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**Adult Education in the 90s:  
Unity in Diversity**

**Focus on ASPBAE  
First General Assembly**

**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.

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## Editorial

**This time our focus is on “Adult Education in the 90s: Unity in Diversity”, which was the theme of the first General Assembly of the Asian-South Pacific Bureau of Adult Education, held in Tagaytay City, Philippines, during 9-14 December 1991. As Chia Mun-Onn of Singapore writes : “Unity in Diversity is indeed a politically ‘neutral’ theme for the Assembly. It takes as a starting point, the different cultural, religious, economic and political circumstances in which adult education is being practised and the**

implicit recognition of self-determination each member association should have in the way adult education should move. Again while we share similar aims in adult education, we may differ in our approach as to the means by which such aims may be achieved. Diversity is reflected in the contents, methodologies and principles of adult education practised in the Asia South-Pacific region amidst its varieties of geographical, cultural, religious, linguistic, political and economic scenario; and in this vast region one sees a distinct feature of unity in adult education. It is the faith in the power of adult education to educate the people by empowering themselves.

There is a talk of entering into a global society. Communication scholars say that the whole world is going to be a global village sooner than expected. It has to be remembered that we cannot flourish in a world in which more than one billion people live on less than one dollar a day, and where poverty and inequality remain as formidable problems. Therefore, when we move into such a global society, we have to have a major thrust towards equity. Globalism does not solve the problems of humanity, unless there is a thrust towards equity and towards a new economic order, which ensure for one and all the minimum essential inputs for a decent living. As the General Assembly has echoed, Adult Education in the 90s has a major role to play in these directions.

Rajesh Tandon

## *Unity in Diversity : The Future of Adult Education in Asia and The South-Pacific*

The world today is at a critical juncture. Events in Eastern Europe and the Soviet Union on the one hand, and the recent Gulf war on the other have created a scenario of a uni-polar world where global capitalism seems to be the only functioning economic order appropriate for the last decade of the 20th century. We have reached a stage today where the world, and our region in particular, faces some serious challenges for the future of our civilization. Let me elaborate these challenges and the likely role that adult education can play in response to them in the future.

### **Challenges**

The first major challenge is the rapid internationalization of economies. Globalization of markets and capital has become the only path to development and progress. Countries of the region have become economically interlinked to each other and to the global economic order. Economic globalization is also resulting in political globalization on the one hand and cultural homogenization on the other. Jeans, Pepsi Cola, and rock music are some of the showpieces of "modern" culture spreading slowly in all the countries of the region.

The second challenge is the daunting presence of poverty and deprivation in many countries of the region. The economic variation in countries of

the region can be seen by such examples as Japan on the one hand and Bangladesh on the other. Yet the persistent presence of poverty, hunger, malnutrition, deprivation, dislocation in many countries of the region has reached chronic and acute proportions. As a consequence and partly due to other reasons, the response of national policy makers and decision maker is to take an apathetic posture towards problems of poverty. The poor have been ignored in considerations of developmental policies. The only feasible response currently utilized by national decision makers and other regional bodies is to take palliative measures and distribute welfare, food and other subsidies to the poor. The transformation of the economy, polity and social relations in order to overcome poverty is no longer the main focus of national and multi-lateral decision makers.

The third challenge is the challenge of ensuring 'common good'. The global capitalist economic order and a welfarist and charitable response to the problems of poverty and the poor are resulting in individual and privatised perspectives of well-being, quality of life, standard of living, etc. The philosophical and political concept of ensuring "common good" has disappeared both from the debates on social transformation and from the planning of strategies in national and multi-lateral decision making structures. It is not even clear how one can establish elements of a national consensus and a regional framework for the "common good".

The fourth challenge in the region is the growing restlessness and associated violence with questions of ethnic identity. In region after region, country after country, minority groups, subgroups, and other ethnic formations are raising questions of their belongingness and identity in the national and regional mainstream. In some cases, these questions arise politically but in others through violent means. But the challenge of ethnic identity is more visible in the countries of this region than anywhere else.

#### **Role of adult education**

What then is the role of adult education in the face of such challenges? In my view, the most important contribution of adult education in the coming period in the region is to continue to address the concerns and problems and the hopes and aspirations of the poor themselves. Under the pressure of a global capitalist economic order and the hurried response to problems of development in many countries of the region, adult education is being called upon to play a limited, technical role. Adult education is being utilized to promote preparation of a working class of the future in building their technical competence and vocational skills. Important though it is, this technicalizes the potential contribution of adult education and undermines its philosophical and political role. Adult educators like us from this region must ensure that our vision, our aspirations, our capacities, our

institutions continue to remain responsive to and linked to the struggles of the poor and not get co-opted into a technical profession preparing white and blue collar workers of the future economic order.

The second role for adult education in the region is to create a climate of tolerance and mutual appreciation. Respecting the differences in religion, caste, culture, language, perspectives, gender is perhaps a major requirement of individual and collective human functioning at this juncture in many countries of the region. Adult education has the possibility to contribute methodologically as well as philosophically towards elaborating ways in which people in our countries and region can learn to respect other's point of view, their experiences, their modes, styles, aspirations and value the differences. And forge within that configuration of differences, a consensus around desirable elements of common good.

A third contribution of adult education in the region in the coming period is to strengthen the possibility of a sustainable life style. The problems of environment, degradation of natural resources, pollution, destruction of a natural balanced regenerative habitat are essentially problems of life-style. Unless we—as individuals, families, communities and nations—come to terms with the question of a sustainable life style consistent with our natural ecology, the problems of environment and pollution will not go away. Adult education, therefore, has a significant role to play in elaborating and promoting the elements of such a sustainable life style consistent with the different ecological environments.

And finally adult education can help in regaining a sense and indigenious cultural identity among communities of our region. The most devastating consequence of a uni-polar world is the homogenization of cultures. The socio-diversity inherent in the diverse and varied cultural mix of our region is being slowly but surely eroded and destroyed. Our region has been the crucible of many profound elements of human civilization. The great and vigorous cultures of Japan, China, Indonesia and the Indian subcontinent continue to inspire, even today, other peoples in different parts of the world. Yet, our own people, children and youth, poor and rich, rural and urban, are beginning to discard our cultural heritage in the race to become "modern". Our region has the potential to provide cultural and moral leadership to the world at this critical juncture. And adult education can contribute to strengthen our appreciation of, and capacities for rejuvenating, our popular knowledge, folk culture and traditional wisdom.

The challenge for us adult educators of the region, and our colleagues and institutions, is to shape our practice to become relevant to our people. And we hope that ASPBAE as a regional mechanism can help make that possible.

Wigberto E. Tanada

## *Non-Formal Adult Education for Empowerment*

This General Assembly seeks to respond to a quest as large and as old as humankind itself—"UNITY IN DIVERSITY." And on the strategies you have chosen for the decade of the 90s is itself complex and life-long—"ADULT EDUCATION."

Through this Assembly, therefore, we could expect an assessment of where we have been, where we are, what we want to do, and—more important—how much we have to do to arrive at where we want to go on adult education.

There is a wide-range of diversities in adult education, in terms of concerns and concepts, policies and programs, purpose and promise. In an Assembly such as this, composed of government, non-government organizations, activists and advocates, educationists and educators, it is necessary to understand and distinguish between what is diverse and what is divisive. Reconstructing and conciliating the differences would itself be an educational process, in a non-formal way.

One way to situate an agenda for adult education in the 90s and achieve unity in diversity is to go back to the constitutional principles, policies and provisions on education in general.

Considering the social upheavals in Eastern Europe—in particular the USSR—the new world order that the United States wants for itself, educational philosophies in countries where the Cold War raged for nearly half a century. education for the 90s will become more and more controversial in Asia, Latin America, Africa and in the Middle East. It is from these Third World countries where the first educational ideologies in both formal and non-formal modes originated.

Since the intrusions of two colonial powers—Spain in the early 16th century, and the United States in the beginning of the 20th century—the Philippines has benefited, to a degree, from the educational processes instituted by colonial administrations. But the colonial structures erected in almost five centuries in the political, economic and social formations of the people remain deep in their educational and cultural foundations. If the Spanish made the Philippines the only Christian nation of Asia, that legacy—because obscurantist—continues to be doubted in the present. And American Jeffersonian democracy in the Philippines has already been exposed as oligarchic and elitist.

Concerning education, the Constitution does not lack principles. Policies and programmatics. In Article II, Declaration of Principles and State Policies, Section 17 mandates that—

**“Sec. 17. The State shall give priority to education, science and technology, arts, culture and sports to foster patriotism and nationalism, accelerate social progress, and promote total human liberation and development.”**

The whole Article XIV with 19 sections under the headings EDUCATION, LANGUAGE, SCIENCE AND TECHNOLOGY, ARTS AND CULTURE’ and SPORTS more than affirms the primacy of education as a basic value for Filipinos. The constitutional mandates assert a reconstructive and reconstituent philosophy of education which has been enriched by colonial experience, as it has been emboldened by pro-people and nationalist aspirations.

Two mandates in Section 2 of Art. XIV could serve to focus on the theme of your inaugural General Assembly :

**One, the State shall “Encourage non-formal, informal, and indigenous learning systems, as well as self-learning, independent, and out-of-school study programs particularly those that respond to community needs ; “[par. (4)] and**

**Two, the State shall “Provide adult citizens, the disabled, and out-of-school youth with training in civics, vocational efficiency, and other skills.” [par. (5) ]**

In the present Congress, many bills on education have been filed. Already signed into law are those on “Free Secondary Education,” “National Language Commission,” and “Campus Journalism”.

Considering the continuing mis-education of Filipinos because of an education system that is said to be regressive when examined in the light of national development needs, radical and immediate reforms are expected to be recommended through the Joint Educational Commission chaired by Senator Edgardo Angara.

For this reason, this Assembly might need immediately to provide updated inputs in the areas of non-formal, non-traditional human resource development, literacy, women’s education, peace education, workers education, on research and publications to the Education Commission and other agencies concerned. There are many informative and instructive policy formulations and recommendations to encourage non-formal, informal and indigenous learning systems. There are numerous self-learning, independent and out-of-school study programs for adults, out-of-school youth, and for women that need to respond to community needs.

It has been observed, for instance, that “the keystone to effective non-formal programs is the creation of accessibility and that in the Philippines,

however, the issue is linked directly to the scarcity of resources" [Stewart Hall, International, 1990, Vol. 5, Issue I]. It is for this reason that adult education in the Philippines should focus on language literacy and skills learning for immediate and simple economic livelihood.

We could agree that one of the keys to realistic non-formal and responsive education is the creative, non-formal approach to the development of the country's human resources. Non-formal, non-traditional and indigenous adult education, however, may open the opportunities for priming productivity in the precincts of poverty, which are in our countryside. There, as with the urban poor, political reconstruction, economic reconciliation and social renewal should find sustainability.

You should note the experiences and lessons of the Association for Non-Traditional Education in the Philippines (ANTEP) which, since 1985, has been an umbrella organization for non-traditional/non-formal education in the Philippines. The performance of its membership, composed of private and public universities, colleges and schools outside Metro Manila, has also attracted the commitment of individual educators and non-government educational groups and associations.

ANTEP is as experienced and community-based as the NGOs in this Assembly. Its expertise in promoting, developing and managing alternative learning systems—with assistance from the Canadian International Development Authority and the Association of Canadian Community Colleges (ACCC)—could prosper like the NGOs here, with program assistance from UNESCO, the German Adult Education Association, and the Asian-South Pacific Bureau of Adult Education—under an integrated national plan for adult education for the 90s. The national philosophy, vision and goals of such a plan should be clearly organized, coordinated, credible, innovative and flexible.

For non-traditional education, there are limitless possibilities, through this General Assembly, to help mediate a collective approach to adult education by promoting "unity in diversity" for development.

Sustainable development, in itself, requires a political pluralist advocacy. This is because development, while people-oriented and environment-conscious, must have strong preferential options for poor. We know that in our own countryside, as in those of others in the Asia-Pacific regions, many migrate to urban and growth centers. In the Philippines, women are now among the increasing migrants to the urban centers because of increasing poverty and militarization in the countryside. Because migrant workers face difficult adjustment problems, their family lives suffer deep disruptions.

Development concepts will be unrealistic if they are not immediately situated in the context of societal changes and abreast of regional as well as international issues and trends. Adult education for the 90s, for instance, could not now ignore and avoid women studies and environment enhancement programs.

### **Education for Empowerment, for Peace**

Formal education, it has been said, is a status symbol for most Filipinos because good schooling, measured by a diploma, is a way out of poverty. The diploma is in fact needed—just as much as the passport and the visa—for the promise of a better life and higher income abroad. Non-formal, non-traditional, indigenous education systems, if developed into successful social institutions, could help change this attitude.

The education system is not alone the systems of schools, private or public, with formal or non-formal education curricula. Social institutions other than Government and its agencies, the churches and the schools could themselves become very effective education systems.

And here, I refer to the NGOs and their humanitarian cadres, to emerging alternative media, to cause-oriented and people's organizations such as those involved in developing a peace process and encouraging a People's Agenda to be further formulated with all sectors—even including those in the armed struggle—whether revolutionary or reformist. On certain issues, the Presidency, the Judiciary and the Legislature can be as educational as political parties.

In this context, the non-formal, non-traditional and alternative educational institutions can benefit from commitment to teach what the Constitution mandates of educational institutions—patriotism and nationalism, human rights, the Constitution, love of humanity, the strengthening of human values, the development of moral character, personal discipline, critical and creative thinking, science and technology.

We could say, in this connection, that non-formal education in the Philippines was introduced when Filipino children were collected on the laps of American soldiers who occupied the country from the 1900s. Today, the educational teams of cause-oriented groups, of revolutionary movements in the countryside as well as special teams of the Armed Forces of the Philippines, conduct adult education and literacy campaigns.

It has been said that life-long education—also adult education—should help its beneficiaries satisfy personal aspirations, economic and/or vocational needs and civic spirit. This participation in the decision-making process

on issues that affect the community is encouraged. This is an area where adult education for the 90s, mobilizing the creative diversities in the existing national, regional or community culture, could be directed for sustainable development and for political reconstruction, economic reconciliation and social renewal through enlightened and enlightening empowerment of the people in their communities.

It is hoped that the kind of adult education that can be developed through generous goodwill in networking, for instance, can help promote an alternative education system at the grassroots, with the literated adults themselves assuming the role of community-based non-formal educators. This is only proper to consider because, one, indeed there are more people outside of the formal system than in it; two, the school dropouts will still be numerous; and three, it has been admitted that even the average graduate of the formal system does not meet the expectations of the system. There is an alarming increase in the numbers of adult illiterates.

For instance, out of a population of 24, 104, 237, aged 15 to 54, there are 3,077,873 illiterates. Of this 2,628,055 live in the countryside. Out of the population of 1 to 75 years old, illiterates count 5,820,233.

Considering that out of a school population of 2.5 million from elementary to high school, more than 240,000 students dropout, more than 50,000 of the dropouts become illiterates. They are unable to read and comprehend even the simplest reading materials which could make them creative and productive economically and as individuals.

The alarming rise of adult illiteracy endangers productivity, and worse, creativity. For this reason, we might need to take a hard look at developing more precise sets of literacy growth indicators—something like a national education poverty line standards with education index.

As we commit ourselves to adult education in the 90s, it is our common hope that the discourse on “unity in diversity” will conciliate the diverseness of non-formal education approaches and delivery systems.

In assessing, therefore, the ever more challenging frontiers of adult education in the Philippines, this General Assembly can be expected to assist in restoring and renewing the fundamental meaning of education—to educate by teaching, discipline, instruction, schooling, training, cultivation, nurturing, briefing, explaining and informing the cognitive, affective, moral and aesthetic potentials of the people for their further humanization. This requires no less than political will and abiding faith in our capabilities as a people and as a nation. This political will and this faith have brought us all to this Inaugural.

Isagani R. Serrano

## *A Community Empowerment Strategy for Sustainable Development*

In the Philippines a broad range of groups has been challenging conventional development wisdom from a completely opposite perspective. Although they may be at odds with each other in matters of strategy and approaches, together they constitute an alternative movement that is inspired by a common alternative vision and comprehensive agenda for social transformation.

This movement does not intend to remain as a mere critique, much less a permanent alternative. It is a movement that is very determined to mainstream its alternative vision and plan. And, therefore, it does represent the most serious challenge to the government and corporate sectors deemed responsible for the protracted development crisis stalking our nation since independence.

### **Drawing the line**

For more than forty years now a succession of Philippine governments has only led our already divided society to further polarization. We are divided around the very same problems that the officially chosen development path had intended to eradicate in the first place. These problems have not only remained unsolved, they continue to haunt us in their much worse forms.

There are more Filipinos under the breadline now than at any point in the past, and their number is increasing. While this may be due in part to the doubling up of the population since the 50s the fact remains that there is a severe lack of security even in our most basic needs.

The leaders of government, industry, business and finance tell us that this is due to lack of development. What in effect they are saying is we need more of the same. More of the same development projects that displace people and whole communities from their means of life. More of the same projects that give quick returns on investment for the few but leave our people hungry and jobless. More of the same that treat our precious resources as if these were unlimited. None of them have ever pointed to the failure of the model they had chosen.

The alternative movement asserts the opposite view. The development model is itself the problem. It is the cause of the poverty of millions, the massive destruction of the environment, the social instability.

The model's singular obsession to growth leaves all other things as incidental. Benefits from such growth are supposed to redound to society as a whole as if the invisible hand of a free enterprise environment produces that as a matter of course.

But we all know that is a fallacy. In the first place, the model takes as given the existing unequal structures where the rich mainly commands the resources, controls decisions and appropriates the benefits. Secondly, such model can only be sustained by a continuous flow of foreign capital paid for by a relentless exploitation of the nation's patrimony and human resource.

At the end of the day, we find ourselves pushed deeper into a bind. The economy grows but so does poverty. The few rich, local as well as foreign, get richer. The natural resource base gets depleted and stressed further by the growing poor in search of food and fuel. And social polarization intensifies as the process proceeds in its seemingly inexorable course.

To avert the social crisis, poverty alleviation programs are put in place. Along with these come the environment programs, not to mention conflict resolution measures. Here we see a classic scenario whereby problems reproduced wholesale are attacked in retail. Worse, the alternative groups are being enjoined to legitimize the whole exercise.

#### **Beyond critique**

This state of affairs cannot continue, nor should it be allowed to continue. The Philippine elite that till now insists on the same course has already lost the moral high ground. It cannot continue to lead anymore than our society can continue to suffer the consequences of such failed leadership.

The ball has shifted to the challenge's side of the court, so to speak. For it has the alternative vision, the alternative plan. The need to shift away from the current path of development to one that is pro-community, pro-nature and pro-future has been articulated and validated in countless popular exercise. There is no other way but to change course.

And yet the burden of responsibility at this point is to make the alternative work. Transforming the substance and process of Philippine development demands much more than outlining where we want to go.

The question being asked is can it work? Aren't we just promising a scenario that soothes battered souls but leaves them paralyzed by dreaming for a paradise that may not come?

These are perfectly legitimate questions. It makes no difference if they are asked by the elite who sneer at us or the people themselves who had a big part in forging the alternative project. These questions indeed suggest a complexity which can reduce simple answers

to a caricature. This paper has no intention to simplify, much less give all the answers, but it does intend to focus on what the author thinks as a most essential element in the whole process. Which is the organizing strategy that can hasten the building of a critical mass.

### **Strategy framework**

The primary setting for demonstrating the doability of a sustainable alternative is an area the size of a district or a small province. This is a habitat comprised of, say 200 or so villages interacting with a variety of ecosystems and weaved around centers of social, economic, political and cultural exchanges.

The area is a grid constructed from an overlay of ecological, economic and political factors. The first refers to the 350 riversystems which basically defined the pattern of human settlements through time. The second speaks of an equal number of market poles or wholesale towns linking these communities. The third has to do with the division of the territory from the perspective of government.

The whole fragile archipelagic ecosystem may be cut up into some 220 such areas. Assuming a self-reliant and steadily growing economy, a sound land use and natural resource management, and controlled population growth, each area may be as a country by itself.

In theory, the area so defined presupposes a critical scale where sustainability could be proved. It is a point of convergence of two mutually reinforcing processes. One is the process of disempowerment addressed to the centers of power concentrated in the metropolis. The other refers to the process of people empowerment from the ground up.

At this level, however, we can only speak of relative transformation. It would be an illusion to say that an area, like Bataan province or any other districts for that matter, can achieve sustainable development by itself. Only a transformation of the whole development paradigm can bring about and secure sustainable area development. And this in turn depends on the critical mass of areas which have undergone qualitative changes.

The area is thus our unit of planning and organization.

### **End of intervention scenario**

In broad strokes, the following indicators should mark an area on the way to sustainable development.

In terms of governance, there is a pluralist system combining responsive public institutions and self-managing communities.

A growing economy that is largely community-based and environmentally friendly. Household incomes and level of consumption are steadily increasing as a result of sustainable agriculture and rural industrialization.

The environment is being regenerated through a community-based natural resource management that is informed by a culture and value system harmonious with nature.

A system of measurement can be designed to break these down to specific milestones and indices.

It is possible to work out a single instrument that can guide not only the measurement of end-results but also the mapping and analysis of the entry scenario and the determination of milestones in between.

#### **Organizing principles**

Few words have come into developmentalese and acquired a magic ring to it as sustainable development. World Bank bureaucrats, dictators, leftists and whatnot use it like the north star guiding the road to our salvation. And would that it were.

The good thing here is that the simple definition of intergenerational equity has drawn a fairly broad consensus. In addition, it suggests a wide recognition of the failure of development in general regardless of what perspective one is coming from.

For purposes of the strategy under discussion, I see the need to stress a few principles.

*Citizenship* : The primary actors and beneficiaries of development should be the citizens of the area. Their cultural integrity and needs and the limits of their environment should be the starting point. Outsiders can help but insiders themselves must do the job.

*Justice and equity* : Redress of social injustice and inequity is a major first step. Organizing should bring about democratization of control and management of resources and the benefits arising therefrom. This is our distinct bias.

*Inclusiveness* : Development should embrace the whole community. The development of every individual or a section of the community should in the end lead to the development of all.

*Pluralism and diversity* : Reality is too complex to be captured in one ideology no matter how superior to others. Society as well as nature abhor monopoly and intolerance.

*Solidarity* : The interlocking nature of development problems impels us to think globally while acting locally. Transformation in any area is linked to similar processes in the others.

### **Organizing approaches**

The organizing approaches being adopted in the Philippines may be roughly divided into two basic approaches. These are the target-beneficiary approach (TBA) and the inclusive or community approach (IA/CA). Each has its own justification, strengths and weaknesses. They are not necessarily exclusive. They do and should complement each other within an area development framework.

The first approach (TBA) starts with the most favoured sector or sectors (MES), the most marginalized in the community. The MFS are deemed as needing development most and are presumed to be the most committed to work for change. Organizing the whole community will have to wait until these groups shall have been adequately prepared to assume leadership over the territory. Lifting them up to at least the average level is necessary as one cannot be too liberal as to set unequals against each other as if they were not.

The second approach (IA/CA) takes the community as a whole, an undifferentiated mass, even as due recognition is given to the reality of classes. Upliftment of individuals and sectors is done simultaneously with little or no regard for stratification. Community mobilizations revolve around issues common to all, mostly basic community needs.

The first approach tends to be exclusive and has the effect of further polarizing an already divided community, at least from the start. And it goes by a rather slow track generally. The second seems more open-society type of organizing but may be unwittingly biased against those that need empowerment most and, thus, suffers the same tendency as the first though in a different degree.

The two can and should reinforce each other. They can be adopted simultaneously, with the first expressing broad outreach and movement character even from the very start and the second as a kind of subsystem deserving more time and energy in terms of social preparation.

There's no point counterposing the two approaches. In the first place the poverty crisis tends to homogenize the community or perhaps stratify it in ways that favour a broadside approach. Secondly, the so-called 'enemies' normally reside elsewhere and the 'better off' who may be found within the area somehow might just exclude themselves naturally or perhaps would simply cop out in the process of sustained confrontation with the power centers.

Finally, one can ignore the liberal bullshit. Even the most inclusive type of organizing will still end up with an organization that is a ratio of the whole community. Perhaps the value of being perceived as inclusive, especially at the onset, is in its saving us from premature and unnecessary confrontation.

In any case, the challenge is to hasten the building of a village movement areawise. The worsening poverty and environmental crisis provides the basis for mobilization of whole communities. And there is enough basis, given the current state of organizing, to shoot for the critical mass in a short time. Let the process itself leave aside those who are reluctant to participate in the transformation project.

#### **Area organizing process**

Getting started basically entails strategic planning exercises (SPE). These exercises are done at two levels, the 'outsiders' and the 'insiders'. The 'outsiders' include the development agencies (NGOs) already present in and wishing to enter a predefined area. The 'insiders' are the people's organizations (POs) and interested individuals and groups, the citizens of the area.

The assumption here is people's organizations and NGOs may be found in nearly all important places in the country. They are spread so widely that gaps may be surfaced through a definition of areas.

The SPEs involve a set of activities and outputs, namely, ecoscanning, visioning and strategy formulation.

*Area assessment or ecoscan* : This should give us a good appreciation of the starting scenario. Unlike the usual social investigation (SI) which is basically political in orientation the assessment is more comprehensive to be able to cover the social, political, economic and cultural dimensions of unsustainability.

*Plan* : This is basically an articulation of the communities vision of area development. The plan can be cut up to long, medium and short terms. Based on the assessment, this should indicate the critical path, appropriate modulling of target villages, resources required, roles of the various actors and so on. With this comes the appropriate implementation protocols and measurement instruments.

It should be stressed that POs and NGOs are planning from the perspective of a challenge striving to mainstream an alternative. In contrast government plans from the perspective of hegemony. The implication is the

alternative movement will come up with an entirely different critical path for its area development agenda.

Basic development planning should be no big deal. It can and should be a simple and fully participative exercise. With a little help from 'outsiders' people in the villages can do area assessment, draw up an alternative vision for their area, and come up with a plan and strategies which they can truly call their own.

The strategic planning exercise is iterative. It should be undertaken at all levels, from the subvillage to the area level. Likewise it can begin at any level with maximum flexibility.

*Plan implementation* : While a consortium product, the plan need not require a unified organization to be implemented. The analogy of casting and drawing a net may fit. This suggests that while all actors are united around a common plan, each one just takes a piece of the agenda, strives to deliver the outputs at specified timeline and measures these against the whole plan.

Decentralized operation is preferred. The plan, however, should indicate area level activities that require involvement of all groups for greater impact. This is the drawing of the net part. In any case, such activities will depend on the assessment of the critical mass required.

*Measurement* : The desired end scenario can be translated into a single measuring instrument applicable to any level and to various cut-off points in the whole process, including mapping of the entry scenario. Monitoring and evaluation instruments specific to the common plan or to a particular plan should be consistent.

### **Conclusion**

The aggregate constituency of the alternative movement in the Philippines can count around ten percent of the vote. Observers of Philippine development might wonder how come this movement, by far the largest and strongest in the Southeast Asian region, has not as yet acquired the capacity to transform the whole process.

One can say that this alternative movement is fragmented, united by a common vision but divided in strategies and approaches. And yet where divergences exist, as they naturally do in a pluralist movement, still there are much more that unite groups than divide them.

This movement is well rooted in the grassroots, or properly among the basic sectors. It is very strong in advocacy. Perhaps what remains now is to put these plus factors to a test where a difference should be made—**area development.**

Diane Fowler

*Maori in my heart, blood,  
body and soul*

Kia Ora ! My name is Diane Fowler, a Maori woman from Aotearoa. My sacred mountain is Hukurangi and I come from a tribal nation called Ngati Porou. To the people of this land, I bring you greetings from my elders and our people. To you the people of the four winds of the earth, greetings. To the organisers of this assembly, I congratulate you for the effort of bringing us all together.

No reira. Tena Koutou. Tena Koutou, Tena Koutou Katoa.

It is an honor to be here. I extend an apology from my sister Nagaire Te Hira who could not come as she is preparing to move to Tonga.

I have come as a voice to bring this paper and to be the eyes and ears to relate back to my Maori elders, community and nation.

Ngaire is a Maori woman with many skills and vast networks nationally and internationally. She is currently working at the grassroots level for

a local Iwi Authority—"Te Whanau O Waipareira Trust" of which I am a trustee, on the Executive Board. "Iwi" means *tribe*. Many people from many "Iwi" have settled in Tamaki Makurau (Auckland) which is the city with the densest population in Aotearoa.

Te whanau O Weipareira Trust is set up to serve the multi-tribunal needs of Moari in Waipareira (West Auckland). The Trust aims to enhance cultural awareness. It works in consultation with the community to improve the delivery of services from private and government programs.

Ngaire and I met five years ago while working for our local community house. At that stage of my life, I was searching for my identity as a Maori, and looking to develop skills to work with my Maori people. I come from a family of children who have all suffered the same oppression. We do not have our mother tongue—Tereo Maori—and furthermore, we are robbed of our natural, cultural upbringing.

Fortunately, for me, Maori is in my heart, blood, body and soul. To meet and work with Ngaire at this stage has assisted greatly in developing and securing my Maoridom.

Ngaire empowers and opens up opportunities for others. One of those opportunities brings me here today to deliver her paper, on her behalf.

Ladies and Gentlemen, the paper that Ngaire Te Hira prepared for this assembly.

The initiative to hold this Assembly must be congratulated. We would like to extend our aroha to Dr. Wijetunga who visited Aotearoa in 1990 for our National NZACCE Conference, and again in 1991 when he extended an invitation for our people to participate in this assembly. I feel that Dr. Wijetunga has made enormous contribution to the struggle of millions of people in the Pacific and Asian regions through ASPBAE.

To the people of the Philippines, we stand in solidarity with your people as you assert dignity, self-respect and sovereignty over your lands.

