution to the promotion of adult education in the country. It has also instituted the Dr. Zakir Husain Memorial Lecture, which is delivered every year by an educationist of repute and eminence.

The Association has brought out many publications on themes relating to adult education, including the Hindi-editions of several UNESCO publications. It brings out the Indian Journal of Adult Education, Proudh Shiksha, Jago aur Jagao and IAEA Newsletter.

The Association acts as the Indian arm of the International Council of 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 Estate, New Delhi-110002.