To the committee for extending to me the invitation to participate in this Assembly, I am grateful, as I believe this agenda of Adult Education in the '90s has relevance to millions of people of these regions. It is a timely initiative of great importance.

It is a good move to bring so many people to gather from different countries, who are involved in different ways to share and exchange ideas, views and alternatives for Adult Education.

However, it is important for us to remember that when people are brought together they do not always see eye to eye. In terms of unity and diversity,

one of our elders told me that they used to call us one people. And over the past 154 years, some of us are saying "no, we are not one people, and are not New Zealanders." But back home in Aotearoa, what we are is two people trying to find the direction that is good for everyone.

So this "Hui" or Assembly, hopefully, will help us get a lot from each other. One should always come to these events prepared to put a lot into it and hopefully to achieve the objective of leaving with energised strategies for our area of work back home.

The topic of *Adult Education* is what I am slotted to talk about. I would like to highlight the Pacific realities: then try and express an overview of my Asian observation in comparison, in terms of the 1990's, and more so into the 21st century.

The 154 years in my country of colonial dominance is only short, when we begin to look at the thousands and thousands of years of that same pressure upon the indigenous nations of Melanesia, Micronesia, and the Ploynesia who have lived for over 5000 years in the Pacific Region. My people called this area "Te Moana Nui A Kiwa" (the big ocean/sea of Kiwa). So the Pacific realities can be summed up in simple words :

nuclear bomb, colonisation, capitalism, imperialism, waste dumping, testing, uranium mining !

And the effects over the past decade have resulted in thousands and thousands of indigenous people being wiped off the face of the earth.

The native people of the Pacific lands have been force into foreign languages and lifestyles; the result of this, in many of our Islands, is that our people no longer speak their mother tongue. Coca Cola, McDonald hamburgers, alcohol, cigaretes, drugs and many other foreign influences, have replaced the traditional lifestyles languages, food and medicines, that allowed our people, the healthy outlooks of great teachers and advocates for their future generation. In the past, there was always hope. No one disputed that there was no hope. But now, due to depopulation, and decline of our people in the Pacific regions, because of the "isms", we look, we pray, we seek your help, for the people who are dying rapidly in our Pacific region.

We need to instill once more the spirit of our ancestors, who lived with hope. The strategies for decolonisation and self determination need to be at the fore of every activity that we are involved with-- especially in Education.

The exercise has been one of Eastern and Western theories and practices. In particular, the male role within there that suppresses the indigenous nations.

Men must begin to look at themselves, in their roles as the nominators, and begin to dismantle every sexist attitude and structure that they have put in place within, not only the Pacific but throughout the earth.

Western or better, the colonial presence within our countries must be removed and the rights of the indigenous people be restored.

In terms of Adult Education and the types of activities that we have been involved in, one has to understand the situation, as I have already described. For the native people working as we do in my nation, the local Maori community continues to restore our language, energise and mobilise our people, rebuilding their confidence to stand tall.

We have a saying in Aotearoa that if you stand tall, you will live forever ! But if you sit down, you will die.

Adult education has meant many things. It has been a time to prepare our nations to assert their dignity. It has challenged our women to speak confidently, honestly and without fear; to stand against the violence, abuse and rape of ourselves and of our mother earth.

Women are the carriers of the future generation. We all have a role to stand and protect the life force within us. We are the hosting vessels of our children. In my country, we call our women "Whare Tangata", the house of people.

Our women need to be united in the battle to fight for continuity of the nations living in the Pacific, and trying to live amongst the racial discrimination, sexism, economic exploitation and environmental degradation has its affects as in Asia.

It has been almost nine years now that I have been involved with the Asian/Pacific Cultural Forum on Development (ACFOD). This has allowed me to observe many comparisons in the Asian region with regards to the Human Rights activities, landless and peasant programs, trafficking of women and children for prostitution purposes by men, farming difficulties, effects of warfare, slavery and child labouring, literacy and numeracy problems.

The opportunity of being on the coordinating team for ACFOD allowed me to meet people who were generally involved with programs that assisted in sharing and exchanging ideas for Adult Education.

Although, the struggle for recognition as people of the land existed in parts of Asia, I found that there were the same very crucial problems that people were faced with daily. The desire to survive the wrath of poverty, military brutality and rule, famine, wars of aggression, outright massacres of populations, forced sterilisation of young females. All of these have one aim and that is to eliminate and control people.

In our programs, both in the Pacific and Asia, we have begun to identify and clarify to our people the true enemy. Strategies of networking by way of newsletters, action alerts, workshops, training sessions have all been part of a mechanism to unite and consolidate our energy, resources, ideas and views in the process to work towards self-determination, for those in the struggle of freedom for all who desire to live with a future of hope.

Adult Education is about remembering that we have a responsibility to a future generation of children who one day will be the adults who will be equipped to continue our fight that was once the struggle of the past generations.

In conclusion, I thank those of you who have given of yourselves, who have come here to share with us the wounds, tears and cries of your people. Thank you.

We have for a long time, in the Pacific and Asia, been an Academic exercise where anthropologists, historians and others have observed and theorised about us. It is time for you who work in your communities to sharpen the methods of education for our people. Uniting in the battle to restore, revive and repair the nations with the mandate of self-determination. An objective to gain our independence as the rightful custodians of our regions.

No Reira Raurangatia Ma

Tena Koutou, Tena Koutou

Tena Koutou Kotoa.

Unity in Diversity

He Whakatauki

He Totara Wahirua,

He Kai Na Te Toki

A Proverb

A split Totara tree is the split of the axe.

Unity is Strength

Dividencess is a source of division.

Uthai Dulyakasem

## *Adult Education in the Coming Decade*

As all of us are fully aware of, despite a vast spectrum of diversities, encompassing almost all aspects of life within this region, every country shares one common goal. That is, the aspiration for national development. The paths to national development may have been taken differently by different countries in the past decades, but the trend is now quite evident that every country, large or small, in the region is adopting a similar path of development that is to attain high economic growth, high GNP and to become industrialized nation. Take Thailand and Malaysia as examples, these two nations are now in the process of striving for the NIC status. Malaysia, in particular, is now vigorously working to become an industrialized nation in the year 2020.

Japan, Hongkong, Taiwan, South Korea have of course already attained that status, but are still shooting for the better, in terms of economic growth and GNP to become leaders in economic race.

Educational planners, educational practitioners both in formal and non-formal sectors in many countries in the region have also supported this efforts. Various educational programmes, formally and non-formally are geared toward the development of mode in technical skills which are required in the industrial production. This is, to me, may be termed "unity in diversity" in the region.

At the same time, it is also evident in each country in this region, while many people, in both rural and urban areas, can't even fill their stomachs,

with simple food, and their basic rights are severely violated, a good number of people never satisfy with their wealth and power.

As we are all aware of, a great number of children, boys, and girls, in this region are continuously being exploited in various forms, i.e. schools. Also, thousands of women, young and old, not only are being exploited but having much less access to both modern education and employment.

In addition, the destruction of ecology in our region had been apparent. Rivers have been polluted and contaminated with chemical elements from the factories, forests in most countries in the region, have been destroyed to the point of no return. This does not have to mention that the non-removable resources in the region have been diminished very rapidly.

In a political arena, despite the fact that some countries in the region may have enjoyed elite democracy for some times, many more countries, are still struggling to get the military junta off their backs. Human rights in many countries in the region are almost non-existent. The basic rights and freedom of the people in many countries have been robbed and raped violently.

On a cultural front, consumerism has spread and penetrated into all level of our societies. For only one decade, fastfood—Hamburger, Pizza, Kentucky Fried Chicken are everywhere replacing our local dishes. Coca Cola/Pepsi Cola has replaced rainwater, and coconut juice. I was very surprised to see a very long queue of customers in front of Kentucky Fried Chicken Restaurant in Beijing—not far from Tein Amen Square—because, for us in Asia, Chinese food is for a long time recognized as good food, but now even the Chinese go for fast food. Just only three decades or so, we have witnessed that the eastern values and belief have been replaced almost completely by the so called 'world culture'. The reflection of this 'world culture' may be easily seen in our way of life.

Socially, as we all know, with the exception of Africa, perhaps, AIDS victims have been increasing in number and magnitude to the alarming degree. Many government leaders may not want to openly admit it, but the fact remains that the disease is now a real threat to our societies.

In the past three decades or so, the rate of change in all respects has been very rapid. It is much more rapid, about three to four times over than that of the '40s. Unfortunately, the changes which have taken place have more negative effects on the lives of the majority of the people in this region.

This because, the majority of the people have been unable to sufficiently cope with such rapid and violent changes. Millions have become the 'losers' only a few became winners in the present socio-economic and political system.

To be sure, we may not be able to resist changes, but definitely, if the majority of people are sufficiently equipped with certain degree of skills, abilities and consciousness, they will be able to make choices for change. After all, the other side of this currency of change is CHOICE. Human beings now need to make choices in many areas of life where the only choice in the past was to submit. To submit to chance, fate or forces of tradition. When change was rare in frequency, and limited in scope, people could leave it to 'leaders' to decide for them. Small incremental changes are likely to be made in ways that are consonant with the established order and accepted values. But when the opportunities for change are massive, disjunctive and frequent, consensus breaks down, pluralities emerge, diversity of response become a possibility. To leave the choices to others is a recipe for alienation; to have them arbitrarily made by others is a prescription for hostility. The participation of people in the societal development processes is not an optional extra or the valium for a depersonalized and bureaucratized society. It alters the ways problems and issues are defined and enables people to be promoters of change rather than assigning them roles as recipients.

Without the education of adults this transformation of people's relationship to change is at best crippled, at worst still-born. Adult Education in the '90s must enable people to become producer of change rather than consumer, agents rather than victims.

The question is therefore : How should we, Adult Educators and practitioners of Adult Education, make the educational activities or programmes consistent to this need.

In my view, adult education in the '90s must put more emphasis on political issues and the complex relationship between political issues and socio-economic issues. I am of the opinion that, the majority of the people in many countries in this region, both those who are schooled and un-schooled, are still politically illiterate. They are not sufficiently aware that politics has an immense impact on their lives. Unless and until, the majority of the people in a given country is politically literate, a choice to make change will still be in the hands of the powerful few. I urge all of you consider this seriously. I should also mention that when political or civic education is taught, it is generally undertaken in a manner that the learner will become 'good' citizen of a society. I would like to remind you that 'good citizens' in eyes of the authoritarian regime are so different from 'good individuals' in the eyes of the underprivileged. The question is what type of learners are we producing?

Technical skill training, literacy and other programmes which have been undertaken by many adult education agencies are undoubtedly useful, but, I think, insufficiently to help the majority of the people to be free from political and economic agencies. Many NFE/Adult education programmes

have not been the means of liberation of people from oppressive structures. Rather, they have equipped the oppressed or underprivileged with additional skills for the benefit of the oppressor class. Instead of empowering the underprivileged (and thus exploited), such educational programmes reinforce dominant ideology of national development currently practised in every country in the region.

While I submit that there are many burning issues in front of us, for example, the destruction of ecology, the exploitation of children and women as well as the minority groups, the spread of dangerous disease (AIDS), the exploitation of powerful nation over the small and poor nations and so forth. But any attempts to tackle these problems without having sufficient political consciousness, the solution of the problems will be in vain. I am not, however, suggesting that we stop undertaking activities of this nature, but on the contrary, I encourage everyone to continue doing it but it must be done with full awareness of the complexity of the root causes of the problems. And this is what I am proposing that is the top priority on adult education agenda in the 90s is '*political education*'.

In order to make this type of Adult Education, possible, certain issues need to be critically and thoroughly considered.

1. Adult educator and or adult education practitioners must be trained or re-trained to fully be aware and to be appreciative of the fact that in learning to promote development/to help the learner to become a producer of change, knowledge must be organised and created by the learners out of their reflection on their experience and their action to try to change its unsatisfactory features. In this context, the main issues are the problems of knowledge production and use. Also, in learning and acting for development, the dependence of one person on another is allied with function not prescribed by roles. Teachers for example, have often to be learners and learners teachers.

This is quite a difficult task before us, because we have hundreds of adult education/practitioner who need to be re-oriented. Without new orientation, our attempts will bear no fruits.

2. The non-governmental organisations (NGOs) must be supported to play a more vigorous role in this matter because providing adult education with full political consciousness cannot be expected much from the government agencies. However, cooperation with government agencies should continue.

The problems or the limitations of the NGOs in this region is that there is no continuity of wisdom among the NGOs. People join NGOs for short period of time and leave to do something else.

I think the continuity of wisdom within NGOs circle is crucial to the work they are doing.

The NGOs must find ways and means to maintain the continuity of wisdom if they are to be successful in helping the majority of people to make choice for change. Moreover, in order to be able to help others to become liberated, the NGO workers themselves must be liberated.

When I say liberation here, I take it to mean in a Buddhist sense. There are roughly four levels of freedom. The achievement of which is indispensable for the realization of peace and happiness.

2.1 Physical freedom—freedom from the shortage of basic needs of life (food, clothing, shelter, and health care), freedom from life-threatening, calamities and unfavorable natural conditions, these most of us are free from.

2.2 Social freedom—freedom from oppression, persecution, exploitation, injustice, violation of human rights, discrimination, violence, terrorism, fighting and war or in positive terms, good and friendly relationship with neighbors, tolerance and cooperation.

2.3 Emotional freedom—freedom from anxiety, fear, frustration, depression, greed, jealousy, hatred, restlessness and so on or in positive terms, compassion, equanimity, confidence, mindfulness, tranquillity, sympathetic joy, etc.

2.4 Intellectual freedom i.e., the process of perceiving and learning that is clear of and free from distortion by, any bias or ulterior motives; freedom from thinking and judgment and the true exercise of knowledge, wisdom that are just, honest, sincere and accurate not influenced by prejudices, self-interest, greed, hatred or any selfish motives and so on.

Unless and until the NGO workers as well as adult education practitioners have achieved some degree of these four levels of freedom, they will hardly be able to help educate the majority to be able to make choice for change.

Let us be honest and realistic, unless, we, members of the privileged and relatively powerful elite are prepared for alternative orientation, and a total shift in our world view with regard to the existing path of societal development, as well as change in our life style, the call for the eradication of poverty, exploitation and oppression is, at best, misleading, or worse, unrealistic. It is just another rhetoric.

The question then is, are we prepared for this? If not, there is no part of organising an assembly like this, for the same problems we are now facing will be the fact of life in the year 2000 and beyond.

Junko Kuninobu

## *Changing Attitudes and Values of Japanese Women*

I am Junko Kuninobu from Japan. I would like to thank you, the chairperson of ASPBAE and all other staff members of this bureau for inviting me to the first General Assembly at Tagaytay City, Philippines. It is a great privilege to have the opportunity to speak at the plenary session on women's education and empowerment. There are so few information on Japanese women and too much of Japanese products such as Sony, Toyota, Nikon, etc.

Today I would like to talk about the changing attitudes and values of Japanese women as seen through adult education especially women's studies in adult education.

Japanese women's studies, from gender equal and non-sexist perspective, in the area of adult education has been gaining its popularity these past few years to become one of the most popular courses in adult education in major cities all over Japan. Women's studies in Japan is definitely an effective channel for women's education to empower women as an autonomous, independent person.

Historically, and even today, there has been women's education not to empower women but disempower them to be subservient and make them to obey men as weak, dependent creature. Or otherwise, women can be strong only as mothers. This was the traditional Japanese women's education inside and outside of formal education. "Ryosai-Kenbo", in Japanese means good wife and wise mother, is the major idea in women's education. It is changing rapidly now especially since 1975.

As all of you will know, during the United Nation's Decade of International Women from 1975 to 1985, the Nairobi Future Strategy for 21st century for Women's Status Article 168 Stated that "women's studies is remodifying the conventional sexist knowledge system and changing the value system to a gender equal system. It also says that women's studies should be taught and expanded both inside and outside of formal educational systems. It is an alternative value system which will create a

nonsexist society in the 21st century. Also under ESCAP on U.N., WINAP (Women's Information Network in Asia and Pacific) was formed.

### **Definition of Women's Studies**

Here I define women's studies as follows :

Women's studies is the field of studies, activities and social movements on and for women—and then gender-related areas. The basis of the studies of anti-sexism, women's autonomous perspectives which are not constrained to conventional femininity or to a role of women limited to the domestic area. Also there is an understanding that many of the existing societies in the world are sexist, i.e. women are discriminated by men, and their activities and status are limited. By teaching women's, we try to change this unequal relation between men and women, and empower women to change not only the legal system but also the knowledge systems, lifestyle, values, attitudes and social norms which are protected and persist under the name of tradition and religion. And it also means taking action to change the sexist society.

### **What is empowerment of women**

When we think about what "empowerment" is in women's education, there are four main factors, in my opinion, to consider. The first is economic independence, the second, autonomy in daily life and the third is mental and psychological independence, including global perspectives. The fourth is physical autonomy.

Firstly, women have to have economic independence, not only relying upon their husband. Traditionally, there are confusing words saying women should obey father, husband and son. Women's studies challenge this thought as sexism. To obtain economic independence, they have to have occupation, work or a career.

Secondly, autonomy in daily life is important. Women and men have to know how to live their daily lives to be self-supportive. This sounds basic. But in Japanese society, many men do not do anything at home. Here again the tradition tells men should not go into the kitchen because many employed men just work in companies for 12-14 hours a day and go home only to eat supper prepared by their wife after which they go to bed. They are called "company warriors". These basic things are becoming more difficult to obtain in a highly industrialized and computerized society like Japan.

The third factor for empowerment is the mental and psychological factor which have insights to global issues. This means that even if women have economic and personal independence, it is not enough to maintain world

peace. Women and men have to be socially and politically conscious and have to work hand to hand change society. Traditionally, the social norms has pushed women to be subservient, quiet and docile. It was regarded that feminine women who always obeyed men and acted subservient. This traditional femininity has to be changed.

The last factor necessary for empowerment of women is physical autonomy. That means all women have to have the right to control their body and the right to reproduction by themselves. Especially in recent years, bio-technology has been invading women's right of reproduction or to have children. Under the name of population control, many women have been deprived of their right to control their body.

These are four factors in empowering women through women's adult education, which I intend to include in women's studies.

#### **Background of women's studies in Japan (as part of Adult Education)**

Based on the National Women's Education Center's research in 1990, 463 institutions of formal educational institutions, i.e. universities and junior colleges, all over Japan have women's study courses.

The introduction of women's studies in the area of adult education in the late '70s was earlier than that of formal education. Firstly, individual scholars and adult education leaders started to learn about the status of women inside and outside of Japan, and about new movement all over the world. The U.N.'s Decade of International Women gave great impact to initiate women's studies classes in adult education. I myself started an adult education, women's studies organization in the Kyoto area called Women's Studies Society of Japan starting the office in my house in 1977.

The early '70s was a high point of the radical women's liberation movement in Japan, motivated by the new-left, anti-institutional, socialistic social movement, which came out of opposition to the Japan-U.S. Security Treaties and the Vietnam War. Among these new-left movement, women were discriminated by so-called "liberal men". Women were raped or forced to work as domestic workers in the new-left organisations. Women criticized that men use women as the sexual slaves.

#### **Women's studies courses in adult education : 1st to 3rd stage**

These women's studies groups started their activities, first, with women's consciousness raising, so called C-R by talking about her own personal histories and family problems, such as problems women were having in their relationship with their husbands, children or mother-in-law.

# Content

The second stage in women's studies courses in adult education began in the middle of the 1980s (which is very recent) and courses were sponsored by NGOs of women and GOs in large urban areas such as Tokyo, Osaka, Kyoto and Fukuoka. After the end of the Decade of International Women in 1985, a National Action Plan was enacted by the government. This gave the power to local governments and grassroots women's organisations. The women's adult education budget size was increased during the decade. In this period, the women's studies became one of the most popular courses in adult education in community centre and women's centres.

During this period, many classes in adult education switched the content from hobby classes such as flower arrangement, tea ceremony to classes on women's history, on women's sexual image, anti-pornography, women's low wage and status in working place.

The 1990s is going to be third stage for women's studies in adult education. Many local governments major cities have women's centers, about 750 facilities for women's adult education exist all over Japan. There are both continuous and periodical courses in women's studies supported by government. I teach women's studies courses in local and national level. Many women, married or unmarried, with or without occupation, and from every stratum of society, get together and study about women's status with great enthusiasm.

Many topics in these classes are on women image in media, sexual harassment, women's low wage (which is half of men's pay), the educational discrimination (37% of women go to college but among them, 80% women go to junior college only which is two years) saying that highly educated women are not preferred by men and miss the chance of marriage, also the sexism in religion in Buddhism, Shintoism including Japanese emperor system are challenged.

Not only in adult education but in higher education, all levels of education, the awareness on gender equality is recognised as vital to abolish the sexual discrimination in society. Text books in schools are now in the process of being checked by women's NGOs for whether or not they include gender biased information and ideas. The Ministry of Education is not positive to change the traditional gender role image in text books. GOs are always slow to take action.

The attitudinal change in women is becoming more visible. During the 1980s, the attitudinal change of middle class women living in urban areas, have been becoming more and more explicit and visible as seen in social research data. An increasing number of women think that the traditional

gender roles whereby 'men work outside the home while women remain at home' create an unequal social relationship between men and women. Based on a research data, the number of women who supported the traditional gender role in 1987 was 41%; in 1990, it had decreased to 26%. More and more married women are working but most of them are working both inside and outside the home. That means that women work more hours than men. Japanese husbands do not share in the housework at all; the amount of time spent on housework by men is less than 30 minutes. This does not change depending on whether the wife has an occupation or not. The major attitudinal change of women is that they think men should also share in the housework. Another sign of women's changing attitude is the increase of working women among married women (66%). Also there is significant decrease in the birth rate. One woman has, on the average, 1.53 children in today's Japan.

#### **Empowerment of women through women's studies**

As I have described, women's attitudinal change can be achieved in part through women's studies in adult education. Of course, just attending classes is not enough, but women have to have the background where new values and lifestyle will be accepted, too. In this sense, there have been several conditions aiding women such as: the development of electric appliances which simplify house work and the extra money needed to purchase them. The average life span in Japan has been increasing and is longest in the world, with women, 82 years old and men, 76 years. That means women have more time after child-bearing and rearing are over.

The level of education is also becoming higher for women and more women major in natural science and social science in universities. An increase in employment opportunities is seen in the third industrial area, that is, service, information, communication, and banking. These are occupations where women can work as well as men do. Because of the decrease in the younger population, industries are eager to employ more women today, thus giving women the chance to achieve economic independence; although in many cases, they are marginalized as part-time workers.

As a conclusion, I would like to point out what kind of disempowerment factors we have.

#### **The barriers to empowerment of women**

Since the women's liberation movement in 1970, there have been pro-women's NGOs along with popularization of women's studies which backed up the women's movement by providing a theoretical frame-

work and relevant data. The adult education of women and men is needed from a gender equal perspective.

In spite of these facts, in Japan, many women's colleges are still teaching that women should be wives and mothers in all their lives, that they should obey men. Mass media enforce this message of traditional femininity, included is the idea of women as sexual objects as well.

As more women are now employed, the new problems are appearing, such as the increase of sexual harassment in the workplace. Several sexual harassment law suits are now going on all over Japan.

Companies which have branches in Asia, Africa South Pacific and South America employ women at the lowest wage, in worst. The number of Japanese businessmen who go to Asian countries to buy women as prostitutes does not decrease, in spite of the efforts of women's movement to stop them. Many male diet members still openly claims that women cannot be politicians. More and more Asian women come to Japan to work, many of whom are forced to work in the sex industry against their will. Many Japanese women's organizations criticize the sex industries and take action to stop the activities.

These are only part of the reality of Japanese society which disempower and impede women's independence. We have come a long way but we are now in the process of changing and the way to go is still very far. We need stronger and more specific international support in adult education to eliminate these factors which impede women's empowerment.

Lastly, as today is the special occasion that is ASPBAE's First General Assembly, I would like to propose three things to ASPBAE to realize and to take action to create more gender equal adult education in the world. From yesterday's Thematic Session on Women's Education and Empowerment, I learned that we basically share same problems of sexual discrimination and even the ASPBAE members themselves do not recognize what is sexual discrimination.

My proposals are :

1. To establish causes on anti-sexism by women and men in ASPBAE ;
2. To have more frequent information exchange on sexism in each of our country ; and
3. To take action for stopping sexism inside ASPBAE organization itself and outside of it.

**We need action.**

**The General Assembly was structured through a combination of Solidarity Visits, Business Meetings, Thematic Workshops and Plenary Sessions. Some of the informal learning exchanges were Exhibitions, Interest Group Workshops and Cultural Nights.**

**The seven Thematic Workshops were very important for the General Assembly. Each Thematic Workshop considered one Concept Paper prepared by a Thematic Planning Team prior to the General Assembly, and formulated a Plan of Action for ASPBAE, which was endorsed by the Assembly. According to the ASPBAE General Secretary, "In spite of the constraints of time and people's energies, ASPBAE was able to make remarkable progress with the convening of the seven Thematic Planning Teams. The initial inputs from the team members, and the level of discussions at the planning meetings were of a very high order".**

**In the following pages are the seven Concept Papers, prepared by the Convenors of the respective Thematic Planning Teams, and accompanied by Plans of Action for ASPBAE.**

**—Editor**

Alstair Crombie

*Strengthening National Structures  
and Leadership Development*

**Context and rationale**

ASPBAE includes some 44 member countries, which together account for around 50% of the world population. India and China alone account for a very large proportion of the total. These countries include a disproportionately high share of non-literate people, and a disproportionately low share of the world's wealth. There are a number of socialist

countries which do not have any non-government sector' or NGOs in the sense that non-socialist countries understand, but which are nevertheless keen to develop their adult education provisions. There is a small number of wealthy countries, such as Australia and Japan, and some of the world's fastest growing economies, including the five 'tigers'. The 'Pacific Rim' is expected to be the fastest growing region in the global economy in the coming decades. While India and China are vast and have huge populations, ASPBAE also includes the island states of the Pacific, some of which have tiny populations, and 11 of which are scattered and remote. Distances from north to south and east to west of the region are vast, and travel expensive. There is an extraordinary diversity of ethnicity, religion, language and culture. This is the present operating context for ASPBAE, and its major objective to encourage interest in and support for the further development of adult education'.

There are two separate but interrelated aspects of the task assigned to this Planning Group—strengthening national structures, and leadership development. In relation to the first of these, the group's starting point was a judgement that the strategy adopted in 1977 of strengthening ASPBAE by building up national adult education associations, which would become the 'country member' of ASPBAE, now needed modification. Some of the associations established following this decision have remained rather restricted in focus and membership, others had come into more or less serious conflict with other groups over who should be the country member, while in a number of important countries there still seems little realistic prospect of establishing a single effective adult education association. With some of these problems in mind, the ASPBAE constitution has been amended to include a category of 'Associate Members', which enables other NGOs active in adult education field to join. We do not believe that this change is adequate, and accordingly are recommending further constitutional changes.

A second important dimension of organisational context is the structuring of ASPBAE into four sub-Regions, which occurred in 1987. While this move has been effective in achieving a degree of decentralisation, two of the four Sub-Regions have yet to operate fully effectively, and there are some pressures to reconsider Sub-Region boundaries. Any such decision, as with changes to membership categories, will have an impact on the way in which ASPBAE can best assist the development of strong national structures in adult education.

In relation to leadership development, while ASPBAE has already played an effective role, both through the conduct of various training and develop-

ment programs, such as the on-going Action Learning Program, and by providing opportunities for holding office, travel and networking, there has perhaps not been a sufficiently sustained and systematic leadership development strategy. Our report therefore makes some recommendations on such a strategy for the next three years.

In relation to both elements of our task we found that information on what had been done and what existed already was scarce or difficult to obtain. Part of the context in other words, is a lack of relevant information. If there is to be a successful strategy for building membership, we felt it would be especially important to start constructing an authoritative data base on government and non-governmental organisations which work in the adult education field. We propose a way in which this can be quickly started, and become a useful tool for ASPBAE and its members.

Our recommendations are accordingly organised under three main-headings—Mapping, Coalition building, and Leadership development.

### **Mapping**

We recommend that a process be initiated which will generate and maintain an ASPBAE data base of organisations—governmental and non-governmental—which are making a significant contribution to the education and training of adults. We appreciate that a good deal of such data already exists in the Secretariat; what we are recommending therefore is a consolidation and extension of existing information and new ways of making it available to members. We also anticipate that the Planning Groups working on workers education, peace and human rights, and literacy and basic education, will be giving thought to the establishment of data bases to assist network building in these areas. What we propose is that the Secretariat generate and maintain an overall regional data base, developed in such a way that it can be accessed by country, by issue, type of organisation, and so on.

We were led to this recommendation by the following considerations :

1. We lacked a clear picture of the size and distribution of ASPBAE's existing membership. We do not have much idea of where we are weakest, how much contact we have with government agencies in different countries via 'Consultative Members' and so on. We thought that this should be made available in an ASPBAE Directory, modelled on the ICAE Directory.

2. in addition to such a Directory of existing members, we felt that a listing of potential members was needed, or at least, a list of other organisations currently active in the field of adult education, which ASPBAE should be seeking out as partners, if not members.
3. Thirdly, the strategy that we propose of coalition building in the region, would rely on such a data base as a working tool—for communicating to others about ASPBAE's work and plans, inviting representatives to regional and sub regional meetings, researching emerging needs and interests, and so on.

*We recommend three steps in this mapping process, and have already initiated the first two of them :*

#### **A. Collation of existing data Sources**

##### **Adults**

[This process is being coordinated by Lawrence Tsui. Initials in brackets indicate the member of the group taking responsibility for sending this information to him].

It is intended that data from these sources—that is, names of organisations in the region active in adult education—be compiled on a suitable computerised data base as the information comes in.

#### **B. Questionnaire survey of all participants in the General Assembly**

With this report we are attaching a short and simple survey instrument and covering letter, which we intend to go to participants before the Assembly, if this is possible. This assumes that there will be at least one further mailing to participants before the Assembly, and that the costs of printing and administering the survey instrument can be met by ASPBAE's present budget.

The letter and survey form are ATTACHMENT A to this Report, and these are self explanatory. We are seeing each participant in the Assembly as a potential source of further information about organisations working in the adult education field in their own country, and asking them to assist as able with contact names and addresses and so forth.

We are asking participants to bring the completed survey form with them to Manila, where they will be asked for it at the Registration desk, and given a second copy if they have not brought it.

If, as could be expected, there is some degree of repetition entailed in this, this should increase confidence that the organisations being named are indeed active in the adult education field. Data from this source would be added to the list produced by collation from the above sources. If this compilation task cannot be taken on by the ASPBAE Secretariat following the Assembly, an alternative mechanism will need to be identified.

### **C. Directory Maintenance**

Thirdly, we propose that production and up-dating of the resulting ASPBAE Directory become an on-going budget item, so that funds and staff resources are allocated to maintenance and dissemination. We do not want this to be a 'on-off'. We envisage an annual ASPBAE Directory, which would incorporate, by country, both present members of ASPBAE, and also other organisations active in the field. This project may stimulate the production of country Directories where they do not yet exist, and we consider that this would be a valuable spin-off.

### **Coalition Building**

The group spent some time reflecting on, and redefining that part of our brief which was to consider strategies for 'strengthening national structures'. We concluded that ASPBAE needs to diversify and enlarge its membership in a manner that will enrich the flow of interactions, across countries and across sectors, by those active in the field of adult education. We found the best way to express such a purpose was to talk of coalition-building. This implies seeking out and working to bring together likeminded organisations around shared goals—an emphasis on tasks and projects which entail collaboration and cooperation, so that long term relationships can be built at the same time, and in the very process of addressing important practical tasks. This style of work is natural to adult educators, and has always been a key part of ASPBAE's work. We are well aware therefore, that we are not proposing something entirely new. We are proposing that ASPBAE pursue coalition building as a more explicit and therefore more systematic strategy, and that this be pursued at a number of levels.

1. **in-country**—bringing together adult education organisations from various regions and sectors, government and non-government.
2. **around key programs areas.** We presume that such a development will have been discussed by other planning groups responsible for these program areas.

3. other international linkages where ASPBAE can help bring organisations together to work on issues for the future of adult education in the region.

Our 'Mapping' proposal outlined above, would provide ASPBAE with a basic working tool for identifying organisations that could be brought together, or at least made aware of each others work, and encouraged to collaborate. Coalition building will to some extent occur naturally when the relevant parties have appropriate information about one another.

When we examined in detail what would have to be done by ASPBAE is to make sure that positive and purposeful steps of coalition building were taken, our ideas distilled into three propositions :

**I : ASPBAE's core commitment must be Adult Learning**

Strong organisations and movements usually have a clear and consistent idea of their essential purpose. This is sometimes expressed as a strategic vision, or a mission statement. Members of the group are well aware of the reasons that have led to the adoption by ASPBAE of a number of priority program areas, and note that these correspond very closely to the program areas adopted recently by ICAE. Adult education is not contentless; if it is of practical value it is about something. Women's issues, sustainable development, workers education, peace and human rights, literacy and basic education—these are domains of pressing human and social significance which adult educators must attend to if they wish to be engaged with practical concerns and contributors to authentic economic and social development. We are aware of and support the reasoning that has lead to these five domains of theory and action being used to structure the inaugural ASPBAE General Assembly.

However, we believe it to be essential that ASPBAE maintain and promote a core commitment to adult learning—to the basic values and beliefs, and methods of adult learning and teaching. This is ASPBAE's distinctive strength, and it should be promoted as an organisation for and about adult learners and adult education processes. Some of us were concerned that the program emphasis on major issues such as sustainable development, and peace and human rights, might eventually prove to be at the expense of this primary focus on adult education; that organisations with a major concern with these substantive issues, but no particular capability or awareness of adult learning methodologies and ideas, will begin to take over the ASPBAE agenda.

As a small sample of members we can confirm that there are some reservations about the way in which we might best involve ourselves in major public

polica issues and concerns of the day. While we are not for one moment proposing a retreat from commitment to action in such crucial areas as the environment and human rights, we feel it might be appropriate to reaffirm that these issues are not ASPBAE's primary concerns; they are the primary concerns of other important NGOs such as Amnesty International and Greenpeace. Our primary concern is with the right and opportunity of adults to learn, and with action to ensure that adult education of good quality is as widely available as possible. If ASPBAE were to reaffirm this fundamental interest and commitment, this would perhaps help to clarify what is implied in the proposed program focus.

Obviouly, strength has to be built around the major program commitments of the organisation. It will not be helpful if there is confusion or disagreement about these. As a first step we believe that this issue should be debated in a suitable forum at the Assembly.

## **II. Constitutional Revisions**

As a second essential step, we are recommending that further revision be made to the Constitution, in relation both to categories of membership, and procedures for voting. We have considered these matters at some length, but have still not arrived at final conclusions. We are therefore putting forward some proposals to the ASPBAE Executive with the recommendation that these be canvassed more widely—at the Assembly perhaps, through the Newsletter, and by any other means.

The present constitutional provisions for membership are still a barrier to the growth and development of ASPBAE. Members of the group were able to detail a number of countries in which there is or has been a Member Association which is small, not representative of the field as a whole, and sometimes not democratically controlled. At the same time there have on occasions been other, organisations in the same country wishing to belong—larger, more representative, and with democratic governance. These have had to be satisfied with Associate Members status with greatly reduced voting rights.

Our main proposal is that there be a single category of Institutional Member, in place of these two existing categories and that the ASPBAE Executive be given the power to recognise an Institutional member as a National Association, when it meets certain explicit criteria, and by the same token, to withdraw this designation or standing when the criteria are not met. We feel this may help resolve some of the difficulties faced in the past.

We did not come to any final conclusions however on what should be the voting status of National Associations, once recognised. We did not wish to discriminate against other Institutional Members, and we felt that we should if possible have a 'one country one vote' system. These criteria are incompatible. We put the issue to the Executive for them to consider. The result that we are in favour of would be one which enable us to recruit additional NGOs active in the field of adult education and give them full voting status, whatever this might mean. At the same time we feel that there should be some recognition of the special standing and role of National Associations, where these exists. We believe this whole question requires further debate.

### III. National Fora

Our third proposal is that ASPBAE should initiate a series of National Fora, in selected countries, as a key element in the strategy of building coalitions amongst adult education organisations. In our view these should seek to bring together governmental, university, private sector, people's organisations, and non-government organisations, to formulate policies and plan programs in adult education. It could be envisaged that such fora, which put all participating organisations on the same footing, could foster good will, facilitate communication, promote cooperation and strengthen existing linkages and networks among adult education organisations and practitioners. Another outcome could be the formation of a council or coordinating body for adult education.

We have in mind that it is sometimes easier for an 'external' body to play the role of broker or facilitator in bringing diverse groups together. We believe that ASPBAE could use its good offices, and the standing and wisdom of its senior members, to facilitate the bringing together of organisations and groups that share involvement in the education and training of adults. We are aware that this role would have to be pursued with sensitivity and realism. ASPBAE would need to enter the water without making a ripple'. There would of course have to be strong support and a willing partner in the countries selected for such activities.

Our view is that ASPBAE could initiate two or three such fora each year for the next three years, at a cost of US\$ 5,000/-10,000, depending on the size and location of the country. Host countries should be encouraged to contribute as able, with ASPBAE funds being applied to bring in international contributors as appropriate, subsidize planning and administrative costs, assist some participants with travel and accomodation, and contribute to Report production and dissemination. The forum itself could be an adjunct to an adult education seminar or workshop, to which a wider group could have access. The fora should be structured and managed so as to enable mutual

exploration to occur—a search for ‘common ground’. Careful thought would need to be given to who should be invited to attend, and to suitable facilitators and other resource persons. As recorded elsewhere, we are recommending that ‘graduates’ of ASPBAE Leadership Development Programs be involved in these fora. The object would be to facilitate the development of adult education nationally, by helping to build coalitions of related organisations. There would be a valuable international dimension if chosen resource persons were brought from other countries.

We did not think it appropriate to nominate the countries where such events might be pioneered. We did think aloud about some of the countries where such an initiative might be appreciated, and worthwhile. These included :

Bangladesh  
Nepal  
Pakistan  
Philippines  
Malaysia  
Indonesia  
Fiji  
Papua New Guinea

There would not be an aim, explicit or implicit, to build a national association, although every support should of course be given if and when this path is chosen. The aim would be coalition building, with the hope of course, that some of the groups brought into such processes would become interested in joining ASPBAE.

We discussed at some length the proposition that ASPBAE should explicitly focus its efforts and resources on those countries in the region which are weakest in terms of the level of development of adult education. It was felt that to do so might create some problems with countries not chosen. It was also argued that there are groups in every country—such as the indigenous minorities in Australia and Taiwan for example,—who face great difficulties, and that these should not be neglected in any way.

We propose to the Executive that consideration be given to the initiation of three National Fora in 1991, the countries to be chosen on the basis of maximum potential benefit. Following the Assembly, serious thought should be given, with our Philippines partners, to sponsoring such a Forum in the Philippines.

### **Leadership development**

The processes of identifying and nurturing the growth of leadership are subtle. We should certainly not exaggerate what can be achieved through structured programs of leadership development'. In reviewing the past role and achievements of ASPBAE in this area however, we feel that there is a good case to be made for a systematic, on-going leadership development program, and that the development and maintenance of such a program should be a budget priority. The development of a group of leaders in the field of adult education, both men and women, with the benefit of an international perspective of the field, should be at the core of any strategy for the long term strengthening of the movement in the countries of the region.

Against the size of the potential demand, ASPBAE's resources are at present very modest. There is therefore a need to establish clear priorities, and to achieve the maximum possible multiplier effect'. A good deal of the time of the groups was spent discussing these challenging questions. We have a proposal for ASPBAE's involvement in leadership development, and some guidelines which we believe to be practical and feasible.

Three kinds of leadership programs were considered.

- A. A regional level program of 3-5 days for agency executive and policy makers;
- B. a six month regional level program with a core two week residential component for future leaders;
- C. sub-regional programs, which could use the 'graduates' of the core regional program to address the particular needs at that level.

While further reference is made to proposals (A) and (C), our focus here is on (B), in the belief that this is where ASPBAE's priority should be for the next three years.

#### **Who for?**

The primary target group should be adult educators with promising futures from amongst the Institutional Members. They should be people who have begun to make an impact in their own organisation, and sometimes too at a national level, but who have not previously had much opportunity for international travel and exchange. In addition those selected should include :

- men and women in equal numbers
- representatives from indigenous peoples and other marginalised groups

- those who are likely to be able to achieve a multiplier effect' as a result of their participation.

The program we are proposing is of modest duration and aims, and should be made available first to those with little opportunity to participate in other relevant leadership development programs and activities.

#### **Programs structure**

We propose a two tier approach, in which the core and essential element is an annual Regional level program with a two week residential component (option B above). We shall refer to this as the Regional Leadership Development Program (RLDP). We propose in addition that there be regular Sub-regional programs, on either an annual or bi-annual basis, of a shorter duration, in which graduates of the Regional program might act as resource persons. We believe that these could also be national programs linked to these two, but that these should be primarily the responsibility of relevant national organisations, with help and encouragement from ASPBAE as available. Members of the group also thought there would be value in a shorter residential program—of three to five days—for policy makers and agency executives. There is no doubt that this would be valuable, but we do not give it such a high priority as the core program outlined here.

#### **Funding**

The RLDP would have around 16-20, participants at a per capita cost in the order to US\$ 2400. We propose that to the extent possible, funding be on a tri-partite basis, with the participant, and the organisation they come from, making a contribution, as well as ASPBAE.

#### **Content**

It was felt to be inappropriate, even if feasible, for the group to undertake detailed curriculum development. This would have to be done in light of the need and interest of those participating. We did have some thoughts about content and method however, which may provide a starting point :

- the program should be a socialisation into ASPBAE—its history, values and practices
- it should take an international, and national perspective on the field.
- it should be based on sound adult learning principles and practice, i.e. :

- participatory
- experiential
- use both group processes and self-directed learning
- balance of theory and practice, analysis and synthesis
- amongst the matters to be included might be :
  - training methodologies
  - needs assessment
  - communication skills
  - program planning
  - program evaluation
  - adult educators as change agents
  - resource mobilization
  - policy development

### **Format**

The program should extend over a number of months—perhaps six, being a realistic duration, beginning from the time that participants are selected. The two week residential segment should be seen as the core, but not the whole program.

The two week course should be residentially based, but include a study tour, or field visits as funding allows.

The program should include a research project for each participant, that could commence before the residential element, and continue after it.

As far as possible the program should be modularised, so that as materials and learning processes are developed they can be made available on a flexible basis.

The working language would be English.

### **Accreditation**

Such a program could from the start earn an 'ASPBAE certificate' of participation and completion, but it may be considered desirable to pursue more formal accreditation. In this case, partnership in running the program could be sought with one or more of the region's Open Universities (Hong Kong, Singapore, Sri Lanka, India, Pakistan, Thailand), or

with some other accrediting body. Further, a number of institutions have now developed distance education materials on adult learning, and it may be valuable for ASPBAE to assess these from the point of view of their appropriateness to the program proposed here.

### **Implementation**

We recommend that a five member Task Force be established for this purpose at the General Assembly in December, and that it be allocated a program development budget of US\$5000.

This Task Force would select a venue and dates for the initial program to be conducted in late 1992, and develop a process for nomination and selection of participants. They would also develop a register of ASPBAE resource persons who could be used to staff the program, and recommend specific staff for the 1992 program. The staff group should include at least one senior ASPBAE person, able to communicate the role and purposes of the organisation as well as contribute to the rest of the program. Finally the Task Force should evaluate the initial program, and make a report to the ASPBAE Executive on it, before commitment is made to the 1993 program.

Once selected, the Staff Team would of course be responsible for program development and material preparation for the 1992 program. We estimated that the team might need a budget of round US\$ 3000 for this purpose.

### **Summary**

In summary, the team recommends that ASPBAE commit itself to the development and conduct of an annual Regional Leadership Development Program for 16-20 participants drawn from ASPBAE member organisations. The participants are to be selected on the basis of present commitment to adult education in their own country, and potential to take leadership positions nationally, and to contribute in the international arena. Options for modularisation, distance education methods, and partnership with an educational institution willing to accredit the program in the future need to be explored. The RLDP should be linked with similar programs at the sub-regional level, for which the SR executive committees would be responsible.

The funding estimates here indicate that around US\$ 56,000 would be required to conduct an initial program in 1992. This figure will vary substantially according to where the program is conducted and the cost of staffing it.

#### IV. NATIONAL FORA

**Object :** Building coalition amongst adult education functionaries

**To bring together**

Governmental, universities private sector, people's orga. NGOs, autonomous bodies, workers' associations, trade unions, professional associations etc.

**With aim to**

- Foster goodwill
- Facilitate communication
- Promote co-operation
- Strengthen existing links
- Net work among organisations and practioners
- Formation of council or coordinating body

**Area**

Countries having—No National Association or non-functional or weak N. Association

**How ?**

ASPBAE may nominate a representative to act as co-ordinator or facilitator

**Facilitator will**

- Identify persons and organisations of good repute
- Form a small org. committee
- Convene small meetings
- Be intrumental in convening national convention to discuss related issues.
- Outcome may be formation of a national association
- Will assist in smooth functioning

**Finance**

- Initially ASPBAE may provide assistance for 2-3 years
- Local contribution must be desirable
- A small amount should be provided for smooth functioning of national association
- ASPBAE may approach country Government to assist and strengthen such NAs.

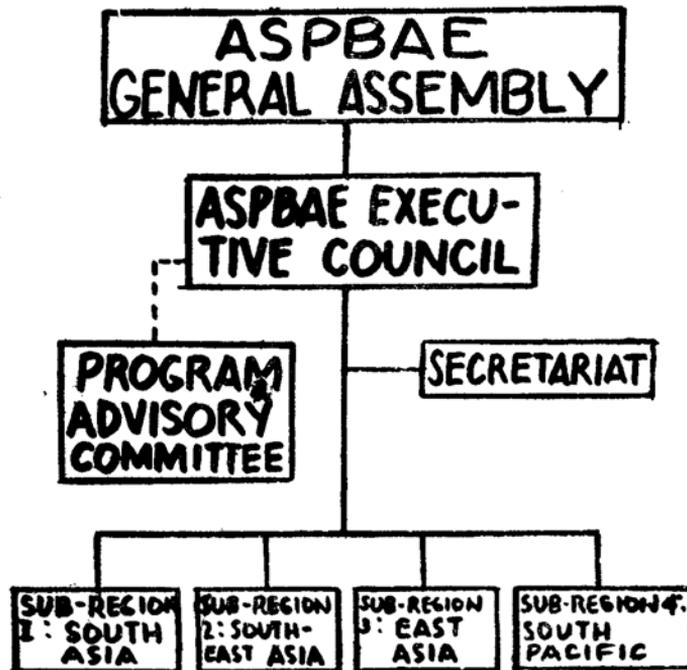
**Suggestions on ASPBAE structure**

1. Change membership categories
2. Reorganize sub-regions
3. Establish supremacy of general assembly
4. Strengthen national fora
5. Diversify sources of funding
6. General assembly appoints a group from itself to review the present constitution and come up with a new democratic one

**Leadership Training**

- Vision should be focused on empowerment.
- Use of
- Existing training facilities should be maximised instead of ASPBAE organizing trainings.
- Inventory of training programs/Institutions and trainers should be prepared and circulated for networking and linkages.
- Selection of participants has to be streamlined. National bodies should be given responsibilities of selection. Selection criteria has to be developed carefully.
- Training working group (not task force) has to be formed to decide on training program, to identify need and to help national bodies on selection procedure.
- Training module suggested has to be reviewed by working group in consultation with national bodies.

**PROPOSED STRUCTURE**



Gotham Arya  
Laddawan Tantivitaypitak

## *Education for Peace and Human Rights*

### **1. Rationale**

Peace and Human Rights issues are intertwined. Peace means social justice and the respect of human rights. The guarantee of the rights of persons is a basic premise for peace, while violence is a breeding ground for human rights violation. However, peace and human rights issues, have their own priorities. Peace issues are more global and concentrate on disarmament

and demilitarization. The human rights issues are more local and are based on the Universal Human Rights Declaration of the United Nations.

Most of the countries in the Asia-Pacific region are the so called "THIRD WORLD COUNTRIES". Peace and human rights are often considered as "western" concepts. There is a need to harmonize them with the realities of the region. The people in general are not aware of the issues of peace and human rights. They are rather preoccupied with the economic difficulties. It is often too complicated for them to understand the linkage between the basic human rights and the poverty they are facing. It is not true to say that people don't know their rights. People do have their own culture, values and traditions and interpret their rights accordingly. However, in our changing world, education is also needed to expand their knowledge on more universal human rights. Therefore, peace and human rights understanding should include both indigenous and universal concepts.

## **2. Situation of peace and human rights in the region**

The situation of peace and human rights in the region is inextricably intertwined with the specific country context. Human Rights issues in affluent countries are very different from those in impoverished societies (like Bangladesh) where sheer survival is itself a pressing problem for the majority of the population. The human rights violation in affluent countries is of relative gravity. For Australia, New Zealand, the focus seems to be on less vital issues such as the rights to privacy and, aside from aborigines, the key "victim groups" appear to be the "aged". The human rights issues in these countries seem to be unrelated to the issues of structural change. For semi-developed countries like Singapore, Malaysia, Korea, human rights issues are often related to the aspiration for more democratic society. For most developing countries, human rights issues seem to be within a context of struggle for economic survival as well as for structural change in politics. This appears to be equally true whether one is talking about mass poverty in the midst of the affluence of a few or is facing with nationwide poverty in resource-poor countries or is considering the concentration of power in military or oligarchy fashions.

## **3. The Struggle for Human Rights**

People have rights to live with dignity and satisfaction. To keep dignity and fulfill self-satisfaction, they are often embroiled into conflicts where individual rights are not respected. The United Nations defined Human

**Rights as those rights which are inherent in our nature and without which we cannot live as human beings. Human rights and fundamental freedoms allow us to fully develop and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other needs. They are based on mankind's increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection.**

**The denial of human rights and fundamental freedom not only is an individual and personal tragedy, but also creates conditions of social and political unrest, sowing the seeds of violence and conflict within and between societies and nations. As the first sentence of the Universal Declaration of Human Rights states, respect for human rights and human dignity "is the foundation of freedom, justice and peace in the world".**

**The first phase of human rights concept has been illustrated in political rights i.e. personal security and civil rights, rights to speech, rights to assembly. The Covenant on Civil and Political Rights begins by stating that all peoples have the rights of self-determination and may freely dispose of their own natural wealth and resources. It guarantees to everyone the right to life. No one shall be arbitrarily deprived of his or her life. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment; no one shall be held in slavery; no one shall be subjected to arbitrary arrest or detention. Anyone arrested shall be informed, at the time of the arrest, of the reasons for the arrest, and anyone arrested or detained on a criminal charge shall be brought promptly before a judge or other legally authorized person; anyone who has been the victim of unlawful arrest or detention shall have an enforceable right to compensation. In addition, the right to freedom of thought, conscience and religion and to freedom of expression—including the right to seek, receive or impart information—are recognized and the Covenant provides for the prohibition by law of any propaganda for war or any advocacy of national, racial or religious hatred that constitutes an incitement to discrimination, hostility or violence. The right of peaceful assembly and the right to freedom of association are recognized.**

**At the second phase, to cope with the world changes under transnational dominants, human rights have been extended to include what is called "right to development" which is touching on human basic needs. The right to development embodied the rights of all people to the fruits of development . . . employment, education, sanitation facilities, housing, health services and the right to participate in the decision-making process. The Covenant lays down the principle that "all peoples have the right of self-determination". This means that they have the right to freely**

determine their political status and to freely pursue their economic, social and cultural development. They have the right, for their own ends, to freely dispose of their natural wealth and resources. It also includes the right to work, to free choice of jobs, to just and favourable conditions of work, to equal pay for equal work, to safe and healthy working conditions, and to rest. It states that an adequate standard of living is also everyone's right, and this includes adequate food, clothing and housing.

Human rights violation occurs during the period of harsh economic development whereby marginalised people become victims of the industry-oriented model of development. The unequal distribution of wealth in combination with the monopoly of the transnational corporations violates the people's rights to meet their basic needs. The path to reach the economic level of industrial countries is paved with the destruction of the simple way of life. Consumerism induces a luxurious life style to every corner of society where resources are limited. Environment is badly destroyed while life is devalued. In most of the Asian countries, dominant groups, often acting in collusion with revenue, forest and police officials, and with overt or covert support of the ruling elites or juntas, have frustrated even limited land reforms. Despite notable legislation on security of tenure, abolition of intermediaries, ceilings on landholdings, land remains highly concentrated with a few. In India, in 1970 four percent of farmers cultivated 31 percent of land area. In the Philippines five percent of farmers cultivated 34 percent of land area. In Pakistan 11 percent of farmers cultivated 43 percent land area. In Bangladesh, India, Indonesia, Korea and Sri Lanka over 50 percent of landholdings comprise one hectare of land or even less.

BUT, life is breathing and struggle goes on. People have to empower themselves with knowledge and courage to fight for their rights. They need to be organized and to develop their strengths. A conscientization process is necessary in order to raise awareness of the people about their rights. Democratic build-up will be a mechanism in providing guarantee to freedom and justice.

#### **4. Suggestions for Peace and Human Rights works in the Region**

There are various possibilities of works to promote peace and human rights in the region.

First, it is a priority to create awareness among young intellectuals and facilitate the process of democratization. These young intellectuals are students in all educational institutions. The process should also include

those who are the target groups of NGOs i.e. children, women, labour, press, etc.

Second, non-violent training should be given as a preparation to nonviolent action in a conflictual situation. There are at least three aspect of nonviolent training. First is the preparation for action which involves acting out the situation beforehand to give some indication of what our emotional and intellectual responses are likely to be, and then reflecting on how to improve them. The second aspect is group dynamics which create a sense of solidarity and trust amongst ourselves. And the third is planning for actions and strategy for campaigns.

Third, civilian-based defence as a nonviolent alternative to military defence should be promoted. It is based on widespread political, economic and social non cooperation in order to oppose military aggression or political repression. It uses methods such as boycotts, refusals to obey, strikes, demonstrations, and setting up alternative government. The strategies at the initial stage in the conflictual situation that can be used for example is the creation of zone of peace or facilitating dialogue between armed conflicts parties, leading to ceasefire or stop of hostility, etc.

Fourth, special efforts should be made in order to convince the government to include peace and human rights programs in their educational and development plans.

Fifth, NGOs on Peace and Human Rights in the regions should have mechanisms to communicate and coordinate not only among themselves but also with the grassroot organizations.

## 5. Activities

The activities should be organized around three main areas (1) research and education; (2) campaigns; and (3) networking.

5.1 *Research and Education* : Research should be done in order to look into the causes of conflicts or problems and the prospects for solutions. In doing research; people or the victims of the problems should participate in all aspects of research matters. A fact-finding mission can be another means of looking into the problems. This should be done by a third party acceptable to those concerned by the issues. After the mission, a relevant report could be sent to the concerned authorities and/or to the public. Apart from working on problematic matters, solution or mechanism for conflict resolution should be worked out for example legal or desirable legislation, peace research, etc.

Education is meant to raise awareness, and ultimately, to liberate the mind. It is a continuing process. Peace and human rights education should use a multidisciplinary approach. Means of imparting knowledge could range from seminars, training courses, workshops, symposia, exhibitions, use of art and media, publication, etc. Learning and teaching should tackle the subject from various angles : historical, philosophical, religious, legal, social, cultural, political and economic. All cultures and civilizations may differ but converge to accord dignity and rights to the individual. Education should also address the issues of developing self-esteem, mutual trust, constructive ways of resolving conflict and concern for the environment. The training on non-violence should be given during which non-violent perspective are discussed and techniques for conflict resolution are provided. Para-legal training is also important because knowledge on basic legal system is very useful for people' struggle.

It is the general view that young intellectuals i.e. school children and students at all institutions should be the principal target group for peace and human rights education. Others might be those in a position directly to affect the basic human rights of the individual, be they law enforcement personnel, lawyers and judges, police or the military. Legislators who are in charge of drafting laws needed to be educated about international standards so that their legislations are in conformity with their country's international obligations. Some professional categories such as teachers, media people, politicians, labour union leaders, etc. also need to learn about peace and human rights.

To facilitate education on peace and human rights, people should have access to information so a resource center or database should be set up in a systematic and simple way. Publication is an essential and effective tool in communication as well as in expressing various view points.

**5.2 Campaign :** Campaign is stimulating measure to raise public awareness on certain issues. It is also a means to put pressure on the concerned authorities or government. There are many forms of campaign like letter writing, street theatre or symbolic action, demonstrations, protest marches, vigils, pickets, fast, sit-ins, etc. Other forms can be called non-cooperation such as boycott, stay-at-home etc. Mass Media is usually an effective platform in reflecting various ideas or opinions or giving reports on the situation to the authorities. Campaigns such as the ones on peace zone or immunization for peace should be organized to promote the awareness of peace. Cultural activities are also a good channel to reach people's mind. Poetry, dance, songs, exhibition, etc. are part of a good campaign.

**5.3 Networking** When small groups are created and various ideas are encouraged in a democratic process, it is important to have a system to share and exchange ideas and experiences among different groups of people at the local, national and international levels. This should not be limited only to the NGOs or Grassroot sectors but should include the government sector specially education institutions.

In addition to the above-mentioned areas of activities, some services should be provided directly to respond to the immediate needs, for example legal aid service. Public hearings can also be organized on controversial issues where various views need to be heard for better judgement. In some conflict areas, a mediation from a third party may be helpful to conflict resolution.

## **6. Common Themes**

It has been agreed upon that the activities should concentrate on the common themes as follows :

- 1. Ratification of all international treaties, convention, covenants, etc. related to Peace and Human Rights.**

Under the present circumstance where human rights violations are widespread in many countries, the international legislations should be one of the most proper mechanisms to guarantee basic rights of the people. It is therefore crucial that all international standard legislations specially those under the United Nations should be studied. Their contents should be widely disseminated and vigorous. Campaigns should be organized to have them ratified by countries which have not ratified them yet.

- 2. Abolition of repressive laws i.e. Internal Security Act (ISA), anti-subversion act, martial laws, unjustified state of emergency, preventive detention act. Respect for the due process of laws whereby civil courts must be the only court for civilians and no military or special courts should be established for criminal or political offences. There should be no other tribunal outside the ordinary court of justice.**

It is obvious that these repressive laws are against the UN Declaration on Human Rights. Many were legislated in order to provide

the government with mechanism to suppress people. Peace and human rights can be guaranteed only by abolishing these laws.

3. New legislation should be introduced to improve social conditions and social and labour welfare i.e. social security act, labor relation and protection legislation, land reform act, housing act, legislation on national resources and environment and legislation on consumers' rights, etc. The mechanism to supervise the implementation and enforcement of laws such as Constitutional Tribunal, Ombudsman, Parliamentary Peace and Human Rights commission, Bar Association, Citizens' Environment and Consumers' Boards, Community-Based Committee on Natural Resources and Environment, etc. should be established or promoted.

In addition, some basic rights that have been usually neglected, for example, the traditional rights of (minorities) indigenous-people, their land and family rights should also be recognised. Another important area is the rights of people to have better access to media.

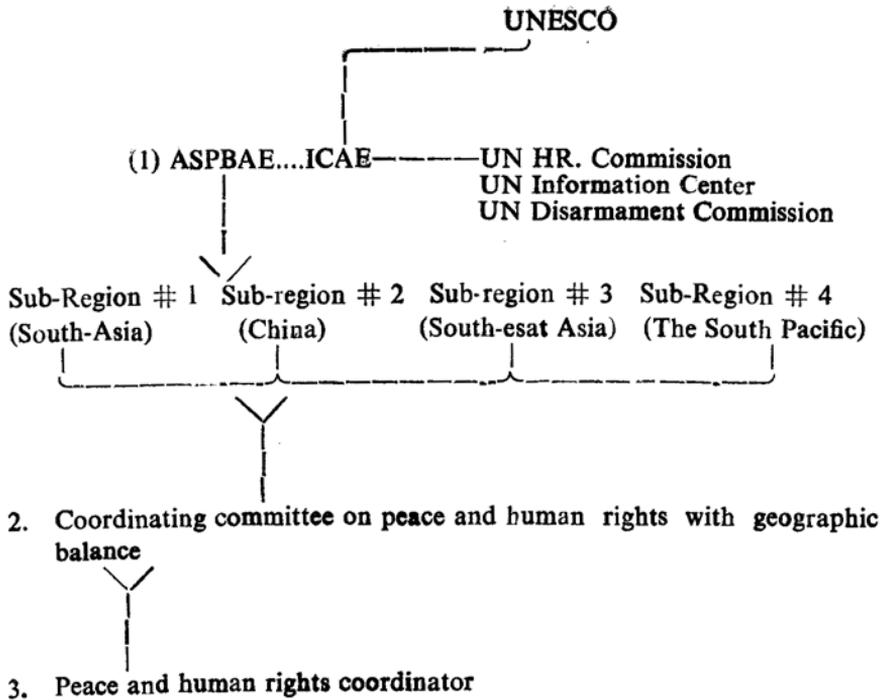
4. To pave ways towards peace, nonviolent conflict resolution should be widely promoted at all levels from local to international ones. The "Transarmament" which is the process of changeover from military-based defence to civilian-based defence should also be introduced by incrementally building up a nation's civilian-based defence capacity. Civilian-based defence is meant here as a national defence policy to deter and defeat aggression, both internal (as coup d'etat) and external (as invasions).

At international level, the national security concept should be revised and focused more on confidence built-up or mutual trust building. "It is necessary to take measures and pursue policies to strengthen international peace and security and to build confidence among states".

#### **7. Relationship between ASPBAE's structure and peace and human rights education coordination team**

##### **Explanation**

(1) ASPBAE should be a channel between coordinating committee and ICAE. And as ICAE has consultative status with UNESCO, it should be in a position to deal with UN organization like UN Human Rights Commission, UN Information Center, UN Disarmament Commission, etc.



(2) As ASPBAE is divided into 4 sub-regions, the composition of the coordinating committee on peace and human rights should be geographically balanced. The coordinating committee should comprise of Peace and Human Rights NGOs and GOs contact persons from countries in these sub-regions. There should also be Alternate committee members. They should meet 1-2 times a year.

(3) A Peace and Human Rights Coordinator should be appointed to work for the coordinating committee. In coordinating efforts, he or she should coordinate with the existing regional organizations for example Asian Cultural Forum on Development (ACFOD), International Commission of Jurists (ICJ), Regional Council for Human Rights, Asia-Pacific Concerns Resource Center (New Zealand), Asia-Peace Research Association, etc. The coordinator should be under the supervision of the coordinating committee.

### 8. Strategy

The peace and human rights coordinating committee should emphasise on the coordination and facilitating cooperation among NGOs and GOs of the sub-regions. Its main tasks are to provide education, campaign and

training program aiming to put peace and human rights in ordinary curriculum as well as in activity program of adult education.

### **9. Peace and Human Rights Program**

A three-pronged program should be worked out and presented to ASPBAE to seek further support. The activity program of one year is being proposed as follows :

#### **1. Information Campaign**

1.1 on Burma

1.2 on Zone of Peace, Freedom and Neutrality (ZOFPAN)

2. Production of Education Material on Peace and Human Rights at Regional and national levels and clearing house work on Peace and Human Rights Training program and materials.

3. Training of Peace and Human Rights trainers including cultural events (once a year)

4. Coordination work by regional and national coordinator

5. Research : 2 research works a year, priority to regional issues on the common themes with emphasis in education aspects and follow up work i.e. publication and or public hearing, recommendation, campaign materials, etc.

6. Publication : annual report on Peace and Human Rights in each country

: quarterly newsletters (part of ASPBAE publication)

7. Cultural Act : Support to educators to use indigenous culture as education media in Peace and Human Rights.

### **10. Target Groups**

1. Peace and Human Rights Organizations in the region

2. Adult Educators : Professionals and Grassroots workers

3. School and Higher Education Teachers

4. Lawyers

5. Concerned Government agencies and Member of Parliament

6. Media and General Public

## REPORT ON THEMATIC WORKSHOP ON PEACE AND HUMAN RIGHTS EDUCATION

### **Attendants**

There were 27 delegates from 13 countries attending the workshop.

Ms. Laddawan Tantivitayapitak from Thailand, a convenor of the planning team on peace and human rights education, facilitated the meeting.

Fr. R.W. Timm, CSC from Bangladesh was a rapporteur.

### *Session I : Introduction*

Each delegate gave self-introduction on name, organization and works in the line of peace and human rights.

After self-introduction, the meeting agreed upon on agenda.

Laddawan gave presentation on concept paper on peace and human rights.

### *Session II : Consideration on Agenda*

The agenda was agreed upon as follows :

1. Small groups discussion on issues and plan of action as follows :
  - a. Laws
  - b. Peace issues : military bases, arms trade, defence budget, etc.
  - c. Marginalized groups : prostitution, child labour, illegal immigrant etc.  
And Ethnic and religious conflicts
  - d. Country based discussion on : Burma, Bhutan and East Timor
2. Report from each small groups
3. Combination of issues and plan of action as one proposal
4. Implementation

### *Session III : Small Groups Report*

Laddawan gave report from the first group as follows

#### **Concerned issues**

1. There are so many countries of the region under suppressive laws. Examples are Internal Security Acts of Singapore and Malaysia, Anti-Communist Act of Thailand where people can be arrested without trial for a period of time and under which media is controlled.

Martial Laws is also another mechanism that is being used by the military and the government to suppress or control people.

Death penalty is another law that violate rights of people.

2. Procedure of law should be speeded up while most of the people are suffering from detention.

3. As many people are being victimized by modern development, many social problems are arising such as child labour, environmental problems, marital problems, etc.

#### **Suggested Resolutions**

1. Suppressive laws should be abolished.

2. Right to bail should be properly implemented.

3. New legislation should be promoted to protect women's rights, children's rights, labour, etc. as well as rights to development eg. land reform, rehabilitation, etc including environment preservation.

4. Mechanism should be promoted to supervise the implementation and enforcement of laws such as : Constitution Tribunal, Ombudsman, Parliamentary Commission on Peace and Human Rights, Bar Association, Public Hearings, etc.

5. Concerned government should ratify the international laws, UN convention, UN Declaration, covenants, etc.

#### **Plan of Actions**

1. Giving education and training to the people on laws.

2. Information should be gathering and research should be done for new legislation in response to people's needs.

3. Campaign works should be organized to achieve the above resolution for example abolish the suppressive laws, pressure for change at the national policy or pressure for the ratification of international laws, etc.

4. ASPBAE should organize an international conference on jurists to discuss more deeply on laws that go against peace and human rights and the solution to have it amendment or propose for new laws.

5. Publication with simplification on Laws.

Mr. Nicolas C. Ruiz, Jr. from Philippines gave report of group II on Peace Issues as follows :

First of all, the group had given a definition of peace as "Peace is a state wherein there is not only the absence of war or armed conflicts but also the absence of structures of violence in society such as poverty, social injustices, violation of human rights, environmental degradation, etc. It is in this state that the pursuit of total societal and human development can be realistically achieved".

### **Issues**

There is really no peace existing in the developing countries of the region (including the advanced country like Japan) because of the following factors that are detrimental to the pursuit of peace.

1. Militarization
2. Arms production and trading
3. Presence of the military bases
4. Social inequalities and injustices
5. Widespread poverty
6. Destruction of eco-system
7. Existence, of anti-people policies and laws
8. Human rights violation and repression
9. Culture of violence, prejudices
10. Ethnic conflicts

These factors can be categorised into four main categories such as economic, political, ideological and cultural, and environment : and are dialectically related and closely linked to each other whereby each one affects and reinforces the other in an seeming endless vicious cycle.

### **Suggested Resolutions**

To help bring about peace, there is a necessity to engage in intensive education for peace and human rights among our people, which mainly takes the form of making them aware of the above mentioned issues and arouse them to action. Since the north definitely plays a role in the creation of these issues, education for peace and human rights must not only be limited to the people of the south but to the people of the north as well.

### **Plan of Actions**

1. ASPBAE should help in the research, documentation and exchange of information among NGOs and POs in the region.

2. ASPBAE should help encourage south-south, north-south dialogue in the region.

3. ASPBAE should help facilitate campaign on issue such as antibases, anti-militarization, etc.

The group III on Marginalized and Ethnic and Religious conflicts was reported by Mr. Asghar Wajahat, India as follows :

The group felt that the peace issues are not confined to nuclear and armament only. Internal issues which aggravate violence and humiliation are also considered as peace issues.

#### **Issues and Plan of Actions**

On Marginalized issues, two problems were raised on prostitution and child labour. The main causes are discussed like poverty, illiteracy, exploitation, lack of opportunity, ignorance, etc. The other causes that were discussed also are transnational exploitation, racial prejudices, consumerism and migration. It was agreed upon that prostitution has numerous risks like dependency, VD and AIDs, violence, loss of human dignity, insecurity, drug dependency and physical and mental retardation.

It was suggested that practical strategies could be adapted to remove or restruct the cause of problems. Education and communication is very essential in this regard. ASPBAE should arrange research, training and networking. Alternative relief measures and rehabilitation of the suffering people is also necessary. Pressure at the policy making level should also be organized.

On the ethnic and religious conflicts, India was raised as a case. Religious conflict in India is an continuous problem for last few decades. Hindus constitutes about 83% of the population and on other hand muslim constitutes 12% of the total sum. Hindu-muslim riots takes place at certain times. Mutual disbeliefs also create ethnic and religious conflicts in the society. Colonialism and imperialism also aggravate communal tension in order to divide the people. Communal tension results in violence, deaths, violation of human rights, economic regression. National unity is also threatened by these kinds of conflicts. While discussing the risks, members felt that

social disengagement, unemployment, labour exploitation are the results of communal conflicts.

Keeping in mind the limitation of ASPBAE, it was suggested that education, information and communication are essential elements to insure communal harmony. It was felt that there is need to re-structure the education and social system to attain harmony. Mobilization of different ethnic and religious groups to start the dialogue in order to build the confidence is also necessary. Participation in the political system is another factor by which we can achieve the communal harmony. It was also felt that a right of political pressure may be built on the government and its machinery to attain the desired goals.

Mr. Uthai Dulyakasam from Thailand gave report of group IV on country base : Burma, Bhutan and East Timor as follows :

**Issues : Burma**

Burma is located in Southeast Asia, on the Bay of Bengal. The country has a land area of 261,789 square miles and the population of over 41 millions. Burma has 135 ethnic groups which consists of 8 major groups, the Karean (4%), Karenni, Kachin, Chin, Mon. Shan (7%), Rakkine (3%) and Burma (68%). The majority religion is Buddhism (85%).

After 8 August 1988, uprising in Burma, Gen. Saw Maung, a follower of Ne Win led a military coup on September 18, 1988 and established a military dictatorship. The military junta, calling themselves the "State Law and Order Restroation Council (SLORC). Hundreds of people have been killed during the coup. Thousands of people fled to jungle to join the minority groups. Since then, thousands of people were being arrested, tortured, and maltreated by the military. Aung San Suu Kyi, the leader of the opposition party who gained victory for the general election last year and the Nobel Peace Prize laureate in 1991 has been but under house arrest for more than 2 years. Many of opposite party's members were arrested and tortured.

In general situation, freedom of speech and publication does not exist. People are so threatened by military agents and informers that they are afraid to speak freely. About 4500 employees including 200 from the education department were dismissed because of their anti-military attitudes. The prices of commodities increases that the majority of people can not afford to buy meat, fish and oil.

On 11 December 1991, the troops stormed the universities and arrested several student activists who organized the demonstrations demanding for

the release of Aung Sau Kyi and the replacement of the junta by a democratic government. The demonstration was to coincide the Nobel Peace Prize Award celebration to Aung Suu Kyi. Since then, all universities and colleges were shut down by SLORC.

### **Suggested Resolutions**

1. More information should be gathered on the present situation of Burma.
2. Campaign should be organized to pressure the governments that give support to military regime in Burma for example, China, Thailand.
3. International body should be set up to coordinate, disseminate information through networking.
4. Campaign or Lobbying should be done to pressure the western government to stop giving aid and suspend petroleum to supported countries.
5. Campaign should be organized nationally and internationally to demand for :
  - a. To release Aung San Suu Kyi and allow her to return to Burma after leaving the country.
  - b. To protect the safety of Burmese and minorities refugees in Thailand.

### **Plan of Action**

1. Information should be gathered as soon as possible before 1992.
2. Dialogue between concerned human rights organizations and concerned government including Burma should be organized at the soonest.
3. International Body should be set up with the composition of concerned International Human Rights Organization like ASPBAE, WCC, ALAG, CEAAL, ALECSO, EBAAE, etc.
4. Campaign works should be organized in response to the above resolution.

In regard to Bhutan and East Timor, the group felt it is crucial that the work on peace and human rights should also focus on. However, since it still needs more information, ASPBAE should give attention to seek for more information on these.

**Session IV : Combination of issues and Plan of Actions.**

**Issues**

1. **Laws**
  - a. Repressive laws (eg. Internal Security Acts, etc.) and Death Penalty
  - b. New Legislative Laws
2. **Peace Issues on**
  - a. Economy eg. poverty, housing, transnational exploitation, etc.
  - b. Politics eg. arms trade and militarization
  - c. Society eg. cultural exploitation
  - d. Environment eg. ecological degradation
  - c. Ideology eg. cultural of violence, prejudice, ethnocentrism, terrorism, etc.
3. **Marginalized groups**
  - a. prostitution and child labour
  - b. ethnic and religious conflicts/oppression
4. **Country base on Burma, Bhutan and East Timor**

**Plan of Actions**

1. Education/Training
2. Information Centre for networking and communication : research, publication and dissemination
3. Campaigns and pressure re-policies on anti-bases, disarmament, release of political detainees, etc.
4. Dialogue : South—South  
Human Rights Organizations and Governments
5. Lobbying
6. Conference eg. International Conference of Jurists
7. Alternative relief measures  
Mass Mobilization
9. Fact Finding Missions/appeal to government to allows for fact-finding mission
10. Incorporate peace and human rights in education curriculum and textbooks.

**General Suggestions**

It was felt that ASPBAE cannot target for grassroot level but should confine its works to national level. There should be a recognised input from the grassroots level through coalitions of the popular movement.

Who can do what ? It has been discussed that each individuals and NGOs represented in the meeting will continue its works with taking the above proposed into their consideration of their works while ASPBAE should concentrate on awareness building through education.

*Session V: Implementation*

1. Participant's Roles ;
  - a. exchange of information
  - b. exchange of educational materials
  - c. promotion of close relationship between countries of the region
2. ASPBAE's Roles :
  - a. gathering information from members
  - b. systematizing the information and sending to the members
  - c. making statements on issues to concerned governments
  - d. forming a coordination system

In regard to the concept paper, the meeting also agreed upon on the proposal specially on the relationship between ASPBAE's structure and human rights education coordination team, strategy and targetgroups as presented in the concept papers. There are some corrections in the situation of peace and human rights in the region.

*Session VI : Coordination Mechanism*

The meeting proposed three contact persons to pursue what has been discussed on the thematic workshop.

- |                |   |
|----------------|---|
| South Asia     | : Fr. Mahmood Hasan CAMPE, Bangladesh         |
| Southeast Asia | : Mr. Hideo Fujita, Japan                     |
|                | : Mr. Nicolas C. Ruiz, Jr., PEPE, Philippines |
| China          | : No delegate                                 |
| Pacific        | : No delegate                                 |
| Coordinator    | : Laddawan Tantivitayapitak, COPDEV, Thailand |
|                | Reporter : Fr. R.W. Timm                      |
|                | Ms. Laddawan Tantivitayapitak                 |
|                | Mr. Nicolas C. Ruiz, Jr.                      |
|                | Mr. Uthai Dulyakasam                          |
|                | Mr. Ashgar Wajahat, India.                    |

Makato Yamaguchi

## *Women's Education and Empowerment*

### **Content**

#### **1.1 Situation of the Region—Asia and Pacific**

1. Women's situation in the region is very diverse and it is different from Europe and U.S.A. This phenomenon is deeply related to diversity in socio-economic development, race, religion, customs and culture.
2. ASPBAE region covers 58.9% of the world's population of 5,300,000,000 (Demographic year Book, 1988 Vol. 4, United Nations) and half of which is women (2,650,000,000). Almost all of them live in rural areas. With rapid progress of urbanization, women living in rural areas move to large cities and industrial areas to get jobs. Also at the present, many go to industrial countries beyond their borders, to European countries, Singapore, Taiwan and Japan with family or alone, because of economic situation in their countries and worldwide economic imbalance.
3. The common situation of women in the region is that women are marginalized, not centered in the society, and constitute the largest group of socially deprived. This is due to gender discrimination and the patriarchal system. In many countries, there is social class discrimination, such as caste as in India where women suffer dual discrimination.
4. In the region, women in many indigenous minority communities, e.g. in New Zealand, Australia, Japan, China and South East Asian countries suffer race discrimination.

##### **1.1.1 Economic**

1. Women in rural areas are driven away from their land for a variety of reasons, i.e. poverty and militarization. Women workers in the city suffer exploitation and poor working conditions especially those employed in Free Trade Zones (FTZs).
2. Due to poverty in homeland, a lot of women become migrant workers and experience adjustment problems, disrupted family lives and become victims of exploitation.

**1.1.2 Educational**

1. Seventy-two percent of illiterate people in the world live in the ASPBAE region and among them, most are girls and women.
2. Training with qualification or income generating training are urgently needed to help women attain economic independence
3. Non-Availability of educational facilities and a network of adult education for women.

**1.1.3 Political**

1. Lack of equal opportunity in decision-making at all levels. Some progress has been made in recent years but still all top positions in politics, business and educational are male dominated.

**1.1.4 Cultural**

1. Traditional culture and customs prevent women's self-reliance.
2. Women have to bear the heavy dual roles of domestic work and work outside home.
3. Sex roles are still deeply rooted in the family, work place and community.
4. Voluntary work done by women is not appreciated fully and hence not given value.

**1.1.5 Social**

1. Social structures are still based on a male-dominated and patriarchal system.
2. Population burden, family planning and women's health are pressing problems of women.

**1.1.6 How International structure/events affect individual lives of women**

1. Need to exchange and learn from each other's experience
2. Voice of women needs to be heard more and strongly.
3. Need for change of media attitude towards women.

**2. Vision**

**2.1 General Goal**

1. Empowerment of women in all forms and at all levels of their levels/spheres.

2. Liberation of women from all forms of exploitation, oppression and discrimination thereby resulting in equal partnership with men.

**2.2 Aims**

1. To eradicate illiteracy among women in the region by the year 2000.
2. To develop the ability to be self-reliant, and with dignity.
3. To develop women's ability to play an equal and independent role in society.
4. To encourage learning of human rights and principles of democracy to secure women's rights and freedom.

**3. Mission**

- 3.1 Promote grassroots women's groups and support national, local and intermediary support groups :

**3.1.1 Promote means**

1. To raise consciousness on sharing, participation in economic, social and cultural changes with equality of men and women;
2. To promote participation in the economic, social, cultural and political life in society, to provide opportunities for lifelong learning, regardless of class or age, and to develop support systems ;
3. In order to emancipate women from poverty, to develop their vocational abilities ;
4. With rapid globalization and multiculturalization, women need to learn to adjust to those situations, with their own traditional culture and value system, as well as international communication;
5. To develop women's abilities to gain access to the age of micro-electronics, with development of science and technology;
6. With rapid increase of an ageing society, there is a need to learn how to spend advancing years with effective living and dignity ; and
7. To introduce women's studies into adult education, as alternative learning.

### **3.1.2 Support**

**There should be special support for :**

- 1. Socially deprived poor women**
- 2. Unemployed women**
- 3. Migrant women**
- 4. Aged women**
- 5. Minority women**

### **Support System**

- 1. Nursery facilities for young children while mothers are learning**
- 2. Allowance to participate in learning**
  - (a) Transportation**
  - (b) Living expenses**

#### **3.1.3 Cooperate with national, local, intermediary groups,**

- 1. for the exchange of information and experience**
- 2. for solidarity actions.**
- 3. sharing to solve and work for issues of gender, poverty, literacy and female migrant workers.**

- 3.2 Promote grassroots (national and local) organizations and their networks.**
- 3.3 Identify and support innovative projects with gender concerns.**
- 3.4 Promote and stimulate ongoing discussion and analysis of issues that affect lives of women.**

## **4. Strategies**

- 4.1 Equal representation of women and men in decision-making**
- 4.2 Structures**
- 4.3 Womens' Network**  
**(Groups and individuals involved in women's issue—womens groups and development groups)**
- 4.4 Steering committee or Core group**  
**(Meet and facilitate process)**
- 4.5 Ensure representation from sub-regions**
- 4.6 Sensitising other thematic networks to gender issues**
- 4.7 Coordination with other networks**  
**(e.g. What mechanism can be set in place ?)**

**5. Programs**

**5.1 Role of ASPBAE**

1. Collect and disseminate information and a maximization of resources
2. Promote grassroots (National and Local) organizations and their networks.
3. Advocacy Asia-Pacific-wide
4. Linkage with ICAE's Women's Program and UNESCO Regional Office in Bangkok and Asian Cultural Centre for UNESCO in Tokyo.

**5.2 Proposed Program (for coming three years, 1992-94)**

**5.2.1 Basic Principle and priority in planning ASPBAE program**

**6. Resources**

**6.1 Women Resources**

Experiences in training, education, research, and development work.

**6.2 Materials**

Publication such as Research materials, Newsletters, Manuals, Training Materials, Journals.

Audio-Visual

**6.3 Funding**

- 1.31 Establish links with international funding agencies like UNESCO, UNIFEM, ESCAP, UNICEF.

**WOMEN'S EDUCATION AND EMPOWERMENT**

—Report—

**Critical Issues**

Common to all sub regions :

- Political Participation and Decision-Making limited

Violence of all kinds—sexual harassment trafficking, within families  
(public and private sphere)

—militarization

- Reproduction and sustenance of gender stereotype roles through mass-media, educational processes, curriculum tendalistic systems.
- Lack of access to end control over resources, continued discrimination in all spheres—education, knowledge, wages, ecology, technology.
- Implication of structural adjustment, debt, world bank/IMF policies models, scani systems that will further disempower women.
- Commodification of women—prostitution, barter systems, dowry practices, entertainment, market-economic policies
- Control new reproduction
- Marginalization of indigenous women
- Lack of organization among women
- Lack of data, statistic about women work
- Reductive women's Education and Empowerment—What is the content ?
- Non-recognition of women experience in teaching methodology and curricula development
- Lack of support to women's movement and power linkages with other movement
- Men not recognizing women issues or their concern, and not confronting their masculinity and femininity.

**Critical Issues for sub-regions**

- South Asia : Revivalism of and Religion Fundamental and Communalism;  
 —increase state content of Education  
 —role of NGO's—most NGOs apolitical, maintaining status quo cooperation by state, not sensitive to gender issues and linkages.  
 —se-f.esteem of women—is it an isolated issue or is it a regional issue?
- South East Asia—lack of critical gender specific data  
 —NGOs not sensitive to women's and gender issues  
 —Relationship between East and NGO - not cooperative or seeing eye-eye.

## **Pacific**

### **Sub-regional Pacific**

- **Free Trade Zones ; Women workers suffer exploitation**
- **Lack of unity, women against women**
- **Lack of women in management**
- **Male dominated language, foreign language domination**
- **Lack of data and research on women's education**

### **Regional Common Priorities**

- **Conduct Gender Sensitive workshops for adult educators, (men + women), members of ASPBAE.**
- **Review constitution, policies, structures, programs of ASPBAE and ensure equal participation of women and perspectives in all the above.**

### **ASPBAE Role at Regional Level**

- **Funding suport**
- **Documentation and cleaning—House Roles**
- **Advocacy Support**
- **Networking**
- **Convene and support workshop training programmes**
- **Set up Regional Task Force on Women to be comprised of 2 Reps. from sub-region.**

**This task force to be responsible for**

1. **gender-sensitivity training**
2. **membership issue**
3. **funding issue**
4. **publications/research**

### **Sub-Regional Priorities : South East Asia**

- (a) **Trafficking of women/International Migration of women**
- (b) **Women's Health (to include AIDS)**
- (c) **Examine textbooks/curriculum and their core messages**
- (d) **Systematic data on women's condition**
- (e) **Indigenous women**
- (f) **Women in the Mass Media**

## Far East

- |                     |                                     |
|---------------------|-------------------------------------|
| 1. Sextrafficking : | Research                            |
| sexual abuse        | Information                         |
| sexual harrassment  | Proposals : Legal protection, work, |
| pornography         | skill training, shelter             |
2. Men's Education : Program for Men's Education toward gender sensitivity to change poor image on women.
  3. Women's Adult Education for conciousness-raising, empowerment, skills, self-supportive, minority women

## South Asia

- Sub-Regional st : For next two years  
workshops, discussions at national and sub regional levels
- Violence
  - Religious Fundamentalism
  - Gender/Sexual Politics
  - Income-Generation for Women

## At Sub-regional level : PACIFIC

- > A Task Force is to be set up with 2 representatives from all Pacific countries to :
  - organise a Sub-regional Conference to set up the agenda for the sub-region. (Conference to be funded by ASPBAE)
- > A sub-regional training programme for women trainers from all Pacific countries. (2 from each country)—training to be funded by ASPBAE.

## At National level

- National meeting to
- Develop own strategic plans
  - Identify two women in adult education to attend the sub-regional training
  - Identify two women to attend sub-regional conference.

Noel Duhaylunsod

*Sustainable Development,  
Appropriate Technology and  
Environmental Protection*

The intention of this paper is to provide an initial framework for discussion of the Thematic Workshop Group of the ASPBAE General Assembly in December 1991.

**Introduction**

The need for ASPBAE to clearly articulate the contextual meanings of environment, appropriate technology, and sustainable development is a reflection of the continuing confusion on the use of the terms by developmentalists, technocrats, and practitioners. Even in the parlance of adult education, their meanings vary depending on the socio, ecological and geoecological contexts.

**It was not the purpose of the September thematic planning-workshop to establish the "ASPBAE meanings" of the concepts but rather, to identify common grounds for unified regional educational action on environmental development.**

**Accordingly, development must have these basic features :**

- 1. it is people-oriented and environment friendly,**
- 2. takes environmental concern as integral to the development agenda and that environmental education is an agendum for action,**
- 3. it embodies the elements of social justice and equity; that poverty is a concern which is structurally related,**
- 4. it is gender sensitive, and**
- 5. addresses the basic conflict in resource use and allocation between the 1st World and 3rd World countries, and even as this conflict also exists at the village level.**

**However, development concepts must be progressively contextualized with societal changes and global trends.**

**In order to cope with the changing paradigms, it is necessary to regularly assess needs vis-a-vis implementing mechanism.**

**At the moment, the concern on environmental advocacy which a number of groups in the region are engaged in, although mostly in isolation, perhaps needs recontextualization.**

**It must be noted further that there exists strong regional networks on development. Hence, the approach should be to harness this strength to augment a relatively less serviced concern which is environmental education.**

**In resolution, the September Thematic Planning-Workshop Group proposes the formulation of an Environmental Education Programme which is directed to the grassroots educator, the NGO, decision/policy makers, and the public.**

#### **Needs and strategies**

**There is a need to institutionalize environmental education in the region. This is a requisite to the systematization of efforts on conservation and**

protection of the environment and sustainable development. A main idea is for assemblies like the ASPBAE to present a unified working framework on ecological development to education groups of countries across Asia and the South Pacific.

A comprehensive educational ecology programme must be aimed at developing a cohesive Asian context of sustainable development. The Programme should taper towards the sharpening of the Southern People's Agenda of Development. It is imperative that the Pacific-Oriental way of thinking must be embodied in this agenda as a global contribution to seeking alternatives to the pervasive Northern People's thinking and doing of development.

The establishment of a Resource Center was identified as key support to the development of environmental education kits, and methods for community-based resource identification and assessment. The Center's role in synergizing knowledge and skills in environmental education is equally important in sustaining environmental development efforts in the region.

An equally important need is the setting up of a network on environmental education. It was recognized that via the ASPBAE infrastructure, e.g. an ecological development desk, a committee, or a working group, will be vital in optimizing the cross cultural exchanges of support to include among others, research results both at the regional and sub-regional levels. This network could initiate the collation and synthesis of existing experiences and modules on environmental education as a step towards developing the Asian-pacific Programme. Furthermore, the network could be a major conduit of an efficient and responsive information dissemination.

#### **Proposed Thematic Workshop Scheme to evolve a 3-year action plan**

It is relevant to understand the placement of this proposal in the entire planning process.

While admittedly, the number of participants to the September planning-workshop was limited, the discussion were compensated by the extensive and intensive exposure of the participants in the general arena of development work and with emphasis on NGO contribution.

It is proposed that the Thematic Workshop on Sustainable Development go through the following chronology of modules :

**Module 1 — (a) Convening of the participants to the Thematic Workshop**

- (b) Everyone to agree that participation must be completed or that late comers (1 day late) will not be allowed to participate so as not to disrupt the momentum that have been gained
- (c) The Workshop will be process-oriented but sensitive to the expected output which is the 3-year action plan.

**Module 2 — Meta Planning to :**

- (a) draw out the major environmental problems of the region, sub-region and particular countries
- (b) classify these problems according to major issues and concerns.

**Module 3 —(a) Identification of the core program for the next 3 years**

- (b) Meta Planning to identify strategies
- (c) Identification of program areas

**Module 4 —(a) Identification of mechanisms**

- (b) Identification of management implementation

**Module 5 —(a) Workshop data processing**

- (b) Workshop data packaging into the 3-year action plan on environmental education and development

**Module 6 —Plenary Session to accept in principle the 3-year action plan.**

A full-time facilitator will be supported by volunteers in 6-7 hours of workshop. Expected number of participants is 40.

### **Proposal for a 3-year Programme of ASPBAE**

on

#### **Environment, Sustainable Development, and Appropriate Technology**

#### **I. Regional Scan**

##### **A. Problems**

- (1) Anthropocentric philosophy without holistic perspective of development ;
- (2) Ill-oriented/ill-planned/ill-managed programs ;

- (3) Imposition of alien ideas/skills and technologies :
- (4) Overpopulation ;
- (5) Poverty ; and
- (6) Foreign/State control over resources.

**B. Root Causes**

- (1) Perverted development paradigm oriented towards profit and power ;
- (2) Systematic exploitation and destruction of natural/ecological resources, as well as, marginalization of people both on the global and national levels ;
- (3) Centralization of controlling powers in the hands of the few ruling elite ; and
- (4) Unjust/unequal societal structures reinforced by oppressive measures, i e. militarization.

**C. Trends :**

- (1) Growing awareness on the interrelationships of factors determining genuine development, political democratization and environmental destruction both on global and national levels;
- (2) Formation of organizations with enlightened people against the present world order; and
- (3) People's Organizations actively involved in programs towards the attainment of a balanced development between environmental preservation and improvement of human life.

**II. Proposed ASPBAE's Vision and Mission on Sustainable Development**

**A. Vision**

**Sustainable Development as a Holistic/Integrative Alternative Paradigm, Having the Following Characteristics :**

- (1) Empowered communities (participation, self reliance, liberation of men and women, decentralization, and people's control over their Resources)
- (2) Ecologically sound

- (3) Meeting the people's basic needs
- (4) Compatible with people's traditions and culture
- (5) Attaining Social Justice, Equity and Equality

**B. Mission**

To Conscientize, Organize, and Mobilize Adult Educators as Partners of People's Movements Towards attainment of Sustainable Development.

**III. Proposed vision and mission for environmental education**

**A. Vision**

An environmentally and socially conscious and active population.

**B. Mission**

To create, develop and implement programs that will facilitate and strengthen the generation of a critical mass of environmental educators as partners of people's movements towards attainment of sustainable development

**C. Goals (3 years)**

- 1. To initiate and facilitate the formulation of an Asian-South Pacific philosophy on the environment ;
- (2) To develop Training Programs that will integrate this "Philosophy" into the various aspects of adult education ;
- (3) To establish an Environmental Resource Center that will collect, and develop educational materials in support of the Training Programs ;
- (4) To establish an Environmental Education Desk that will facilitate the activities of a Network of Adult Educators on Environment ; and
- (5) To help access resources that will sustain all the above mentioned programs.

**IV. Proposed Programs on Environmental Education**

(1) Research and Development Program

—responsible for initiating and facilitating the process for developing the Asian-South Pacific Perspective/Philosophy on the Environment

**(2) Education and Training Program**

—responsible for developing Training Programs that will integrate the “Perspective” into the various adult education needs

**Environmental Education Resource Center**

—responsible for collecting, developing and propagating educational materials in support of the Training Programs

**(4) Environmental Education Network**

—will serve as the venue for information exchange and linking between the various environmental educators in the region

**(5) Resource Generation Unit**

—will facilitate access to funds and other resources for the Programmes

**V. Time Frame**

	<i>Year 1</i>	<i>Year 2</i>	<i>Year 3</i>
<b>Research and Development Program</b>	Drafting of the “philosophy on environment”	—	Sum up of all thematic concerns philosophies
<b>Education and Training Program</b>	Training needs analysis	Developing training modules Implementing and evaluation of trainings	—
<b>Environmental Education Resource Center</b>	Regional scanning and setting up of Sub-regional Collection Center and also serving as Sub-regional Network Secretariat	Development of training materials	<b>Regional Resource Center</b>
<b>Environmental Education Network</b>	Set up the Secretariat for Coordination	—	—
<b>Resource Generation Unit</b>	Access resources to sustain all Programmes	—	—

Lalita Ramdas

*Literacy, Post Literacy and  
Universalization of Education*

**I. Context of literacy in Asia and the Pacific**

The group fully endorsed the inclusion of Literacy, Post Literacy and Universalization under one overall heading. The need to take a holistic and integrated view of all these separate dimensions of basic education, was vitally needed, and ASPBAE could make a major contribution in

pushing for a greater focus on this aspect—since universalization was intrinsic to the success of any programme of Total Literacy.

**(a) Situation of the Region**

Clearly, one of the more significant factors of relevance to the programmatic planning for ASPBAE, is the extraordinary range and diversity of ground situation in the countries of the Asia and South Pacific Region.

We discussed and proposed a re-grouping of the region along both geographic and socio-economic consideration—which also broadly coincides with the Literacy and Universalization graph.

- |  |   |
|--|---|
| <p>1. South Asia (SAARC) countries<br/>(India, Pakistan, Bangladesh,<br/>Nepal, Maldives).</p>       | <p>—Among the least developed<br/>—High rates of mass Illiteracy<br/>—Low productivity and efficiency<br/>of primary and other school<br/>system.</p> |
| <p>2. (a) S.E. Asian countries (ASEAN)<br/>(Thailand, Malaysia, Singapore<br/>Indonesia, Brunei)</p> | <p>—Relatively higher rates of literacy<br/>—Better spread and quality of basic<br/>education system.</p>   |
| <p>(b) S.E. Asia (Cambodia, Laos,<br/>Vietnam, North and South<br/>Korea)</p>                        | <p>—Varying situation in Education<br/>with very little ASPBAE interac-<br/>tion except for South Korea.</p>  |

In most of the above clusters there are special segments of the population who might still have high rates of illiteracy, and whoses need need to be looked at separately.

- |   |   |
|---|---|
| <p>3. China</p>                               | <p>—A special case—successful over-<br/>all record in Basic Education<br/>and Literacy but with a residual<br/>problem of illiteracy which they<br/>are tackling.</p> |
| <p>4. Japan<br/>Australia<br/>New Zealand</p> | <p>—High developed and modern<br/>states, with high levels of econo-<br/>mic and educational develop-<br/>ments. How and where do they</p>                            |

fit into the Asian context; is a question that needs to be pondered.

5. The Pacific Region

—An area with a special sense of its own identity—perhaps their inclusion into Asia is itself something that needs re-examination.

—More input from them to understand if they relate to being 'Asian' at all.

Given the above scenario, it is evident that the situations and the needs in Literacy and Education are as disparate as the geographic, language, racial, economic, social and cultural diversities they represent.

Although the physical representation from the Region at the Delhi meetings was relatively limited, the group was able to arrive at a fairly comprehensive picture of the general situation with regard to the area of Literacy, Post Literacy and Universalization in the Region.

The next section will briefly examine some of these aspects.

(b) Situation of Literacy, Post Literacy and Universalization—Issues and Problems.

Broadly speaking, it is self evident that the pattern of economic development and educational development follow a similar graph in this region.

Therefore, in terms of formulation of programme priorities, the task of any such regional body such as ASPBAE, becomes difficult and complex indeed.

Clearly, there is a need to assess and evaluate the needs, and to enunciate a policy as to where ASPBAE wants to prioritize its concerns in the area of the education—with specific reference to Literacy, Post Literacy and Universalization.

(i) Least Developed Countries and Mass Illiteracy

On the one hand we have the stark reality of nearly 70% of the World is poor and non-literate peoples inhabiting the countries of South Asia. The needs are of a magnitude which is truly mind-boggling. They range

from drastic overhauling and pumping in of resources into the primary and secondary school system; planning for an effective Non-Formal Educational intervention to supplement lacunae in school infrastructure ; implementing mass campaign for Literacy ; designing and implementing effective post literacy strategies ; providing inputs into the entire area of lobbying with the political and administrative agencies.

**(ii) Developed Nations—Focus on Special Groups**

At the other end of the spectrum, we see the equally pressing needs of special groups within the more developed nations—viz, tribal peoples, refugees, immigrant workers, minority groups—be it in Japan, New Zealand or Australia.

Given the above, the following issues have been raised :

What should be the balance between these competing sector ?

Who decides on priorities ?

How is it to be funded ?

What about new sources of funding—within Asia ?

There are some urgent areas which will need discussion and decisions at the general Assembly—if we are to move ahead with greater effectiveness.

**(iii) Gender**

The one area which emerges without any doubt as deserving of the most urgent and special attention in the list of Educational Priorities is that of Gender. That has many dimensions is very clear from the range of issues that were touched upon the groups in their combined meetings, as also by the women's group separately. Repetition at this point is therefore redundant.

One of the tasks before us is to spell out the precise areas of gender dissemination in the field of Literacy. Post Literacy and Universalization to design small/large, innovative projects by which better access and retention in school for girls, opportunity for basic literacy, continuing education for adult women is ensured and learning materials designed with a far greater gender balance and relevance of content.

Together with this goes the all-important task of longterm strategies for creating gender awareness and the sensitisation of several sectors—men,

women, students, decisions makers etc. to the gender question through a range of Educational Strategies.

“The interface between the womens network and the literacy and education networks must be strengthened and made more effective at all levels.

**(c) Micro and macro level**

It is essential that any work in the field of Education be it Literacy or Universalization, be constantly linked to regional and global developments and trends. For too long have we allowed micro level work to become so all-absorbing that we fail to keep pace with important and often critical, policy level developments at the macro level.

A recent such case is the World Conference on Education for All, a global initiative of dimension which is indeed far reaching. It was due to alertness of a few International NGOs that the NGO community as a whole was able to find presence at several stages of the dialogue and debate which culminated in the Jomtien Declaration of March 1990.

It is clearly vital that ASPBAE provide an on-going forum for disseminating information and facilitating dialogue and action in the region.

This calls for resources and a much more active role for NGOs in the region—ultimately creating a powerful and articulate lobby for all matters pertaining to Educational Policy and Action on the Ground.

**II. A Vision for ASPBAE**

To enable every man, woman and child to read the word and the world;  
and

To integrate a philosophy of development into ASPBAE's educational vision.

**III. The Mission**

We discussed implementation of the vision in terms of identifying the Mission and then chalking out strategies and programs.

- (i) To educate policy and decision makers on the imperatives of the Vision—thus giving an impetus to Political Will;
- (ii) To Facilitate basic Education as well as Literacy and Post Literacy through the development of suitable infrastructure ;

- (iii) **To strengthen Association of Adult Education through a range of appropriate strategies which need to be spelled out ;**
- (iv) **To play a more dynamic role in Advocacy and Networking with those with proven capacity or unexplored potential in the general field of Education ;**
- (v) **Evolve a set of strategies which will enable ASPBAE to function as a central point of Educational activity bringing together and catalysing NGOs working a wider range of issues in Development ; and**
- (vi) **Promote a positive concept of self—through literacy for non-literates.**

#### **IV. Strategies**

- (i) **Promote and strengthen grassroots (national and local), organizations and Networks ;**
- (ii) **Identify and support innovative projects which combine literacy and universalization goals with a strong gender component ;**
- (iii) **Focus on areas of greatest need :**
  - (a) **Women and girls**
  - (b) **Workers**
  - (c) **Peasants**
  - (d) **Indigenous and Minority groups ;**
- (iv) **Strengthen school systems while continuing to facilitate programs for the vast numbers currently out of school.**  
**Encourage closer interaction between the Formal' and so called Non-Formal' systems of Education ;**
- (v) **Study and support innovative programs for Literacy and Post Literacy in areas of greatest need—e.g. Mass Campaign for Total Literacy being undertaken in several states and urban areas in India ;**
- (vi) **Promote Research, Development and Translations as support systems for Literacy and Universalization ;**
- (vii) **Drawing sectors not normally in development such as small NGOs, Schools and Universities, Networks, Traditional Women's Welfare Associations, local self government groups, to evolve and develop new partnerships ; and**

- (viii) Ensuring representation from sub-region and nations hitherto outside the ambit of ASPBAE.

**V. Programs**

- (i) Advocacy, Networking, Building Presence Groups.
- (ii) Meetings, Workshops, Training Modules.
- (iii) Exchange and Study Visits—with focus on priority areas identified.
- (iv) Research, Data base and Management Information System—especially in those countries where these are traditionally weak.
- (v) Publications and Material Development.

**VI. Resources—Mobilization and Identification**

- (i) Human Resources—Casting the net wider and beyond the usual sectors' involved in the Adult Education Movement and experienced in training, education, R and D, Documentation and several linked fields.
- (ii) Material-Documenting and Collecting Publications and other-resources like Audio Visual etc.
- (iii) Financial Resources
  - Linking with Funding Agencies such as UNESCO, ESCAP, UNICEF, UNIFEM
  - Identifying and linking with non traditional regional/national funding groups with a “South—South” vision.
  - Mobilizing community resources
  - Corporate Sector.
  - Identify other organizations who can contribute in a number of ways by indirect contributions of space, resources and infrastructure.
- (iv) Political parties, social workers, motivated individuals, mass organizations and trade unions, human rights group, women's group etc.

**Conclusion**

It goes without saying that all or any of this presupposes a heightened level and scale of energy and activity !

And this in turn means identifying motivated and committed people.

It also necessarily means that 'deadwood', conservative, and/or non-working institutions and individuals need to be eased out of the network of ASPBAE supported programs. A certain set of tough measures will become unavoidable if the necessary infusion of progressive and forward thinking ideas is to be effective. Any organization can only be as effective as those who form part of its core—And ASPBAE is no exception.

The recommendations of all the committees and thematic planning groups notwithstanding, it is only by putting in place the right people and the right mechanisms that a dynamic change can begin.

The process has certainly started. It is up to all of us to chart and shape future directions.

#### **Literacy, Post-Literacy and Universalisation of Education**

ASPBAE believes that

Literacy is an integral part of lifelong learning ;

Every person has a right to literacy ;

Literacy programmes should be community-based ;

Literacy programmes should meet the needs and interests, and value the experiences of the learner ;

Literacy programmes should be an integral part of sustainable development and social transformation.

Therefore 'ASPBAE's vision is

to support the efforts of member countries to fulfill their objectives of literacy for all.

#### **Mission**

ASPBAE will actively :

- (1) assist member organisations to become effective and self-sufficient in their literacy efforts.
- (2) play an effective role in advocacy to give an impetus to political will.
- (3) coordinate the distribution of information about literacy to member organisations.

- (4) promote the professional growth of members.
- (5) encourage members to network and share experiences relating to literacy.
- (6) support the mass campaign for literacy, post-literacy and universalisation of education.

**Strategies**

**Strategies of Mission Statement 1.**

ASPBAE will actively assist member organisations to become effective and self-sufficient in their literacy efforts in order to :

- (1) Facilitate the development of suitable infrastructures for member organisations.
- (2) Support the establishment and strengthening of Associations of Adult Education.
- (3) Promote grassroots level decision-making and planning of literacy programmes.
- (4) Provide member organisations with technical assistance in
  - programme planning
  - research
  - training
  - materials production
  - evaluation
- (5) Provide financial support for research and innovative projects.
- (6) Link member organisations with funding agencies.

**Strategies of Mission Statement 2.**

ASPBAE will actively play an effective role in advocacy to give an impetus to political will in order to :

- (1) Highlight areas of greater priorities as identified by member organisations, especially
  - indigenous communities
  - women and girls
  - minority groups
  - fisherfolk, workers and peasants

—refugees

—the prison population

- (2) Initiate dialogue with policy planners and decision makers on the issues of adult literacy.
- (3) Lobby policy planners and decision-makers for effective implementation of literacy programmes.
- (4) Act as an advocate for agencies involved in promoting literacy and basic education.

**Strategies of Mission Statement 3.**

ASPBAE will coordinate the distribution of information about literacy to member organisations in order to :

- (1) Encourage inquiry, research, evaluation, experimentation and publication in the field of adult literacy.
- (2) Produce newsletters, journals and other information materials about adult literacy.
- (3) Collect and distribute information on successful models of literacy provision to members.

**Strategies for Mission Statement 4.**

ASPBAE will actively promote the professional growth of members in order to :

- (1) Provide information on training opportunities and on relevant publications.
- (2) Facilitate opportunities for exchange programmes among member organisations.
- (3) Provide funding to subsidize member visits to overseas programmes, workshops and seminars.
- (4) Develop a data base of members who can serve as resource persons.

**Strategies for Mission Statement 5**

ASPBAE will actively enable members to network, and share experiences relating to literacy in order to :

- (1) Hold a General Assembly every 4 years and a sub-regional meeting every other year.

- (2) **Encourage member organisations to submit reports on literacy activities for distribution throughout ASPBAE.**

**Strategies for Mission Statement 6**

ASPBAE will actively support the mass campaign for literacy, post-literacy and universalisation in order to :

- (1) **Promote the need for effective education within schools systems.**
- (2) **Develop new partnerships with other educational sectors.**
- (3) **Provide the opportunity for educational sectors to meet together and discuss an ideal concept of literacy, post-literacy and universalisation of education.**

**Programs**

- (1) **ASPBAE will support its member organisations in advocacy networking and building pressure groups at regional and national levels.**
- (2) **ASPBAE will support at least one sub-regional and one national meeting of literacy practitioners every year.**
- (3) **ASPBAE will support workshops for training, literacy material development, and training module development.**
- (4) **ASPBAE will support exchange and study visits for literacy practitioners at national and regional levels.**
- (5) **ASPBAE will support national research in regard to literacy planning, provision, training, and practice keeping in mind areas and groups of greatest need.**
- (6) **ASPBAE will liaise with relevant agencies in regard to regional literacy data bases and will support national literacy data bases/MIS.**
- (7) **ASPBAE will draw up a data base of members involved in adult literacy training and materials development.**
- (8) **ASPBAE will support the research and publication of national case studies in the area of successful literacy training and provision.**
- (9) **ASPBAE will publish annually a bibliography of literacy materials available from member organisations and for which ASPBAE acts as the clearinghouse.**

- (10) ASPBAE will actively promote and support the development and publication of literacy materials within member organisations.
- (11) ASPBAE will increase its publication activities to include research and case studies of regional relevance.
- (12) ASPBAE will form a core literacy group which act in a facilitatory capacity for the literacy program area ASAP.

**Resources—Mobilisation and Identification**

**A : Human resources**

- (1) ASPBAE will actively promote the engagement of grass-roots workers, literacy practitioners, trainers, literacy workers involved in materials development and participatory research workers.
- (2) ASPBAE will establish a directory of individuals and organisations involved in literacy work in all regions.
- (3) ASPBAE will encourage mobilisation of political parties, social workers, motivated individuals, mass organisations and trade unions, human rights and women's groups in the promotion of national literacy programmes.

**B : Material Resources**

- (1) ASPBAE will support the development and dissemination of audio-visual materials in the area of literacy training and programme documentation.
- (2) ASPBAE will engage a team to produce a video film depicting the diversity of literacy programs in the Asia-Pacific region.

**C : Financial Resources**

- (1) ASPBAE will further develop links with funding agencies such as UNESCO, ESCAP, UNICEF, UNIFEM.
- (2) ASPBAE will identify and link with non-traditional regional/national funding groups with a 'South-South' vision.
- (3) ASPBAE will identify funding sources from the Corporate Sector.
- (4) ASPBAE will encourage mobilisation of resource at the national level through its member organisations.

Rita Kwok

## *Workers' Education for Social Development*

### **Rationale**

Recognizing the need for sustainable development and the growing rate of unemployment and underemployment in Asia and the Pacific, this group will develop educational programmes in conjunction with those who have been active in developing creative responses. Linked with trade union programmes, this work will focus on workers' education for social development.

### **Definition of Workers' Education**

Worker's Education should recognize the continuing struggle for freedom and dignity, for equality and justice and that the life of Education is inseparable from that struggle. (International Charter of Workers' Education) Considering that work is defined narrowly by economic criteria, worker's education should affirm the right of all people to make contribution to society which is recognized and valued. Therefore, this group supports education which increases understanding of the cultural, social, political, and economic situation. Programmes should be designed to empower workers to think, to question, and to participate in making cultural, social, political and economic policy and decisions.

### **Regional Issues and Concerns**

Unemployment and underemployment as a result of MNC's ability to move operations from country to country.

Associated weakening of independent union movement.

**Effect on migrant workers.**

Limitation of the UN National system of accounts, and the failure of the GNP to recognize the economic activities of many workers.

The ecological unsustainability of the current market-driven approach and the consequent affect on first nation peoples.

Consequent denial of human dignity and reduction of workers' perception of themselves as subject of history. They become objects at the mercy of events.

**Response**

- to implement human resource development of workers' educators.
- to establish a clearing house/information centre/resource.
- to establish a data-base on workers' education and issues including publication and translation.
- to encourage participatory/action research and situational analysis.
- to identify and form a network of genuine workers educators.
- to promote bilateral exchanges.
- to support in country pilot project(s).
- to support advocacy.

**Three Year Plan**

1. Set up a regional resources centre based on Hong Kong Trade Union Education Centre and associated data-base (e.g. AMRC)
2. Identify key contacts and organizations in the collection of resource materials.
3. To coordinate material for a column entitled "Workers' Education for Social Development News" in ASPBAE newsletter.
4. To advocate at the ASPBAE General Assembly for policy on Paid Educational Leave.
5. To organize a bilateral exchange with Japan to understand the reality of management procedures, particularly with respect to independent unions.
6. To publish a Manual on Worker's Education for Social Development to be translated into local languages.
7. To hold a working group meeting for the preparation of the Manual.
8. To organize Regional Training Seminars on participatory programmes.
9. To identify and support one participatory/action research pilot project.

Sunimal Fernando

## *Information, Communication, Publication*

This is the Position Paper of the Thematic Planning Team on Information/Communication/Publication which met in Singapore from September 9th to 11th 1991. The team consisted of Sunimal Fernando (Convenor), Ms. Yvonne Heslop, Dr. Richard Bagnall, Ms. Belle Morales, Prof. B.B. Mohanty, Laurence Tsui, Anis Yousoff, Chia Mun Onn and Dr. W.M.K. Wijetunga (ASPBAE Support Person). Conceding that the recommendations contained in this Position Paper would need to be tempered by executive decisions taken on policy issues such as those relating to the balance between Regional, Sub-Regional and National Focus, the need to move towards Greater Financial Autonomy etc, this paper is presented to the General Assembly as an input into the Global Programming Process of ASPBAE.

### **Definition of Objectives :**

- Section 2.1 of the ASPBAE Constitution ; Adult Education means any form of education or training of persons not attending full-time school, or compulsory school, or full-time tertiary education immediately following school-leaving, whether provided by a Government or non-Government agency. For the purpose of this definition

'adult education' shall be synonymous with 'continuing education' and 'non-formal education'.

- **Section 3 of the ASPBAE Constitution defines the objectives of the Bureau.**

**3(e) To serve as a centre of information in regard to all aspects of adult education.**

**3(f) To serve as a clearing-house for the exchange of information, materials and experience between adult educators in member countries.**

**3(h) To encourage inquiry, research, evaluation, experimentation and publication in the field of adult education.**

**3(i) From time to time to produce newsletters, journals and/or such other publications as may further the purposes of the Bureau.**

**3(k) To develop and maintain relations with other national and regional organisations within the region having interests or undertaking activities relevant to adult education.**

**3(l) To develop and maintain relations with international organisations and regional organisations in other parts of the world having interests or undertaking activities relevant to adult education, including serving as the Asian South Pacific arm of the International Council for Adult Education.**

- **The above positions imply :**
  - **A commitment to a broad concept of Adult Education/Popular Education/Continuing Education/Non-Formal Education.**
  - **A commitment to evolve into a Regional Centre of Information in the field of Adult Education.**
  - **A commitment to undertake a function of Networking regional and national organisations among themselves as well as with international organisation working in the field of Adult Education.**
  - **A commitment to implement a Publication programme in the field of Adult Education.**

#### **Evaluation of Progress : 1964—1991**

- **The realisation of the above objectives in the field of Information/Communication/Publication requires a strong regional perspective, an intellectual and organisational leadership at regional level and a supportive regional institutional infrastructure. In practice, ASPBAE has evolved differently. Its intellectual and institutional focus has**

been strongest at national level, weak at sub-regional level and extremely weak at regional level.

Funding support expanded significantly from the closing years of the 1970's. Paradoxically it was during this period of positive funding support that the 'Regionality' of ASPBAE became progressively diluted and National/In-Country programmes began to dominate the activities of the Bureau. Regional and sub-regional perspectives and structures have been progressively marginalised in planning and programming activities within the Bureau. ASPBAE is perceived today in many countries as a 'Funding Agency'/'Conduit of Funds' for national initiatives and national programmes. This regression in the structuration, programming and perception of ASPBAE has negated the development of the Bureau into a Regional Centre of Information/Communication and the focus of a dynamic Regional Network in which the Exchange of Information and Experiences plays a critical role as in any active network.

The development of an aggressive Information/Communication/Publication Programme and thrust has been further constrained by the absence of a political perspective in ASPBAE. What types of Information? Communication with whom? For what purpose?—Only a political perspective can provide an answer to these questions. Through its twenty seven years of existence, ASPBAE avoided this issue. The varying political sensitivities of the member countries, the reluctance of many of the National Associations to commit themselves to ideological positions on issues related to Adult Education, the absence of a regional leadership with a political perspective and the progressive weakening of the regional focus itself were, perhaps, some of the factors that contributed to this situation. In the absence of a clear political perspective, the only activity of a quasi political nature has been the Advocacy Function of ASPBAE in lobbying governments in some countries to recognise Non-Formal Education/Adult Education/Continuing Education/Popular Education per-se as a legitimate area of developmental activity and concern.

In the field of Publications, it is observed that right from the very inception ASPBAE thought it is important to regularly put out publications. The journal 'Courier' has been published regularly for the past 20 years. 'ASPBAE News' too has been a regular publication. Publications have been perceived as constituting an important and legitimate function of the Bureau. Apart from the 'Courier' and and 'ASPBAE News' the Bureau has continued to publish Occasional Papers/Monographs on specific issues of interest.

## Information

- **In the absence of a political perspective, there are no clear frameworks or issues on which Information is collected, the Information Policy of ASPBAE should be a response to the Information Needs of Adult Education/Non Formal Education/Continuing Education/Popular Education as perceived by the Bureau. ASPBAE has to ask itself the question—Adult Education for what? Is it so that people can become more productive and participate in a modern economy as part of the modern industrial machine? Or is it in order that the people will be able to have more information and knowledge with which they can control their own economic, social, ecological and political environment? Or is it for empowerment, human rights, citizenship and peace? Or is it for spiritual and humanistic development? ASPBAE has been eclectic in what it endeavoured to embrace in the field of Information. Should ASPBAE continue to avoid a political perspective? This debate should be encountered for a Information Policy to develop.**
- **Information, within an eclectic framework, is presently collected in two places —with the Secretary-General who is also the Editor of ASPBAE News in Colombo, and with the Editor of the journal 'Courier' in Canberra. To a somewhat lesser extent, Information is also collected in sub-regional centres.**
- **The Secretary-General accesses Information while travelling in the region on official work, through the exchange of publications, through his network of contacts and in a proactive manner when he needs Information in specific topics or issues. The Editor accesses Information through the exchange of publications, through articles sent in for publication in 'Courier' and proactively when she needs information for publication on specific topics or issues.**
- **The Secretary-General and the Editor maintain the Information received in files and library collections in their respective offices. In the absence of a proactive Information Dissemination Strategy and Programme, Information is not organised and maintained in a classification system which answers to the needs of user constituencies.**
- **The two repositories of Information in Colombo and Canberra respectively, are not co-ordinated one with the other. This results in a**

degree of duplication and inefficiency in Information Management within ASPBAE.

- **Systematic knowledge relating to the Information Needs of the target constituencies of ASPBAE on the one side and the Information available with individuals and institutions within these target constituencies on the other, is not available either with the Secretary-General or with the Editor of 'Courier'. At the same time, both these Centres of Information lack the necessary Infrastructure to plan and implement a professionally acceptable Information/Communication Strategy and Programme.**

#### **Communication/Publication**

- **The tools of Communication used by ASPBAE for the exchange of Information are :**
  - ASPBAE News —3 issues per year.
  - Courier—3 issues per year.
  - Occasional Papers/Monographs on specific topics
  - Annual Reports.
- **ASPBAE News is prepared by the Secretary-General, who is located in Colombo. It contains information about ASPBAE, the secretariat, sub-regional activities, forthcoming international events and news from other regions. Recently ASPBAE News has also been publishing short issue-oriented articles and updates on issues such as books, consultancy services and training courses.**
- **The journal 'Courier' is prepared by the Editor who is located in Canberra. It is a composite publication of 3 sections. The Journal Section consists of longer articles, case studies and information at length. The learning Exchange Section provides information on meetings, conferences, courses, awards and other NGOs. The Resources Section gives Information on newsletters, journals, publications, books reviews, videos and other resources that practitioners could use in their works.**

**Being in English, ASPBAE publications mainly reach academics and middle level managers. Asian countries in particular have strong well-developed national languages. Since most grassroots practitioners are known to work in their national languages rather than in English, ASPBAE has limited means, therefore, of communicating with them direct.**

- ASPBAE has always enjoyed a substantial vote for Publications : A grant which the Bureau has often not been able to exhaust. There has been no effective purpose, therefore, to promote the sales of its publications or market them more aggressively. Partly because its publication programme had more funds than were needed, ASPBAE was never under pressure to evaluate the impact and relevance of its Publications.
  
- Do the publications reach the target constituencies for whom they are meant? Are the information Needs of those constituencies met by the "ASPBAE Publications"? Are the modes of communication requested by 'ASPBAE News' 'Courier' and the Occasional Papers by the ASPBAE appropriate to the needs of the target constituencies of ASPBAE? Are other modes of communication such as the Video, the Mass Media, and Face-to-Face Dialogue more appropriate for some of the target constituencies of ASPBAE? None of these issues have been addressed. Even an occasional feedback from the readers about the impact on and relevance to them of the different publications has not been systematically solicited at any stage. 1,500 copies of 'Courier' are printed of which 300 are subscribed and 1,200 are distributed free. Of the 1,000 copies of 'ASPBAE News' printed, all are distributed free. While most of the distribution of publications occur within the region, a small proportion goes out to Africa, Europe, America, Japan and the Caribbean.
  
- The need for ASPBAE publications to be financially self-supporting at some future date has also never been addressed. There was no incentive to grapple with such an issue, as funds were never a limiting factor.

### **Networking**

- It is an implicit objective of ASPBAE to interlink institutions and individuals in the regions concerned with and involved in Adult Education/Non Formal Education/Continuing Education/Popular Education. Regional Networking is thus an objective of ASPBAE. Is Networking, for ASPBAE a political tool for building up greater solidarities around issues in order to effect structural changes in society? Or is networking, for ASPBAE, a pure and simple mechanism for the exchange of information and experiences, among institutions and persons concerned with and involved in Adult Education? In either case, communication of Information is critical to the success of Networking Strategy.

- Although Regional Networking has been defined, implicitly, as constituting a goal of ASPBAE, the Bureau has not clearly addressed the question—Networking for what? As such, the role of Information/Communication/Publication in the Networking Strategy of ASPBAE has remained undefined and vague.
- Information relating to ASPBAE's Network of Contacts is not formalised or banked in such a way that it can be passed down from one officer to his/her successor. Knowledge about Network Partners is often synonymous with the personal knowledge of either the Secretary-General or the Editor. Such information is personalised rather than formalised.

### TOWARDS THE FUTURE

#### **Narrowing the focus of the Information/Communication/Publication Programme**

- Through a process of region—wide reflection cum consultation (December 1989—April 1991) to identify future roles, directions, strategies, programme and activities, the Executive decided to build the future work of ASPBAE around the following themes, thus narrowing the focus of its activities.
  - Literacy, post-literacy and universalisation of education.
  - Women's education and related issues,
  - Education for peace and human rights.
  - Education for sustainable development, appropriate technology and protection of the environment.
  - Workers education.
  - Strengthening national structures and leadership.
- It is therefore imperative that the future Information/Communication/Publication Programme of ASPBAE should focus largely if not wholly on these thematic fields.
- The selection of these thematic fields reflects a political decision on the part of the ASPBAE Executive: A decision to focus on the non-formal educational needs of marginalised groups such as Women and Workers and on non-formal educational support for political issues such as those associated with human rights, peace, sustainable development and the environment. The selection of themes is suggestive of a political commitment to a particular type of development—a People-

centered participatory development which is environmentally sustainable and in which marginalised groups play an integral role and human rights are respected. However, the political complexion of the Information on these issues sought by national level (in-Country) organisations and individuals will vary with the political sensitivity of each national situation. The further, elaboration, if any, of the political perspective of ASPBAE is a matter for the Executive.

**Information/Communication/Publication for what**

- The future Information/Communication/Publication Programme should be structured and implemented to strengthen and support the following three roles of ASPBAE in relation to the 6 thematic areas defined by the Executive.

—**Advocacy Role** : To lobby Governments to recognise and legitimise the value of adult/non formal/continuing/popular education.

—**Networking Role** : To create larger solidarities among organisations and individuals involved in and concerned with adult/non formal/continuing/popular education so that they may address common issues in the field from a position of strength and perform an advocacy role at regional level.

—**Support Service Role** : To provide support services to national level organisations and individuals who in turn provide support to field practitioners/ grassroots level activists of adult/non/formal/continuing popular education.

**Information/Communication/Publication for whom :**

- The Information/Communication/Publication Programme of the future should address persons and organisations involved in and concerned with adult/non formal/continuing/popular education : In other words, categories of the 'converted' rather than of the "unconverted". Converting the unconverted should not be a responsibility of ASPBAE. It could be a task left to organisations and individuals concerned with and involved in adult education.
- From among those organisations and individuals concerned with and involved in adult/non formal/continuing/popular education, the Information/Communication/Publication Programme of ASPBAE should respond to the Information Needs of the following target constituencies :

- Support Groups/Organisations of Grassroots Practitioners.
  - Academics concerned with Adult Education
  - Sympathetic Senior Politicians, Senior Bureaucrats, Religious Institutions, and Mass Media Institutions/Persons.
  - NGO Leaders above Grassroots level.
  - Other Regional and International Organisations concerned with Adult Education.
- Grassroots Educators/Field Practitioners constitute a major concern of ASPBAE. Strengthening and supporting them will be the responsibility of national level (in-country) Support Groups/Organisations and Academics who in turn will receive support from the Information/Communication/Publication Programme of ASPBAE. The Programme should try and reach the field Practitioners through national networks and not direct.
  - ASPBAE's Information/Communication/Publication Strategy should be to provide for those who are working at Sub-Regional and National levels. It is their responsibility to modify and adapt the material through the application of appropriate forms of communication technology in order to transfer it to those who will be using it at grassroots level. It will always be their responsibility to translate the material in local languages.
  - Policy-makers constitute another major concern of ASPBAE. But advocacy at national level is a task not for ASPBAE but for national (in-country) networks. ASPBAE should provide these networks with Information and other tools that will strengthen them in the advocacy role.

**Information needs of target constituencies**

- Support Groups/Organisations of Grassroot Practitioners
  - Case Studies.
  - Information about Resources, Training Packages, Newsletters and Journals, Updates, Books, Directories, Manuals, Bibliographies, Sources of Support, Contacts, Adult Education-related Learning Opportunities and Training related to Communication.
  - Training Packages and Pedagogical Tools.
  - Issue related materials for Advocacy.

- Information/Communication and Desk-Top Publishing Technologies.
- Strategies and Techniques of NGO Management including Financial Planning and Financial Management.
- Academics concerned with Adult Education
  - Knowledge Needs and Training Needs of Practitioners.
  - Emerging Issues and Trends in the field of Adult Education.
  - Research and Surveys in the Field— completed and on-going.
  - Published Resources including in-house reports.
  - On-going related Academic Activities, Seminars, Meetings, Training Programmes.
  - Cultural Context of Adult Education—sensitisation to cultural differences.
  - Directories.
  - Annotated Bibliographies.
  - Case Studies
  - Topic Reviews and Summaries
  - Periodic Updates.
- Sympathetic Senior Politicians, Senior Bureaucrats, Religious Institutions and Mass Media Institution/Persons.
  - Emerging Issues and Trends in the field of Adult Education
  - Learning Needs of Adults
  - Published Resources
  - Topic Reviews
  - Annotated Bibliographies
  - Non-Text Material—e.g. Audio-Visual.
  - Briefing Papers
- NGO Leaders above Grassroots Level
  - Emerging Issues and Trends in the field of Adult Education
  - Learning Needs of Adults
  - Published Resources
  - Information about other NGOs in relation to Adult Education
  - Annotated Bibliographies
  - Directories of NGOs in the Field of Adult Education

- Non-Text Material—e.g. Audio-Visual
- Briefing Papers
- Reports of Workshops
- Topic Reviews
- **Other Regional and International Organisations concerned with Adult Education.**
  - Emerging Issues, Trends, Programmes, and Needs within the Region.
  - Learning Needs of Adults
  - Published Resources
  - Briefing Papers
  - Topic Reviews and Summaries
  - Annotated Bibliographies
  - Directories of NGOs in the field of Adult Education
  - Resource Persons/Consultants available in the region.

### **ACTION PLAN**

#### **An Information/Communication/Publication Programme for ASPBAE**

##### **Policy Guidelines**

- **The aim of the Information/Communication/Publication Programme should be to improve the quality of Information that is Communicated to the target Constituencies. This objective should not be self defeated by the over-channeling of human and material resources towards organising and running a heavy and sophisticated institutional infrastructure for this purpose.**
- **The institutional infrastructure for the implementation of Information/Communication/Publication Programme should be limited to a 'ASPBAE Information Support Service' (AISS) to be established in the same location as the General Secretariat. The AISS will be a Clearing House which in course of time can be later extended to incorporate a small but highly qualitative Resource Centre provided such an extension is deemed to be necessary in order to meet the Information/Communication Needs of the target constituents. The first task therefore should be to develop an effective and sensitive Clearing House.**

- **There should be no fragmentation of the Clearing House Function within ASPBAE.** Each thematic network should not be encouraged to have its own Clearing House, as this would result in the dissipation of scarce resources which in turn would create gaps in the Information Base of ASPBAE. Fragmentation of the Clearing House Function will also severely weaken ASPBAE's ability to seek out and identify trends and issues in Adult Education and be a leader in the field. There should be one Clearing House that serves the whole breath of ASPBAE activity; one that is flexible enough to be able to respond to changes within the field.
- **Information equals Power.** Control over Information leads to Control over Power. Any Centre which controls Information can decide to market particular models and not others. It can project and disseminate Information in ways advantageous to certain groups and particular ideologies or points of views. On principle is not advisable to concentrate power over Information in any single centre. It should therefore be the policy of ASPBAE not to discourage other groups or organisations who want to manage Information within the field of adult education differently from ASPBAE, from doing so; provided it does not cost anything to ASPBAE.
- **Since the establishment of AISS will require a substantial investment of resources, it should be preceded by a systematic, comprehensive study of the Information Needs of the target constituencies of ASPBAE.** The study should also identify the kinds of information in the field already available in other Resource Centres within the region. It should also identify the gaps in the existing Information Bases in the region. The study should also try and identify the causes of the existing mismatch between the sources of information available within the region and the individuals/organisations in search of Information. Such a study should provide the data base for planning the ASPBAE Information Support Service (AISS). AISS should not be planned on the basis of the Information Needs of target constituencies as perceived by us and reflected in the present Position Paper; but on the basis of Information Needs as perceived by the target constituencies themselves through the proposed Needs Assessment Study.
- **The Secretary-General should be the Director of AISS and the Controlling Editor of all ASPBAE Publications.** Apart from his administrative duties, the main function of the Secretary-General should be the Management of AISS and ASPBAE Publications which would be the principle tools of Information Communication. Bring-

ing Information to the Centre stage of ASPBAE's activities and linking it intricately with the function of the Chief Executive will ensure that Information Communication becomes the principle tool of networking not only conceptually, but operationally as well. The management and communication of Information should be professionalised. Electronic Technology in Information Management should be introduced.

- The two regular publications of ASPBAE should continue to be the 'Courier' and 'ASPBAE News'. A professional publication and Marketing Plan should be prepared for these publications. The plan should be comprehensive one.
- Sub-regional and national (in-country) publications should be the concern of sub-regional and national level Organisations. ASPBAE which should see itself as a Regional Organisation should not be directly concerned with sub-regional and national level publications. However, ASPBAE could help access support for organisations at these levels to translate, modify and adapt the regional publications of ASPBAE to answer the information/publication needs of national level groups and institutions. At the same time ASPBAE should not use its resources in any way to support sub-regional and national level publications that do not derive directly from its regional level publications.
- Despite the facility with which donor funding has been and continues to be accessed in support of the Information/Communication/Publication Programme, ASPBAE should professionally plan a stage by stage progression towards greater financial autonomy in this field. The planning process should incorporate the professional services of a Financial Planning Specialist. AISS on the one side, and ASPBAE publications on the other, should be guided by a Management Policy that takes them slowly but progressively towards the goal of financial autonomy. It should not be the policy of ASPBAE to try and reach self-sufficiency in this field in less than 10 years. A faster progression to self sufficiency of the Information/Communication/Publication Programme will run the risk of losing sight of its social mission and transforming itself into an Information Business/Enterprise.

#### **ASPBAE Information Support Service (AISS)**

- The central instrument of AISS will be the Clearing House. Whereas a Resource Centre is a place where Resources in the form of books,

journals, documents, videos, slides etc. are physically accumulated, a Clearing House is a place which maintains an electronically based file of information. The data base of a Clearing House includes the appropriate description of the desired information categories and resources—where they may be obtained, how they may be obtained, what sort of costs are involved, what is the format they could come in etc. The function of Clearing House is to link users with materials in their locations. A Clearing House does not require much space, unlike a Resource Centre, to store material. It does not require a vast amount of cataloguing and accessing of hard copy material. It is more efficient than a Resource Centre, much cheaper to maintain and it maximises the use of the vast quantities of materials in the very large number of Resource Centres in the region. Its function is to put target constituencies of ASPBAE in touch with the Information Resources that have been identified in the region. The material is stored electronically. Each sub-regional office of ASPBAE can be equipped with the computer hardware for accessing the Central Clearing House of ASPBAE. National level (in-country) Organisations and individuals can access the Information through the sub-regional Offices. The concept of the Clearing House is to link the target constituencies of ASPBAE with the available Information Resource in the region.

- The Clearing House will be able to improve the quality of Information that ASPBAE gets out to its members without overwhelming the Bureau into organising and running a Resource Centre, which will otherwise take up much of its energies.
- At an extreme, a Clearing House will have no materials at all, apart from its own Electronic Data Base and the products of this data base. But in practice, in course of time a Clearing House can be extended to become also a Resource Centre where a limited amount of storage of Information Resources in the form of books, documents, reports, videos, slides etc. takes place. The extension of a Clearing House into a Resource Centre must be carefully thought out and debated. A Resource Centre which in fact represents a physical collection of source material is expensive to maintain. It requires substantial space as well as staff. A classical Resource Centre is unmanageable where ASPBAE is concerned. At most, AISS can have a very selective, highly qualitative collection of source materials in addition to its Clearing House function—a collection that is small and does not therefore require much space or staff to maintain.

- \* **Information becomes relevant largely in terms of the form in which it is given to the users. It is a task of AISS to communicate information to the different target constituencies in forms that are relevant and appropriate for each different class of user. A certain amount of information processing would be effected in the central Clearing House. Topic reviews giving key materials from the data base, Annotated Bibliographies in key topic areas, Information Updates, Abstracts of Papers and Reports, Briefing Papers, Directories etc. should be prepared by the Clearing House itself and made available in diskette form and/or printed form to users at regional, sub-regional and national (in-country) levels. Organisations and individuals who have the necessary equipment and skills to do so, may access the data base of the Clearing House on line. From to time, AISS should also prepare monographs/occasional papers on specific topics and issues by using information accessed through the Clearing House.**
  
- \* **AISS should be proactive in accessing information. Apart from using network linkages with other resource centres on the one hand, and with organisations and groups concerned with adult education on the other, it would be necessary to employ Consultants to travel in the region and collect information on specific topics. The instrument of information access should be a proactive one. The information network of AISS should be formalised and not dependent on the personal knowledge of the person running it. Though most sensitive systems do depend on individual skills and personal contacts, AISS must integrate the richness of a personal approach with the imperatives of management efficiency.**
  
- \* **The methodologies and instruments used by AISS in the communication of information to the target constituencies must be varied and flexible. Different tools are appropriate for different target constituencies and different kinds of information communication. These include the following :**
  - Question and Answer Service.**
  - Publications.**
  - Face to Face Communication.**
  - Audio Visual Tools**
  - An Update Newsletter**
  - Telephone Communication**
  - Electronic on-line Communication**
  - Total Update Diskettes.**

**Publications**

ASPBAE should continue with the following publications :

The Journal 'Courier'

The newsletter 'ASPBAE NEWS'

Monographs and Occasional Papers.

Reprints.

Monographs should be topically produced every now and then on important issues and trends in adult/non formal/continuing/popular education. Academic needs can be addressed through this mode.

- \* Topic Reviews, Summaries, Case Studies, Annotated Bibliographies, and Information Updates which are published in either 'Courier' or in 'ASPBAE News' can also be published where necessary as Reprints or as Separate Documents.
- \* 'Courier' should continue in the form of a Journal. It should not be published once in six months. It should not be an Academic Journal. Its Editorial policy should be to produce articles which integrate practical themes and conceptual themes and blend the concern of Practitioners with the concepts and principles that should inform their practices. The articles should aim at the sharing of visions through the discussion of field oriented subjects and themes. The Courier should display a strong emphasis on discoursing with Practitioners working at grassroots level rather than with Academics. It is important for ASPBAE to have a high quality publication out regularly from a political, educational and public relations point of view.
- \* The Editor of 'Courier' should take a proactive role in seeking material for publication. It has been observed that, generally speaking, academics take the initiative to write articles and send in their contributions to journals. Unless the Editor takes a proactive role and goes in search of those with case study material and helps them to formulate their material into the form of articles, the Courier can become an Academic Journal. It is the Practitioners who have material that is useful to other Practitioners. But being 'Doers', Practitioners are generally not 'writers'. Since field workers are not good in their English and are moreover shy to write, the editor could adopt a methodology of getting them to speak into audio tapes which are then transcribed, edited and formulated into publishable articles.

- \* **Book Reviews, Summaries, Case Studies, Longer Annotated Bibliographies, Longer Abstracts, Topic Reviews, Longer Extracts and Information Updates should be also published in the 'Courier'.**
- \* **'ASPBAE News' should be published once in three months and after sometime it should be published once in two months. It should have an Information Communication Function as well as a Promotional one. Apart from providing news from the General Secretariat, 'ASPBAE News' should publish updates of new material that has come into the AISS since the publication of the previous issue. 'ASPBAE News' should have more pages than at present. It should contain a few short Review Articles in addition to Information from AISS in the form of Short Abstract, Short Bibliographies, Summaries, Case Studies and Short Topic Reviews. It should also contain news from the ASPBAE network and information about on-going activities in the field.**
- \* **The lay-out of the different categories of ASPBAE Publication should be professionally designed in relation to the broader publications/marketing/pricing plan that should be worked out by Professional Consultants. 'ASPBAE News' which also has a promotional function for the Bureau should be distributed free of charge.**

### **Organisational and Financial Management**

- \* **The Information/Communication/Publication Programme should function under the supervision of a Management Committee appointed by the Executive Committee. The Secretary General should be the Chairman of the Management Committee which will be accountable to the Executive Committee through him. The Management Committee will meet at least once a year and set the general policy for the programme. It is advisable that this Committee should be representative of the different target constituencies of ASPBAE. One of the main responsibilities of the Management Committee would be to ensure that the needs and perspectives of the target constituencies find response in the Information/Communication/Publication Programmes of the Bureau. The members of this Committee will function in an honorary capacity.**
- \* **There should be a committee of Editorial Consultants for the Courier and for 'ASPBAE News'. Its members should be appointed by the Executive Committee in consultation with the Editor. This Committee need not necessarily meet. The Editor could refer Manuscripts**

to individual consultants within the Committee for their comments and advice. Although it has been observed that such Regional Editorial Committees whose members are spread out in many different countries appear to be more ornamental than useful, it is maintained that a sensitive Editor could make such a Committee really useful to him, although it may not be able to often meet due to budgetary constraints. Members of this Committee will function in an honorary capacity.

- \* There should be another Local Advisory Committee to the Programme drawn from the country in which the AISS is physically located. This Committee should also be appointed by the Executive Committee in consultation with the Director of AISS and Editor of 'Courier'. It will function as a support group to the Director of AISS and Editor of 'Courier' for generating new ideas and providing advice on day to day affairs of management. It will meet whenever the Director of AISS or the Editor of 'Courier' decides to convene it. Members of the Committee could also help generate contributions to the Journal. Its members too will function in an honorary capacity.
- \* Members of the above Committees will be appointed for a limited period of two years. They can be re-appointed, depending on their performance and interest shown.
- \* The Secretary-General of ASPBAE will function as the Director of AISS. He will also function as the Controlling Editor of the 'Courier' as well as the 'ASPBAE News'. He will have a Managing Editor under him for the 'Courier' and for 'ASPBAE News'. He will also be the Controlling Editor of other ASPBAE Publications i.e. Monographs/Occasional Papers.
- \* The Managing Editor should be a person who combines Professional Editorial Skills, a sense of Social Mission and a Holistic view of Adult/Non Formal/Continuing/Popular Education. He must be familiar with the field.
- \* The Staff attached to the Clearing House should have between them the following skills and experience :
  - Knowledge of the field
  - Cataloguing Skills

—Data Base Management Skills

—Knowledge to make sensible decisions on what to put into the data base

—Skills to make abstracts of the main points in the material accessed.

- \* The above skills and experience may require the recruitment of two or three staff members. Secretarial back-up should also be provided to them. There could be a system of Scholarships attached to the Clearing House through which skilled persons could come in for 3-6- or 12 months and work on specific assignments such as the preparation of Topic Reviews, annotated Bibliographies, Book Reviews, Information Updates etc. If they work on areas of specific interest to themselves, they could combine their work in the Clearing House with the preparation of a Post Graduate Dissertation. They could be persons working in libraries and resource centres in the region. They can be called "Visiting ASPBAE Scholars". The Scholarship can entitle them to work either full time or part time in the Clearing House.
  
- \* The Clearing House could also employ Consultants as well as provide assignments to appropriate organisations within the ASPBAE Network or to ASPBAE Members for accessing information sources in the region.
  
- \* AISS should devise a Pricing Policy both for Information provided by it to users as well as for the 'Courier'. It should consider the feasibility of having a system of differential charges for different categories of users of the information service and for different categories of Subscribers to the 'Courier'. The possibility of having Institutional Members of AISS who will have access to information upto a certain limit as privilege of membership, could be considered. Members of ASPBAE could also enjoy a similar privilege. Differential charges can be made in respect of International Organisations, Developing Country NGOs, Developing Country Governments, Local Institutions and Individual Persons, Students etc. It is also possible to employ an Accounting Strategy in which a certain percentage of membership dues collected by ASPBAE as well as a certain percentage of Subscriptions paid for the 'Courier' as credited to AISS to compensate for its services to both the membership as well as to the 'Courier'. The concept of a free Information Service for all is not recommended.

B.B. Mohanty

*Marketing of ASPBAE Courier*  
*—A Proposal—*

**Marketing is not simply selling. Selling is only a small, but important part of the entire marketing process. Marketing identifies, anticipates and supplies the consumer's requirements with efficiency and profit. In other words, it directs the flow of goods or services from the producer to the consumer.**

#### **4 Ps**

The marketing mix consists of four key variables : Product, Price, Promotion and Place. Packaging is also an important variable, but it essentially belongs to the promotional aspects. The 4Ps are interdependent. By changing one, another is or others are changed. It is the marketing mix which needs a detailed analysis before the marketing policy for any product is decided.

The marketing policy relating to any product has the following three components :

1. Determining the *kind of product* to be sold.
2. Defining the *customers* at whom the marketing effort should be directed.
3. Defining the *actions and procedures* to be implemented in order to get the products to the customer.

#### **The product**

The product is the ASPBAE Courier, published three times a year. Its 53rd issue (December 1991) is just published. As a journal devoted to adult education, it is fairly well known in the adult education field in the Asia and South Pacific region. Originally conceived and delivered as a package with a journal, "news" and "resources", in its present form, it comes only as a journal in a different format, both in size and cover design. The ASPBAE News, a newsletter, published in April, August and December every year, is supposed to have taken over the "news" and "resources" sections from the ASPBAE Courier.

The print order for the ASPBAE Courier is 1,500 copies, whereas for the ASPBAE Newsletter, it is 1,000 copies.

The contents of the ASPBAE Courier have been reflecting the educational and developmental issues of the Third World in general, and the Asian-South Pacific region in particular, and they have been of considerable value to policy makers, academics, activists, trainers, practitioners and field workers.

#### **The price**

The ASPBAE Courier, as mentioned elsewhere, is sent to members of ASPBAE (both individual and institutional) subscribers and others. The annual subscription is US\$10.00 for individual in the ASPBAE region and US\$40.00 in other countries.

### **The promotion**

It is difficult to know whether there is a definite promotional strategy for the Courier. However, a good product like the journal has evolved its own promotional avenues over the years. These are :

- 1) The ASPBAE Courier itself
- 2) The ASPBAE Newsletter
- 3) The ASPBAE Network
- 4) The Chinese Courier
- 5) The Korean Courier

### **The Place**

The Courier was being published from Canberra, whereas the Newsletter is published from Colombo. Both have different editors.

### **Marketing Policy**

After having a look at the 4Ps (Product, Price, Promotion and Place), it is necessary to identify the customers at whom the marketing effort should be directed, The Position Paper of the Thematic Planning Team on Information/Communication/Publication has already identified the same. These are :

- Support groups/organizations of Grassroots Practitioners
- Academics concerned with Adult Education
- Sympathetic Senior Politicians, Senior Bureaucrats, Religious Institutions, and Mass Media  
Institutions/Persons . . .
- NGO Leaders
- Other Regional and International Organizations concerned with Adult Education.

### **Strategy**

Any sound marketing policy identifies the strategies consisting of actions and procedures to be planned and implemented, and this necessitates evolving a suitable marketing mix. In the present case, there is already a marketing mix of well identified 4Ps. What is necessary is to modify the 4Ps,

keeping in view the marketing needs, so that the result is a modified marketing mix.

### **The product**

The ASPBAE Courier, a well defined product, over the period of years, has changed its appearance (size, format, cover design) twice. Originally appearing in a horizontal format like that of the FAO Journal 'Ideas and Action' (since discontinued); it has now taken the shape of a formal report, which gives more prominence to the theme than to its title.

Out of the 1,500 copies of Courier printed, only 300 are subscribed and 1,200 are distributed free. There is built in sales challenge in the situation, which will be treated under "Promotion".

The Courier should continue to be published as a journal having a definite editorial policy so that its contents "integrate practical themes and conceptual themes and blend the concerns of practitioners with the concepts and principles that should inform their practices." It should be a high quality journal with political, educational and public relations objectives.

Although in the Thematic Planning Team Position Paper, it has been suggested that the ASPBAE Courier should be published once in six months, I would like the General Assembly to kindly re-consider this recommendation in view of the following :

- Although well known journals like 'Development Dialogue' and 'Adult Education and Development' are published once in six months, the long interval between one issue and the next causes a psychological distance between the readers and the journal, which from the political, as well as public relations angles, is not very desirable.
- A half-yearly journal finds it difficult to cater to the demands/responses of the contributors who would like to see their works in print soon.
- Feedback from readers become stale when the journal is a half-yearly one.

Therefore, I suggest that the ASPBAE Courier should be a quarterly like UNESCO's 'Prospects in Education'.

Its size should be the same as that of 'Convergence' (ICAE), or Indian Journal of Adult Education (IAEA) or UNESCO's 'Prospects in Education.'

It should have a distinctive cover design, with elasticity and scope to have four colour schemes a year (one for each issue). The cover design should reflect a specific house-style in terms of ASPBAE logo and even lettering. It could be changed every year to break monotony. It is not difficult for ASPBAE to utilize computer graphics for preparing its cover design every year.

The page-layouts, utilization of white space in page make-up, variation of number of columns per page, and last, but not the least a suitable typography are the various factors which, besides increasing readability, enhance sales appeal considerably.

### **The Price**

The price of a publication depends upon so many factors, the most important being the place, where it is published. Therefore, it is difficult to be precise on pricing at this stage. However, a system of differential pricing structure for different categories of subscribers should be evolved with facilities for payment of subscription in the currencies of the respective subscribers living in countries having restrictions on the utilization of foreign currency.

### **The promotion**

Besides the existing promotional avenues like ASPBAE Newsletter, the ASPBAE Network, the Chinese Courier, the Korean Courier, and the ASPBAE Courier itself, a great deal of promotional efforts are necessary through 'word-of-mouth'. The famous adage "The more you tell, the more you sell" still works. How about each of us present in the General Assembly enrol at least five subscribers for the ASPBAE Courier in the next one year !

The other promotional methods are :

- A subscription advertisement for the Courier in each issue of the ASPBAE Newsletter.
- Sales promotion by direct mailing through the Database in the AISS, when established.
- Exchange advertisements in other journals.
- Occasional Press Reviews.
- Gift of an ASPBAE publication for early subscription to the Courier,

The fifth P, i.e., packaging means that the Courier should be mailed in a strong but attractive cover.

### **The Place**

The Position Paper of the Thematic Planning Team suggests that ASPBAE Information Support Service, to be established in the same location as the General Secretariat, should publish the Courier as well as the Newsletter.

As stated earlier the 'Place' of publication and distribution is an important element in the marketing mix. Therefore, ASPBAE should be extremely judicious and careful in selecting such a location in the region. Some of the guiding principles of selection of the location are :

- Availability of physical and environmental facilities
- Proximity to International Airport
- Availability of computer and desktop publishing facilities
- Availability of printing paper
- Proximity to Design Studios
- Availability of servicing facilities
- Availability of library facilities in the city
- Availability of postal and Telecom facilities (phone, telex, fax)
- Conducive intellectual and educational milieu
- Governmental support
- Availability of assistance from national associations and NGOs.
- Availability of ASPBAE supporters and friends

### **Management**

Marketing is management function, and efficient marketing become an outcome of an equally effective management structure.

The Thematic Planning Team's Position Paper has suggested a management structure for the AISS.

While I agree with most of the structural elements suggested in the Position Paper, I would like to suggest that the Secretary-General, as the Director of the AISS, while exercising administrative control over all the ASPBAE publications, should not be the 'Controlling Editor' of all ASPBAE publications. He can be the Chairman of the Board of Editors of each publication, but the editorial responsibility of a particular publication, say, the ASPBAE Courier, should rest on the Editor, who should be a two-in-one, i.e., an Adult Educator and a Journalist. This would bring credibility to the journal, which accelerates marketing.

## ***ASPBAE General Assembly December 1991***

### **0.1 General**

The history of ASPBAE goes back to 1964 in Sydney, Australia, where following an Unesco seminar, adult educators from the region who were gathered there, decided to set up a regional association to promote adult education in Asia and the Pacific. As we meet in this historic first General Assembly, ASPBAE completes twenty seven years. During this period ASPBAE has gone through many vicissitudes, and is now ready to take a new leap forward, and a new lease of life and revitalization. It is to the credit and commitment of many adult educators in the region, and more recently, to the steadfast DVV support that ASPBAE has been able to sustain its growth and consolidation. Let us, at this historic Assembly, pay our tribute to those pioneers and benefactors who have moved on, and those who are still with us.

The present report does not attempt to cover all the twenty-seven years of ASPBAE. It is confined to the period 1988 to 1991. January 1988 marks the beginning of the ASPBAE Constitution now in force, with a relatively more representative Executive taking office from that date. The first Executive, so elected was in office from 1988 to 1990, and the current Executive (Council), took office in January this year. The names of the members of the Executive Council (1991-1993) appear at the end of this brief report.

### **0.2 Structure**

The organizational structure of ASPBAE remained basically unchanged since the introduction of the sub-regions in 1977, till 1990, when, it was further consolidated with a General Assembly at the apex of the organization. This also enabled ASPBAE to offer membership in the Assembly to all the five categories of members, from the ASPBAE region.

The Constitution of 1987, as amended in 1990, provides a periodic General Assembly, for general direction and constitutional matters, an elected Executive Council, being the main decision-making body and meeting at least once a year, and Sub-Region Executive Committees also meeting periodically. In addition a Program Advisory Committee (PAC) has been provided by the Constitution. While the Executive Council is presided by the President, Executive Committees have sub-regional Chairpersons.

The chief executive officer of ASPBAE is the Secretary-General, who is also the ex-officio Secretary to the Assembly, Council and PAC.

### **0.3 Executive Council**

Since 1977, following the setting up ASPBAE Sub-Regions ASPBAE has a single Executive, which was composed of two chairpersons of Sub-Regions at the time, and the Secretary-General. This was the sole executive body of ASPBAE. Later with the consolidation of the Sub-Regions two subregional Executives were formed and made to share some executive responsibilities since 1987. Following the adoption of the new Constitution, the ASPBAE Executive was enlarged to a potential eleven members, and further increased to twelve, with the amendments in 1990. In effect the current membership stands at nine. The "Executive" itself was changed to "Executive Council" with effect from January 1991, while the Sub-Region "Executive" has been renamed "Executive Committee". In spite of strenuous efforts, ASPBAE has not been able so far, to set up Executive Committees in two of the Sub-Regions, and their administration has been undertaken by Coordinators, appointed by the Executive Council. The Executive (Council) has met every year, since its inception, and in more recently more than once in some years.

For every year of operation, the Executive Council has produced an annual report, with the reports from 1987-1990 available in print.

### **0.4 Administration**

Since January 1987 ASPBAE office has been located in Colombo, and the coordination of program activities, and general administration, including financial management, undertaken by the Secretary-General. Following the decentralization of ASPBAE activities in 1987, the four Sub-Regions of ASPBAE, have had a larger share of program administration and financial management. The process and effects of decentralization have been under constant review of the ASPBAE Executive Council.

Until 1987 ASPBAE was administered by volunteers, including the Secretary-General. Since this became no longer possible with the substantial expansion of program activities and other administrative responsibilities, from January 1987, ASPBAE has engaged the full-time paid services of a Secretary-General, who is also no longer a member of the Executive Council. The latter in turn has employed two others, to assist him on a full time basis. The administration of the Sub-Regions, since 1989, is partially remunerated with small administrative allowances, while the editorship of ASABAE Courier has continued to be largely a voluntary effort. In this year in particular, as ASPBAE moved into high gear with the reflection and the planning of the General Assembly, ASPBAE had to engage more human resources, on a remunerative basis. Otherwise, on the whole, in retrospect, ASPBAE has been able to maintain a

financially relatively low-cost administrative structure. The future viability of a similar arrangement is now under review.

In the sub-regions, since 1980 the Chairperson of Sub-Region 1 : South-Asia was assisted by a Secretary, who later came to be called the Secretary-Coordinator. A similar arrangement has been effected in Sub-Region 3 : South-East Asia. The other two Sub-Regions, East Asia and the Pacific which had no sub-regional Executive Committees have had coordinators directly appointed by the Executive Council. Since January 1991, Sub-Region 4 : The Pacific, has ceased to have a coordinator, and is being temporarily coordinated by the Secretary-General. The location of sub-regional offices has followed the convenience of the Chairpersons and the Coordinators, with the offices so far being located in Colombo, Macau, Singapore, Seoul, Canberra.

#### **0.5 Membership**

Membership in ASPBAE, in beginning, was confined to associations of adult education, individuals and institutions. With effect from 1988 this was further consolidated with the addition of two categories of Consultative members, and associate Member Associations. Current membership stands at 2 Consultative members, 14 Member Associations, 4 Associate Member Associations, 75 individual members and 35 institutional members. Since 1988, ASPBAE has been able to enrol a substantial number of life-members among the individual members.

#### **0.6 Resources**

ASPBAE has been extremely fortunate in developing and maintaining a partnership with the German Adult Education Association (DVV) from 1977. There has been a steady increase of program assistance from the DVV to ASPBAE, and this has enabled ASPBAE to embark on an extensive program of activities, including the present General Assembly. Since 1985 ASPBAE has also received through the good offices of the ICAE modest program funding from CIDA, Canada, with a more substantial grant for the planning process of the Assembly, in 1991. Another recent funding source has been the Daihyaku Insurance Friendship Foundation of Japan.

The DVV funding which is the most substantial has been around 800,000 DM annually, with the funding for the current year almost reaching a million DM. ASPBAE has a periodically negotiated Agreement for Co-operation with the DVV, and the annual returns of ASPBAE in respect of the DVV funds being subjected to a thorough audit by the funding Agency.

Up to the end of 1990 ASPBAE is in good standing with its funders.

Over the years ASPBAE has been able to collect membership fees, which are in interest-bearing deposits, and used very sparingly, and on a very selective basis.

### **0.7 Program Activities**

Program activities of ASPBAE have had a wide spread, reaching most countries in Asia and the South Pacific. Even where ASPBAE could not sponsor in-country activities, it was possible to involve adult educators from those countries as participants in ASPBAE-sponsored activities. Most activities however were not organized by the ASPBAE Secretariat, or by the Sub-Region offices, with in-country activities in particular being the responsibility of in-country partners. All regional or sub-regional activities on the other hand were organized/coordinated by the respective offices. Annual Executive meetings were prominent in this respect. Other regional and sub-regional activities of significance were :

Workshops on integrated rural development (Colombo) and Poverty alleviation (1988) (Bangalore)

Action Learning Programs for Chinese participants 1988-1991

Workshop on training and retraining 1988 (Singapore)

Regional Women's Training Workshops 1988-1988 (Jakarta)

International Workshop on participatory evaluation 1988 (New Delhi)

Workshop on Community Health and Adult Education 1988 (Penang)

Asian-Pacific Womens Conferences, 1988 and 1989 (Guangzhou and Tokyo)

Training Workshop on APPEAL training materials 1990 (Dhaka)

Workshop on literacy and the role of NGOs (Colombo) 1990

Conference on literacy and functional literacy 1991 (Macau)

Workshop for editors of adult education journals and newsletters 1990 (Delhi)

The in-country activities are too numerous to be mentioned in this brief report. The varied nature of the projects however is most significant, and their geographical spread. For example activities were focused on human rights, womens education, literacy, awareness programs, youth leadership, training of trainers, writers workshops, community schools, environmental education, workers education, farmers education, training of administrative personnel, curriculum development, communication,

institutional building, participatory methodologies, income generation, primary health care, drug abuse, production of basic learning materials, parental counselling, working with disabled persons, program planning, monitoring and evaluation, education of indigenous peoples, educational needs of youth and ILY-related activities.

The geographical spread was equally diverse and far-reaching, with in-country activities organised in Bangladesh, India, Sri Lanka, Nepal, Pakistan, Macau, China, Thailand, Indonesia Philippines, Korea, Fiji, PNG, Solomon Islands, Tongo, Vanuatu, Cook Islands, Guadalcanal and Western Samoa.

New Zealand, Hong Kong, Japan and Singapore, also were host to ASPBAE-sponsored activities

Among the highlights of other ASPBAE activities are the core publications, such as the Courier and the News, in English, and the abridged versions of the same in Mandarin and Korean. Courier, published three times a year is now into number 53, and the News, which commenced in 1987, into number 15. ASPBAE has also published in English reports of seminars and also sponsored many local language publications Chinese publications are some of the most significant, while important contributions have also been made by Thailand (TANEA), Korea (KAAE), Nepal (NCCE), Pakistan (PACADE) and Sri Lanka (NATE).

Other program activities sponsored by ASPBAE relate to travel fellowships to individual adult educators to travel within the region, and also to undertake research and evaluation, mainly of ASPBAE-related activities.

#### **ASPBAE Executive 1990-1993**

Dr Rajesh Tandon — President

Mr Lim Hoy Pick — Past President

Dr A.T. Ariyaratne — Chairperson, Sub-Region 1

Mr Arjun Narsingh — Representative, Sub-Region 1

Mr Lawrence Tsui Po Fung — Coordinator, Sub-Region 2

Prof K Moro'oka — Chairperson, Sub-Region 3

Dr Somgiart Srijugawan — Representative, Sub-Region 3

Dr W.M.K. Wijetunga — Acting Coordinator, Sub-Region 4

Prof Makoto Yamaguchi — Vice President, ICAE

Dr Surat Silpa-Anan — Vice President, ICAE

## *The ASPBAE Mandate*

### **1. Introduction**

Formulated at its First General Assembly (Tagaytay, Philippines : 8-14 December, 1991), this statement of ASPBAE mandate builds upon the legacy of its original founders and the work which has been carried out in the past decades.

The current crisis of the human condition, the pains and sufferings of our people and the need of ASPBAE for a clear, coherent and meaningful statement on its vision, core values, thrusts, methods of work and basic programatic guidelines—all these make it imperative that the ASPBAE Mandate is reformulated, debated and affirmed by the whole of the ASPBAE movement.

### **2. The Human Context**

We live in a crisis situation today. Excessive greed and the abuse of power—whether in the form of Western colonialism or in the form of the concentration of wealth and power by our own national and local elite, or in the form of the modern ethos of consumerism and mis-guided industrialization (the NIC craze)—have led to pervasive injustice, poverty, violation of human rights and human dignity, the destruction of nature and the environment, the degradation of our own cultures, and even the loss of our spiritual heritage.

This crisis of the human condition is unsurpassed in history. It is comprehensive, profound and total. Any response, to be adequate, needs to begin with a clear understanding of this crisis and a resolute commitment to overcome it—together, now, everywhere and at all levels of the human associations.

### **3. The ASPBAE Vision**

In company with others who share similar perspective and commitment, ASPBAE is meant to be one such adequate response. As such, ASPBAE is committed to the continuing, life-long search for liberation from all kinds of bondage on the one hand and for freedom to live life in its fullness on the other. More precisely, ASPBAE strives to realize this vision by focussing on “adult education” as the point of entry.

That is, taking the character of the present human crisis seriously, ASPBAE is committed expressly to the empowerment, the liberation and the full development of the poor, the weaker and the oppressed in our societies as a matter of priority and utmost urgency.

This priority is made with the understanding that only when the poor and the oppressed are liberated and free, the rich and the powerful will be free. And only then authentic humanity is possible.

### **4. The Scope and the Thrusts of ASPBAE**

The ASPBAE's understanding of adult education includes but goes beyond the ability to read and write. As a matter of fact, adult education must encompass the following components/dimensions of life and community :

- a) skills, capacity and infra-structure conducive to self-reliance in the economic well-being of all;
- b) political awareness and involvement to guarantee participatory democracy.
- c) spiritual nurture and cultural enrichment in order to realize the vision of common humanity in harmony with the universe;
- d) the symbiotic and equal partnership between the genders, between the races and between the individual and the community.
- e) sharing of human and material resources among our people.

As such, in the foreseeable future—i.e. in the nineties—the thrusts of ASPBAE should be :

- 1) Education for participatory democracy, with the focus on the empowerment of the poor.

- 2) Education for economic self-reliance and liberation from consumerism and from all forms of economic imperialism;
- 3) Education for one humanity in harmony with the universe;
- 4) Education for equal and celebrative relationship between all partners, overcoming all the social sins prevalent today (e.g. sexism, racism, etc.)
- 5) Education for valuing and rediscovering own historical, cultural and spiritual heritage.

#### **5. Method and style of Work of ASPBAE**

Clearly the method proper for ASPBAE is people's participation. Briefly stated, it means essential and meaningful participation of the people in all aspects of life and work of their community. That is, participation in the planning, the execution, the evaluation, the enjoyment and the ownership of everything which affects the life of the community and the individual members of that community.

True to the vision as articulated above, ASPBAE as organisation and movement need basic transformation on matters of identity, structure, funding and programs. This is the task to be further refined.

#### **6. Leadership Development**

Given this vision and mandate of ASPBAE, leadership of a particular quality is needed and must be further developed in the next decade.

The leadership qualities required include the following :

- 1) Committed to ASPBAE's vision and mandate;
- 2) Committed to the liberation and the freedom of the poor and the oppressed;
- 3) Skilled in own profession as well as in organisation and management;
- 4) Gifted spiritually—in any of the religions of own choice, or even in secular humanism;
- 5) Conceptual clarity and power to understand, analyze, interpret and communicate.

#### **7. Conclusion**

This is the first draft by a small group within the context of the First Assembly. It is a first step towards an adequate and acceptable statement which should happen as soon as possible. It is submitted for the first reading at this assembly. A special working group should be appointed to refine it and spell out its various implications.

Tagaytay : 12 December, 1991

## *Charter for ASPBAE Renewal*

The initial General Assembly of ASPBAE has determined that a process of renewal and redirection be commenced forthwith. After considering the propositions that ASPBAE be dissolved and then rebuilt, or that a panel be appointed from the General Assembly to revise the present Constitution, it was eventually decided by the Assembly that the Executive Council should be requested to undertake a comprehensive review and revision of the present Constitution and organisational structure of ASPBAE. During the discussion, the President affirmed that the Executive Council was supportive of such a proposition. In the course of the dis-

**cussion** it was also proposed, by a number of speakers, and then agreed, that in undertaking this task of renewal and redirection, the Executive Council invite representatives of the South Pacific Sub-Region, of China, of indigenous peoples, and of women to join with them. These groups have already met, and have chosen the following representatives :

<b>South Pacific Sub-Region :</b>	<b>Kolora Cavu and Dorothy McGray</b>
<b>Indigenous Peoples :</b>	<b>Lillian Holt</b>
<b>Women :</b>	<b>Suneeta Dhar, Kamla Bhasin and Carol Anonuevo</b>
<b>China :</b>	<b>Dong Ming Chuan</b>

The terms of the resolution that eventually gained the unanimous support of the General Assembly are as follows :

1. That the Executive Council of ASPBAE be directed to undertake a comprehensive review and revision of the Constitution;

2. That in undertaking this task, recognizing their present lack of representation, representatives of the South Pacific Sub-Region, of indigenous peoples, and of women be invited to work with the Executive Council;

3. Further, that in reviewing the Constitution, this group is asked to give expression to the following principles :

- (a) open membership
- (b) participatory decision-making
- (c) gender balanced
- (d) representation of the diversity of adult education in the region
- (e) that the Executive Council be made accountable to the General Assembly

4. That the Executive Committee undertake to inform and consult with the ASPBAE membership on the redrafted Constitution before it is put forward for ratification.

In accepting this proposal from the General Assembly, the President undertook that the revised Constitution would be completed and made available to members within twelve months.

(Drafted by ALASTAIR CROMBIE,  
13 December 1991, for  
President, ASPBAE)

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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 lifelong process. It directs its efforts towards accelerating adult education as 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 Literacy 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 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 are located in the Shafiq Memorial at 17-B, Indraprastha Estate, New Delhi-110002.



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- ★ **CRUCIAL ISSUES IN ERADICATION  
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## EDITORIAL

Dr. Federico Mayor, Director-General of Unesco and Mr. James Grant, Executive Director of UNICEF, have sought the personal support of the heads of the Governments of India, Brazil, Bangladesh, China, Egypt, Indonesia, Mexico and Nigeria for a new international effort to completely eradicate illiteracy and provide basic education to all in these eight countries, which account for nearly 75 per cent of the world's illiterate population. "Education for all by the year 2000" is an international mandate, which envisages a series of steps to be taken over the next eighteen months. Some of these aim at identifying the main policy and strategy questions for each country so as to focus highest political attention to the question of universalisation of primary education, developing the right strategies for achieving the objectives and enlisting the cooperation of donor agencies.

One of the objectives of basic education is to promote sustainable development. "The challenge, therefore, is not only to find development paths and models which are environmentally sustainable, but also that are socially and culturally acceptable", says India's report to the Earth

## Content

Summit in Rio de Janeiro. The report further says : "Though Indians, who account for 16 percent of the world's population, supported on 2.4 percent of its total land area, lead environmentally sustainable lifestyles with low per capita consumption of natural resources, environmental degradation has increased due to the irrelevance of some of their practices." Environmental issues are local, national and global. Adult education and basic education can tackle the local issues quite successfully, if each one of us takes care of his or her own immediate environment. As the Indian report to the United Nations Conference on Environment and Development (UNCED) says : "Several efforts are on in this context in the country. These are environmental initiatives - not merely of government at various levels, but of people and organisations outside the Government."

James A. Draper

## The Dynamic Mandala of Adult Education

First, I want to take this opportunity to thank the Indian Adult Education Association and Roby Kidd Foundation for inviting me to give the first Roby Kidd Lecture. I am honoured to do so.

It has been my good fortune to have been associated with adult education in India for almost 28 years. In fact, almost the whole of my professional life has been intertwined with India. It was in September 1964 that I first came to India and joined the faculty of the University of Rajasthan, to assist in accomplishing two things. One, to establish the first university general extension programme in India. Two, to begin the first academic teaching in adult education in India.

It was while working on the University of Rajasthan project that I first met and worked with Dr. J. Roby Kidd. After I left India I joined Roby to become part of a new post-graduate department of adult education at the University of Toronto. It happened that I was in India at the time of Dr. Kidd's untimely death in 1982. It was my task to inform my adult education colleagues in India of our loss of an exceptional international leader in the field of adult education.

---

In the title of my speech I have deliberately used the term "**MANDALA**" of adult education. Why have I done so? What is the meaning of Mandala?

As we know "Mandala" is adopted from a Sanskrit word meaning centre. A mandala, frequently expressed visually in a circular form, is intended to present a world view, representing a wholeness, a schematized view of a harmonious cosmos.

It represents both an outward view of one's universe or surroundings, and one's place within it, but also an inner focus representing the effort to reunify and harmonize the self. To this and other ends, a mandala is intended to raise our consciousness and our individuality, symbolically leading us from darkness to light. The Upanishads speaks of "nonbeings" becoming "beings". The zodiac is an example of mandala. The purpose of my lecture is to present a world view, a mandala, of adult education.

---

I will begin by stating what I think is the essence and therefore the centre of a mandala of adult education. Throughout my presentation I will be emphasizing the need to view adult education in its broadest and not a narrow perspective.

After a very brief reflection on the past I will review the relationship between learning, education and schoolings. This will logically lead me to summarize some assumptions we make in adult education and the implications arising from these assumptions. For me, these initial discussions are necessary and become the foundation upon which a world view of adult education is constructed. That is, by definition, a mandala of adult education encompasses a world view. The realities of today and a vision of the future, I argue, press us to adopt an all encompassing meaning of adult education. I will conclude by identifying what I think would be some of the components of a mandala of adult education.

Let me begin

1. The essence, the very heart, of adult education is LEARNING, just as learning is the essence of living. The major purpose of adult education is to facilitate adult learning.

When I speak of "learning" I include the usual three domains : the cognitive, that is, the learning of subject-matter and content; the psychol-motor which includes the learning of skills including the skills of reading and writing; and the affective, that is, the learning of attitudes, feelings and values. This latter domain is sometimes ignored, often dominated by an undue focus on the cognitive domain of learning. Tagore speaks to this point when commenting that : "A mind all logic is like a knife all blade. It makes the hand bleed that uses it." ( Rabindranath Tagore). In adult education, we attempt to balance the logical self with the emotional self.

LEARNING is a process whereby, through one's senses, an individual comes to understand, interpret, interact with and adapt to one's environment.

Given my definition of learning, it is obvious that from the beginning of human existence, in India and elsewhere, children, men and women have always learned in order to survive (to hunt, fish, farm); or to create, (through dance, poetry, music, pottery, painting, sculpture). Naturally, attempts were made to pass these learnings onto others, through some form of non-formal education. People learned their culture but they also learned to construct homes and communal dwellings. They learned the skills of warfare and they learned their gender roles. People also learned their feelings, emotions, and values and how to express them.

2. Once we begin to organize and plan learning, it becomes education. Education may be defined as planned or intentional learning. Learning may take place informally, or through education, either non-formally or formally. As we know, most adult education occurs through non-formal means.

Here, it is important to distinguish between 'education' and 'schooling'. The latter refers to formal systems of education, usually offered through schools, colleges and universities.

One can see that adult education is integral to society (most everything we have learned, including our culture, our language and our values) and adult education permeates all of human social structures. One can also see that one can have learning without education whereas one cannot have education without learning. Given my definition of non-formal adult education, the Indian army is probably the largest adult education enterprise in the country.

3. The field of adult education is based then on a number of assumptions:
  - a) Every person, child or adult, has experienced some form of education but may not necessarily have schooling;
  - b) All education is 'continuing education'. Educational programmes build on what people already know, what they want to know, or what they need to know;
  - c) The learning and education which people have acquired must be acknowledged and taken seriously. Such learning/education becomes the basis upon which educational programmes are planned;
  - d) A last assumption is that people are able and willing to take responsibility for their own learning (and the learning of others) provided they see the relevance of the intended learning.
  
4. From the above, a number of implications and principles then arise:
  - a) Where possible, people should be involved, should participate, in the planning and the implementation of their own education and any mandala of adult education would need to include this process.
  - b) Those who are involved in the planning of educational programmes, including professionals, educators and bureaucrats need to see themselves as being involved in the learning process along with others.
  - c) The roles of 'teacher' and 'student' are interchangeable. That is, each person has something to teach and to learn from the other.
  - d) From the philosophy which is imbedded in the above values and ideals comes a vocabulary which reflects these values, concepts such as : 'participation', 'independent' as well as 'interdependent learners', 'self-directed learning', 'life-long and continuing education', 'community responsibility'.

5. The above principles and assumptions are more than ideologies. They can be applied in dealing with some of the challenges and realities being faced in India today, such realities as:
- Maintaining democracy, secularism and national unity;
  - Rapid changes in technologies;
  - Rapid production of knowledge, and the overwhelming availability of information;
  - The need for industries (and countries) to compete with each other in the market-place, but also to learn to co-operate and to share with each other;
  - The need to effectively utilise scarce resources as well as to preserve the environment;
  - And, perhaps most important, the need to democratize society and improve the quality of life for all people, within a framework of Universal Human Rights. Increasingly, adult education in practice is being associated with a humanistic philosophy which is aimed at developing more mature and self-directed learners.

In order to meet these challenges, learning and education must take place and this must occur on a continuing basis. Hence the term "continuing and life-long education". The field of adult education has given much thought to practice, reflection and research to these and other essential philosophies

6. From what has been stated thus far, it can be seen that the preparation of professionals and others for a wide range of occupations must go beyond training, beyond only preparing people to perform specific tasks for specific purposes. A broader education is required.

Training focuses on today's needs, based on today's knowledge. Education goes beyond this. Professionals and various occupations are faced with a number of challenges, for example:

- The challenge of preparing people for an unknown future. We can no longer predict what knowledge or practice people will need in the future;
- It is acknowledged that we do need to instill specific technical skills required to perform specific tasks, but we also need to impart such things as:
  - skills to retrieve, store, analyse and interpret information;
  - problem-solving skills;

- social and communication skills to work within systems which increasingly becoming interdisciplinary and democratic;
- and, an openness to continue to learn, including a degree of humility of learning from others, including one's clients and associates.

That is, an innovative programme in adult and continuing education begins with a vision of the future. In fact, if we lose sight of vision of the future, we diminish what we do today.

7. From a vision of the future, and based on : clearly outlined principles, values and an all encompassing view of adult education comes a plan implementation. Here it is important to distinguish between the process the outcome/end-product of education.

The "process" is the journey of the learning itself. It includes methodologies used and reflects the value of self-discovery.

There is also the intended outcome of an educational programme. For example, no one questions the intended outcome of preparing people for specific professions and occupations. The end result is to prepare people who are well trained, knowledgeable and competent.

Unfortunately, the process and the outcome of education are frequently thought to be synonymous. This is not necessarily so. In planning educational programmes for adults, one must attempt to separate these functions and this too must be reflected in a mandala of adult education.

Let me illustrate the distinction which I am making between the process and the outcome or end-product of education. My example is from the field of formal education but many examples from non-formal education could be given as well.

In Canada there is a prestigious medical school programme which has based its entire medical programme on the adult education principles of continuing education and self-directed learning. This medical programme has no lectures and no examinations and yet when these graduated medical doctors come to write the Canadian medical examinations they do as well as or better than those doctors that were trained through traditional programmes.

The point is that we often assume that there is only one way to prepare medical doctors, engineers, accountants, managers, and so on or to attain literacy. This is not so.

In adult education we need to keep searching for alternative processes.

8. One can now see that my meaning of adult education and the practice of

through continuing education is not confined to:

- the methodologies which are used;
- the content, skills or attitudes which are being learned;
- the location where the learning takes place;
- the agency or organizations which provides the programme;
- or the programme which is being provided. That is, "adult education" is not limited to imparting, for example, literacy skills. This of course does not mean that an agency may not choose to focus on a particular programme, based on the priorities which it has set for itself and the resources available.

What I am saying is that conceptually, adult education must be perceived holistically.

If we reflect on various events in the field of adult education, both nationally and internationally, it becomes obvious that the term has always been given its broader rather than a narrower meaning. In 1965 for instance, a significant watershed year in the development of adult education in India, a number of events took place. For example:

- the first post-independence all India conference on adult education was held at Mt. Abu in Rajasthan.
- also, the first all India conference on university adult and continuing education (extension) took place in Bhopal.

Both of these events were co-sponsored by the Indian Adult Education Association and the University of Rajasthan, with financial support from the University Grants Commission.

Both conferences covered a wide range of topics, adopting the broadest possible view of the term "adult education". Similarly, the 1973 publication Adult Education in India, edited by Anil Bordia, J. Roby Kidd and myself covered all aspects of adult education including the continuing education of people within the professions, cooperatives, labour unions, the civil service, the Indian army, agriculturalists and a host of others.

In the same year, 1965, the first graduate course on adult education was taught, thus emphasizing the need for a balance between the practice and the study of adult education.

Adopting a wider rather than a narrower meaning of adult education is also reflected in various publications and international events. A worldly vision predominates.

10. The following are some of the arguments for adopting a world view mandala of adult education, going beyond defining adult education as a programme.

- a) It emphasizes the commonalities between all aspects of adult learning regardless of where it takes place or what is being learned and therefore maximizes the potential sharing and transferability of experiences through our non-formal practice of adult education;
- b) A broader definition acknowledges the momentum and the diversity of adult learning which is going on in countless communities, workplaces and organizations. A world view accommodates all the variables which are associated with and arise from intentional adult learning, that is 'education'.

I am developing a taxonomy or classification system which will accommodate all agencies which are involved in any way with programmes of non-formal adult education and training in India. This will include both government and non-government organizations as well as the private and public sectors.

c) It helps to provide a common denominator between seemingly diverse programmes such as:

- literacy,
- health education,
- population and family planning education,
- agricultural production,
- programmes aimed at increasing industrial production,
- programmes aimed at increasing organisational efficiency and management, and
- the inservice training and education of workers, professionals and others.

That is, in order for these, and other programmes to achieve their goals, learning and education must occur. It is adult education which provides the common denominator between these and many other programmes. Here we might distinguish between "adult educators", (those who have completed an academic programme in the discipline of adult education) and "educators of adults" (those who have been trained in a discipline other than adult education, such as agriculture, nutrition, animal husbandry, primary health care or library science).

d) Furthermore, a broader view of adult education helps us to focus on the

discipline side of adult education (as compared with the practice of adult education) and the combined accumulation of literature, research and knowledge relating to the learning and education of adults. There is a need, on the one hand, to see the relationship between the diverse research being done relating to adult learning and education. On the other hand, there is a need to undertake more research.

- e) A broader view of adult education helps to define (for both employers and employees) the potential employment opportunities for those who are professionally educated and trained in the discipline of adult education.
- f) Lastly, a worldly view of adult education helps practitioners, trainers, planners, researchers and others to perceive their work within a broader regional, national and international framework, thus maximizing the potential for the sharing of experiences and the feeling of being part of a universal community.

To this extent, adult education can be perceived as a critical mass of energy and a worldwide social movement with tremendous momentum and even greater potential.

1. Up until now, I have spoken mainly of the practice of adult education. Apart from this, adult education is also a field of study. That is, "adult education" is a discipline and a social science which is increasingly developing a unique body of knowledge, based on systematic enquiry, that is, on research. The dissemination of knowledge through practice (through continuing education programmes) is balanced by the production knowledge through research. The practice and the study of adult education are integral to each other.
2. The function of an adult education mandala presents for us a global world view of our craft and our profession, grounded in individual experience. It helps us to see relationships between seemingly disparate pieces, between our stated philosophies and our practices, and to critically examine the concepts which we use. A mandala is a framework, a map of our belief system, expressing the assumptions we make about human beings as continuous learners. It also helps us to reflect on ourselves, as learners.

Furthermore, our mandala helps us to formulate research questions in our quest to explore what we do not know, thus extending our knowledge in the field of adult education. For instance, in the field of adult education should our real focus be on teaching or learning? on communication not lecturing? on the transfer of knowledge or individual self-discovery? Is the focus of adult education on programmes or people? We are reminded also that when we plan and implement educational programme for adults we must do so both in theory and in practice, thus professionalizing our craft.

J Always, the education of adults takes place within social, economic, political and cultural contexts and any mandala would have to acknowledge this, as well as a value system and an ethics which guides our work.

13. Creating a Mandala of Adult Education

In conclusion, briefly, what does all this say about the way in which our mandala of adult education is to be constructed and conceptualized?

- a) Among other things, our mandala would surely reflect the incredible vitality and energy associated with adult engaged in purposeful learning, hence my reference to the "dynamic" mandala of adult education;
- b) Second, a mandala would have to reflect the circular but also upward spiralling and continuous nature of adult learning, what Roby Kidd refers to as the seamless robe of learning;
- c) A third characteristic is that a mandala would have to reflect the interaction between faith and vision, between action and responsibility, illustrated by a Hebrew saying : "pray as if everything depended on God; but act as if everything depended on you".

Our mandala also acknowledges that "Growth toward wholeness is a natural process that brings to light one's uniqueness and individuality", apart from valuing ourself as members of groups and communities. Adult education has many generic purposes including the raising of individual consciousness and of maximizing the choices available to individuals and groups, such that we can make the wisest possible decisions. We know that the complexity of our lives parallels the complexity of our decisions.

Finally, our dynamic mandala of adult education is dedicated to the enormous task of improving the spiritual as well as the material quality of life of all people, a vision which all of us share in common.

## Crucial Issues in Eradication of Illiteracy

Literacy is an individual affair but illiteracy is a community affair. Mass illiteracy cannot exist and persist without implicit or explicit indifference or/ tolerance and sanction /or approval of the community.

Illiteracy is a result of ineffective educational system that leaves out sections of the community out of its purview and the communities so left out are either too weak to demand for it or hardly care for it. If, historically, some community has got accustomed to living without literacy, illiteracy is not looked down upon, it is an all pervasive factor and there is hardly any motivation to make an effort for literacy. So long as majority of the community or a particular identifiable section of a community (either by sex, caste or age) is illiterate, literacy is not a sought after objective or distinction, nor a realised need which can impel one to make an effort. The basic question that an illiterate asks is - what do I gain? How will it profit him? These questions are, however, not asked in a community where majority is literate. In such a community illiteracy is a slur or a disqualification not only for economic or employment purposes but also for social purposes. In such a community, illiteracy cannot exist for long - it will vanish soon. Literacy has to reach a critical level and then it becomes a self sustaining affair. Before reaching this critical level, conditions have to be created whereby community gets involved in teaching, learning process.

The problem of illiteracy has to be tackled in a holistic and integrated manner and not in a sectional or fragmented way. Often problem of illiteracy is viewed as a problem of adults and the programmes of adult literacy are run for that purpose. The roots of illiteracy, however, lie in inadequate and ineffective formal educational system which allows large mass of current school going population to remain out of its network who, after sometime, become adults and join the mass of adult illiterates. The weakness of the formal school system cannot be compensated in full or partial measure by adult literacy programmes which are sparse and inadequately funded. If the formal system is leaving out mass of people out of its net, the community has to feel the concern for it and enquire into the causes of it. Unless community is involved in the whole process, running of programmes by departments or NGOs for adult literacy are not going to result in any fruitful results.

Before we launch any programme of mass literacy, the community has to be awakened to the need for education of its members and a commitment obtained then only massive programme can become successful. No programme of mass literacy or adult education can be successful unless community is committed to it and specially that section of the community which is largely affected. Once this commitment is obtained the community will not only take care to adopt

measures for eradication of illiteracy but also ensure (a) utilisation of existing facilities; (b) contribution to build-up infrastructure of education; and (c) proper management of the facility.

Lack of commitment of the community and consequent poor management of existing facilities of elementary education is revealed from the following statistics of Rajasthan. The State spends about Rs.500 crores annually on primary education which is 53% of its total budget for Education and 11% of total budget of the State. There are 28,000 odd schools to cover 40,000 villages of the State and it ensures the facility of a primary school to every village within a distance of 1-5 Kms. Yet the enrolment of boys and girls in age group 6-11 is only 87.5% and in respect of girls it is as low as 55.7%. The drop out rate out of this low enrolment is 60% for boys and 71% in girls. If the net population of 6-11 reaching class V is thus calculated it covers roughly 35% of the total 6-11 age group. Thus only 1/3rd gets the benefit of Rs.500 crores spent on primary education. 2/3rd of the current 6-11 age group remains out of the net of formal education system. All efforts to make adults literate fail to raise literacy percentage of the State because vast majority of the new generation is getting added to the pool of illiterates every year. No wonder, Rajasthan continues to occupy its last position in the all India literacy status inspite of vast efforts made by Government and NGOs for adult literacy. Unless the management of elementary education is improved and the addition of young generation to the pool of illiterates is stopped, no programme of mass literacy can be successful. The community has to undertake to manage its facility of education and ensure that new generation is not allowed to remain out of its net. It cannot remain indifferent to the management of educational system.

Next step after obtaining involvement of the community is integration of all systems/departments of education working in the area such as formal elementary school system, non-formal system, adult education programme and Secondary/Senior Secondary school departments. The workers as well as students working/studying in these school/systems have all to work together to plan and implement the programme of mass literacy. The working of all these functionaries may be under different Heads of the Departments at the level of village and block. These have all to be coordinated by the senior most local functionary and they have to work in harmony with each other to achieve the goal of literacy in the minimum period.

The resources of different departments and the community have also to be pooled together to achieve the objective. It has been observed that programmes are sparsely spread over a large area and as such the results are not discernible. For example, the centres of adult and non-formal education are spread over the entire block and there is one centre for each village which is too inadequate to meet the requirements of the village. It is essential that villages or group of villages selected for the purpose must get required resources to meet the targets. The resources properly pooled and spent give clear cut results which can be measured and evaluated.

In order to achieve the concrete results microplanning is essential and that involves detailed survey of various age groups sex-wise and community-wise to identify the magnitude of the problem and involvement of different groups to achieve the objectives. Each area will have to evolve its own strategy and no uniform plan can work all over. Local circumstances will have to be taken care of to involve the community and create motivation for the purpose. The essence of microplanning lies in providing enough latitude for the local workers to have their own time plan and strategy.

Last but not the least, is the coordination among all the functionaries- Government as well as political - of the village or group of villages where the programme is launched. It is not only that functionaries of Education Department are integrated and coordinated, but other functionaries like Patwari, Gram Sewak, Health workers as also political hierarchy like Surpanch, Panchayats and other functionaries are properly involved and they work in harmony with each other to achieve the target.

Based on these principles a programme of 'whole village literacy' was launched in Rajasthan in 1986-88 and remarkable achievements were made in making whole village literate in a period of one and a half years. The essential and crucial aspects of the programme have to be properly understood and the programme of mass literacy whether for the whole village or for the whole district or for the State has to be based on the components mentioned above and the most crucial of them is the commitment and involvement of the community. If that is achieved, everything else finds its place.

A recent review of Adult Education Research in India revealed that during the last forty years only thirtyseven research studies were conducted and of these twentytwo were taken up for purposes of Ph.D. degree.<sup>3</sup> It also supports the position taken by NAEP Review Committee and reiterates that the reported studies display an ad-hoc attempt resulting in superficial explorations, unwanted duplication and at times, inconsequential or even contradictory observations. In short, there has been very little systematic and sustain effort to study the problems of adult education. It is further observed that similar studies often bring about contradictory observations. Therefore, methodological sophistication is very much warranted. More experimental and correlational, evaluative and follow-up studies, at times, involving case study approach to prop depths are required to unsearch more useful and conclusive data.

## Critical Appraisal of the Overview

Distinction needs to be made between different kinds of researches. One concerns the collection of data and statistics, another relates to surveys and studies, the third one is applied research and fourthly fundamental research.

Fundamental research in the various areas connected with literacy and adult education is a felt need; universities and other research organisations should increasingly become responsible for this activity. The countries of the Third World which have taken up large literacy programmes have a special interest in applied research - particularly in areas which seem important on the basis of experience. The most appropriate agencies for this purpose would be the national agencies charged with the responsibility to provide research support to national programmes.

Although some countries, such as Brazil and Tanzania, have successfully organised good research projects, most Third World countries have been preoccupied with their field programmes and have been handicapped because of insufficiency of institutional support for research.<sup>5</sup>

## New Thrust for Research in Adult Education

The necessity of initiating concerted efforts for promoting research in adult education was highlighted by the NAEP Review Committee:

"The National Board of Adult Education (NBAE) should immediately attend to the research needs of the programme. For the present, only very preliminary suggestions can be made. The approach should relate to the practical issues faced in the programme, particularly on alternative approaches to deal with particular situations. Every effort should be made to promote innovation and to properly document it for use by others. Rather than abstract and theoretical research, emphasis should be on action and applied research, in which the project officers, supervisors, instructors and, to the extent possible, the learners should be involved. The areas of research will emerge from experiences in the field but some which call for immediate study are:

- methods of learners' evaluation, particularly in respect of

- functionality and awareness;
- methods of literacy learning;
- aspects of motivation;
- impact of adult education on enrolment and retention of children in primary schools, implementation of development programmes, etc.;
- learning through the traditional and folk media;
- retention and use of literacy;
- post-literacy and follow-up activities.

Research should be decentralized as much as possible. Therefore, while universities and institutions of social science research would have an important contribution to make, involvement of colleges, teacher training institutions and project implementation agencies themselves would be significant.

In fact, at the time when NAEP was being conceptualized, this aspect of research was given due consideration and emphasis and a sub-group exclusively looked into the state of research in the country and make recommendations for a composite plan for three inter-related and mutually supported activities of Monitoring, Evaluation and Research.

Nonetheless, owing to its pre-occupation with other urgent matters, the DAE was not able to pay much attention to research until the beginning of 1980. Of course, the various institutions given the responsibility for external evaluation were required to undertake research studies as well, and some of them have started planning for such studies.

The DAE deliberately took the decision not to assume much direct responsibility for research; it preferred to create a system by which all interested persons - in universities and colleges or in institutions of social science research or in voluntary agencies - could be provided support to take up research activity. It went further, and has developed plans to encourage the District Adult Education Officers and the project personnel to take up action research programmes. Whether there is much research output or not, this approach to secure participation in the research endeavour of actual field workers, and eventually to involve the learners of the adult education centres as well, seemed to hold tremendous promise. The DAE also proposed to organise co-operative or co-ordinated research on certain subjects, by involving several institutions and individuals on subjects which seem to need a much wider universe of study and which cannot be taken up by a single agency.

Later on, as recommended by the Working Group on Adult Education in the Medium Term Plan (1978-83), action was taken to formulate a scheme for promoting research in NAEP. Before formulating the scheme, a good deal of consideration and exchange of views with the Directorate of Adult Education, the Indian Council of Social Science Research and the University Grants Commission preceded and finally the Ministry of Education approved the scheme of research in adult

education. After some elaboration, and laying down of procedures, the Directorate widely disseminated the scheme. The scheme envisaged

"Any type of systematic, fact-finding analysis and inquiry which can broaden and deepen understanding of the processes of adult education programme, adult learning behaviours or designing any innovative approaches for improving ongoing programmes could be regarded as research for Adult Education Programme. Research in adult education could prove particularly useful in the following areas:

- for providing better insights into problems relating to AE;
- for designing innovative approaches and methods for improving the programme;
- for integrating new ideas and insights of different disciplines for making adult education a vital input for development.<sup>6</sup>

The comprehensive Guidelines forming part of the research Scheme for NAEP indicated the role of universities and research organisations in research for adult education, listed significant research areas for NAEP and also highlighted the specialised role of Directorate of Adult Education and procedure for inviting proposals, their screening, amount of financial assistance available, etc.

The Scheme envisaged the following roles to be performed by DAE in organising action and applied research activities:

- (i) to animate useful and high quality research;
- (ii) to coordinate research activities;
- (iii) to disseminate research findings in a manner that would be comprehensible and practical for the improvement of ongoing programmes; and
- (iv) to undertake/commission research in the crucial areas of adult education programme.

While fundamental research is valued, emphasis in the studies supported by the DAE is on practical issues faced in the programme and examination of alternative approaches to deal with particular situations. In other words, focus is on applied and action research, rather than on abstract and theoretical themes. The areas of research which are receiving immediate attention are:

- methods of learner evaluation, particularly in respect of functionality and awareness;
- methods of literacy learning;
- language of literacy, particularly where the language is a dialect and a bridge has to be built to the regional/official language;

- aspects of motivation;
- impact of adult education on enrolment and retention of children in primary schools, and on implementation of other development programmes;
- learning through the traditional and folk media;
- retention and use of literacy;
- post-literacy and follow-up activities.

However, the pace and progress of implementing the scheme has been somewhat tardy, mainly because the response to the scheme has not been very encouraging. In spite of publicising the scheme several times, during 1981 and 1990, not many proposals were received - quite a number of these being very unsatisfactorily and unprofessionally prepared. Further, the procedure of obtaining panelists'/reviewers' comments has also been a great hinderance in the sense that they seldom examined these with speed and efficiency which is expected of them. Delays also occur in processing the cases through administration and accounts. Besides this, the Research Committee also takes its own time and follows its own considerations in taking requisite decisions. The reality is that so far, 33 proposals have been supported financially and 14 reports only have been received.

In order to build research into the programme, it is expected that SRCs and the institutions responsible for external evaluation will also reorganise themselves to intensify their research activity. A good deal of contribution may also be made by institutions of social science research and the Indian Council of Social Science Research, which supports and co-ordinates the work of those institutions, has been taking initiative in this regard.<sup>7</sup>

A document prepared some time back laid considerable emphasis on the role of universities and institutions of higher education.<sup>8</sup> It spelled out their role as follows:

- (i) Lack of properly trained manpower for research work is as genuine problem. Systematic training programmes for the preparation of research workers would have to be initiated especially with reference to real life problem-solving action research. The training programme for research workers would have to be joint efforts between implementing agencies of NAEP and the universities so that research workers would not only have some background of research techniques but would also have the capability to identify field problem and to suggest practical solutions to them.
- (ii) It is important that there is much more student involvement in research through post-graduate work. Universities that have departments of continuing/adult education could promote post-graduate research work that has practical implications for NAEP.
- (iii) The desirability is self-evident of undertaking research projects that are multi-disciplinary in nature because the problems relating to adult education are multi-dimensional and multi-disciplinary. Research studies

undertaken by educators, economists, sociologists and anthropologists, management specialists, would provide useful insights into problems relating to adult education.

## Future Possibilities

In the National Literacy Mission (NLM) also significant importance is attached to research and development activities and in this task, the Directorate will have to play an even greater role than it has been able to play so far. To overcome the difficulties experienced in implementing the research scheme several measures will have to be taken, some of which are indicated below:

- Give wider publicity to the research scheme and, if necessary, organise several rounds of orientation seminars to popularise research scheme and also give examples of the manner in which proposals should be prepared;
- alternatively, the research proposals may be finalised by the Directorate of Adult Education and the researchers may be identified and commissioned to undertake research for which they can give financial estimates;
- streamline the procedures of processing the proposals and issue of grants;
- some of the broad issues on which research proposals can be invited could relate to
  - (a) Policy issues
  - (b) Delivery of adult education programmes and coordination and institutionalisation of the mechanism of its delivery.
- Curriculum issues particularly in relation to aspects connected with the new technique of Improved Pace and Content of Learning (IPCL);
- Impact of campaign approach in large scale literacy promotion;
- Advantages of following area-based project approach in programme implementation;
- issues connected with organisation of post-literacy activities under institutionalised and non-institutionalised support system, impact of mass mobilisation techniques on creating demand for literacy, utilisation pattern of literacy skills, approaches to gradation of materials in post-literacy stage and so on;
- the relationship between literacy and development economic, social and cultural.

While action research is essential, it is not at all intended to under-rate the utility of fundamental research which is also equally important for building theory but as practitioners, our emphasis in this paper has been on

problems and aspects connected with programme implementation and, therefore, the entire focus has been on development-oriented research which the Directorate values most.

## Utilisation of Research Findings

It is true that there is a dearth of good quality action research studies pertaining to adult education/literacy programmes in the country. But what is more striking is that the findings of such studies, howsoever little they may be, have not been utilised to strengthen the programme contours, format, content, etc. The research activity has been so far divorced from building a strong programme base. It is, therefore, of greatest significance that the findings on the research studies are utilised and the adult education philosophy and approaches are enriched by the contribution of research. If researches increase in quantitative terms and qualitatively also, there is an improvement in their conduct; but if the findings remain unutilised, it will serve no purpose.

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## What Formal Education Can Teach Us

Though belonging to the not so rare species of an adult educator who believes that there is not much beyond his branch of education, I am more than not inclined to argue that this is the usual exaggeration of a professional who thinks that his field of work is of the utmost importance.

After quite some time in adult education I have been now for a number of years in school teaching with about 25 lessons a week, pupils in the age group of 14 to 18, and subjects from the social sciences and humanities, a routine millions of others in this profession have. I do cherish the time I have spent in both the systems since I have gained quite a few insights not only into the process of education but also into the hopes and delusions of what is euphemistically called international education. With this experience from either side, the formal and the non-formal, I feel encouraged to reflect on some of their foundations and hope to do this here for the benefit of the colleagues in the non-formal sector.

### Programme versus project

Formal education has the advantage of being executed in the form of programmes which have, over decades and centuries, become part and parcel of educational systems. Programmes are educational courses within a framework of set syllabi, fixed durations and specified objectives and skills. Programmes provide security to everyone involved. The teacher knows what to do and, if professional enough, also how to do it. The pupil or student is soon getting a feeling for that what is expected from him or her and what can be expected from the teacher. Parents know that there are particular competences and qualifications at the end permitting their son or daughter to enter the next phase in education or occupational training. And for the administrator it is easy to plan these programmes and count on the results for further developments.

Another advantage of a programme is that it is of considerable continuity. Pupils in schools and students in university have to study over a significant stretch of time if they want to get the full benefit of the programme, e.g. the pass to the next step on the ladder. During this time habits and attitudes can be moulded and various forms of knowledge and skills can be acquired. Though often dragging and therefore disliked by pupils (and sometimes also by teachers), this process over five, ten or fifteen years is a must for those who one day want to take up with a reasonable chance of success the challenge of Socrates' dictum that an unexamined life is not worth living. In a way Paulo Freire is also advocating this idea in his epistemology though meaning a rather crude, but effective, understanding of historicity and reality.

## Content

It is certainly debatable whether formal education has to be as long as it is today all over the world, but if it is, as it should be, oriented towards the understanding of vital questions, be they philosophical, economic or social, everybody needs time for this. It is also questionable whether this has to happen in the usual formal institutions. But whether we like it or not, whether it fits into our ideology or not, whether we take examples from history, from ordinary or great civilizations, or from contemporary experiences (Einstein was reportedly weak in mathematics and physics but not in thinking), the pure amateur, i.e., the proverbially innocent cattle boy or the illiterate wise old woman, has not achieved as much as he or she could have achieved with rigorous formal training.

I know that this argument is not en vogue in the circles of adult educators on higher level, but ironically all of them who are so vigorous in glorifying the virtues of the ignorant are highly educated in a formal sense and can articulate their arguments with means they have acquired in formal education over a long time.

Programmes of formal education should not be equated with a mere basic education, an idea which once in a while emerges from the stock of ideals held by people who have never benefitted from basic education alone. If we are restricting formal education to basic education, then we do document that we do not take the mental capacities of human beings seriously, then we belittle his or her potential from the very beginning. The idea of basic education (or its equivalents) is flourished by planners and educationists whenever they have to come up with plausible solutions to tackle injustice and inequality in a short span of time. Basic education is, however, nothing but an instrument for maintaining the status quo which is so dear to us in the educational establishment for we would be the first to lose our status as soon as more people saw through the lot of humbug which is in this business. Even Gandhi in his romance with village life and simplicity never thought of basic education as an instrument which would give people the chance to develop their critical faculties but to grow up in a culturally more compatible way. Gandhi himself got his critical sense sharpened in formal education programmes which he undertook in India and England.

But what about the criterion of flexibility? Nonformal education has surely an edge over formal education in this respect. Projects, i.e., short term courses, can react faster to the needs of people in particular situations. Projects are more skill-oriented than programmes, and these skills can then be of use in vocations and professions. But they are also vulnerable to the influence of technocrats who, with this approach, can make people fit for political and economic systems in which critical thinking is not needed and desired, and in which projects of this nature are simply used for appeasement purposes.

It is, however, also known that formal education can have the same effect since the practice of education as such is a conservative one which is geared more to preserve than to change. There is no guarantee that programmes would serve only ideal purposes but their chances to work for more enlightened

as dull and unimaginative as many lessons in formal schooling), i.e., the meaning of knowledge  $x$  might be new for someone through a critical and open-ended process (methodology), but the meaning itself is not new (content).

To blame formal education that it carries a lot of dead wood in the form of standardized and non-applicable knowledge is based on a narrow understanding of the usefulness of knowledge. Any piece of knowledge had or still has a place in the development of humankind and can be utilized for the comprehension of our place in the world, admittedly the highest goal in education whatever age group we take, throughout centuries and across cultures. Several political changes which nonformal educators like to see implemented are dependent on these insights. There is only one difference between formal and nonformal education in this respect. The first has little illusion left about its conservative character and even has periodically to face arguments about its justification (a sympathy I do share with some of the known critics), whereas nonformal education is, at least on official propaganda level, chasing the ideal - but under the false pretext that its knowledge is flexible, progressive and open.

## Universalism versus regionalism

Nonformal education is not complete today in the eyes of its beholders when it does not advocate the participatory approach. This would mean in the end not only the abolition of teacher and student but also of content which is not need-based. So far so good. But what this drive can also promote is narrow-minded regionalism. Content which is only functional, which is only of immediate interest and use for the learner, is restricted to his or her horizon. Consequently, the learner is not challenged by content which may be of wider validity. Indeed, this going is smooth sailing, and despite all grassroots talk and actions it is an intellectually poor way which one day can prove fatal for the fabric of a society.

In these years, we can, for example, observe such a process in India, by virtue of her Constitution of 1950 a secular state. But she is, in some areas, torn into pieces because of religion-fed communalism and separatism. This does, of course, not occur as a follow-up of nonformal education projects - they are still of an insignificant number in this country - but because of a propaganda in general which is praising only that what one understands, and one's own religion is obviously easier to understand than somebody else's. There are only a few half-hearted efforts to understand the other. I am afraid that nonformal education with its rigorously egocentric need-based approach may one day become a party to this kind of narrowmindedness.

Regionalism is close to traditional movements whether in art, medicine or technology. In these movements, the looking back to the past, to the forgotten good, to the indigenous values and skills, demonstrates - besides its positively reviving aspect - also a fundamentally chauvinistic dimension. Not all what is old is good and did work well, and not all what is simple is whole. This is romanticism per excellence; this is worshipping the simplistic and (often) the mystic.

It seems that an alienated middle class in education the world over is more and more yearning for this kind of identification. Since many have got dis-illusioned with hard-core consumerism, it appears but natural to go back to one's own culture. In other cases, it is a return to the so-called roots of another culture, marketing this at the same time as an international effort. Both moves are widely admired and are often quickly organized into institutions or formalised movements which are then as quickly vying for power. There was no greater number of these institutions and movements in history, but there is also no greater number of nationalistic efforts in education than today. Nonformal education is perhaps supporting this process on national and international level and thereby involving itself actively in building up nationalism, ironically with the help of an international rhetoric. A multitude of reports on the downtrodden are full of it.

Programmes in formal education with their broader knowledge base are, at least in their conceptualisation, less prone to this danger. A good curriculum does contain a solid corpus of knowledge consisting of wide-spread foundations for facts and value-formation. It should not be based only on one's own needs and interests though it should include them at one point or the other. It should not allow teacher and learner to let loose in their endeavours to comprehend the world and one's place in it. That is why programmes in formal education are more universal in outlook than need-oriented projects in nonformal education.

But is such a corpus of knowledge in its greater neutrality not perpetuating the status quo and thereby stabilising an unjust society and world order? Of course, it does, otherwise the state of affairs in many countries would be better. Formal education has significantly underestimated its role of enlightenment, but not so often because of lop-sided knowledge, but because it is more often handled by rather narrow-minded teachers and administrators at various levels. In nonformal education it is the process and the knowledge which are vulnerable to regionalism, in formal education it is more the process which is the major culprit.

## Teacher versus facilitator

How can we find any good in the concept of the teacher as it is practically existing in formal education? Let us project him or her as an educator who is ruling and not guiding, who is dictating and not encouraging, who is rigid and not flexible, who is determined to arrive at fixed goals and not accepting the psychological desires of his or her pupils, who is talking down to the uninitiated, and who is not the great liberator, and so forth. We do find these teachers (probably in millions), and we do find, on the other hand, the nonformal educator who is trying to be an equal to his or her students, who is a revolutionary or, at least, a reformer and not a conformer, who is coming from the fold of the learners' culture and knows their world intimately, who facilitates critical learning, who helps liberate people from ignorance and exploitation, and so forth (probably they can be counted in hundreds only). I think we all have heard repeatedly such or similar condemnations and eugolies respectively throughout our professional life, and I

do not rule out that many of us are set to believe in one or the other packet: here the patronising teacher with his or her absolute dominance over the helpless lot of young pupils, and there the fighting, sacrificing, selfless nonformal educator with the one goal burning in his or her heart, namely to empower the people.

In a world full of cliches, the teacher versus facilitator cliché is but a mild one and hardly does anyone great harm. But is it justified to carry it forward to the extreme by suggesting the de-schooling of the first and the de-professionalising of the second? Without going into the debate whether organised education is necessary, I like to stress just one point this cliché does reveal in all its praise for the nonformal educator. I am afraid that today's trend is to produce nonformal education amateurs. This has also, of course, something to do with the status of nonformal education as one of the youngest social sciences without a full body of all the paraphernalia a science needs. But it has also to do with a trend in nonformal education, viz. to produce more opinion-making rather than knowledge-transmission. (I do maintain that the popularisation of knowledge can never be of a high calibre since it is a social task and not an academic). Nonformal education is more engaged in establishing a goodwill atmosphere than systematic learning processes. And having worked on both sides, I strongly hold the view that there is no shortcut to educational quality, i.e., the scholarly insights into things, products and processes of a wide scale. It is naturally a tiresome and long way for the normal learner, young or old, and equally challenging for the teacher whatever name we give him or her.

Civilisations were never built on nonformal education alone but on elaborated systems of formalised steps in teaching, learning and applying. The concept of the facilitator is without doubt charming and sounds good and progressive. It can seduce many who have a lot of compassion for the underprivileged, but it creates also a vision that empathy is the one and only qualification a nonformal educator has to cultivate, and that this quality would suffice to educate millions in all sorts of programmes of basic education. I do agree with the probable hues and cries now: The professional teacher might not be the ideal answer (professionals tend to be ruthless at times), but I do hope for the nonformal educator who is less amateurish in future.

It is strange with us in education. We want the good and the qualified and rely on goodness and intelligence and take it for granted that we achieve them when we wish it strong enough. But the times of emperors are over, i.e., we are more often than not in between. Any educator, formal or nonformal, is striving for the impossible knowing full well that this act is always a fleeting movement from x to y. If we could treat it accordingly, then the act would lose some of its inherent fanaticism. Education is after all only education, and it is doubtless more important to change it than to write about it.

*Kulwinder Kaur  
Amrit Kaur*

## **Reading Interests of Neo-literate Rural Adult Women of Punjab**

### **Introduction**

One of the main hurdles in achieving the target of cent per cent literacy has been lack of adequate follow-up programmes. As explained by Mohanty(1989) follow-up programmes are necessary to (i) fill up the possible gaps in classroom instructions (ii) supplement and strengthen what has been already learned (iii) enable the learner to use the learned material in new conditions and new situations (iv) further improve reading and writing skills (v) utilize literacy in different spheres of life and developing occupational skills. The follow-up programmes include (i) post-literacy classes (ii) travelling libraries and reading rooms (iii) books of permanent value and (iv) newspapers and wall newspapers. These follow-up programmes mainly involve use of literature for neo-literate adults. The literature for neo-literate adults has to be based on their needs and interests. Any material which is not related to their needs and interests will simply fail to motivate them. As visualised in the National Policy on Education(1986) adult and continuing education programmes will involve organising need and interest based vocational training programmes. In assessing the reading needs and interests of neo-literate adults, Mysore State Adult Education Council undertook a comprehensive study of reading needs and interests of adult neo-literates in 1955. The Research Training and Production Centre, Jamia Millia Islamia also conducted an evaluation of reading materials for neo-literates and a study of their reading needs and interests in 1958. Later, studies related to reading interests of adults were conducted not only in Karnataka(Nail, 1963; Nagappa, 1966; Mallikarjuraswamy, 1969), but also in Rajasthan (Intodia, 1974; Dixit, 1975), U.P. (Shanker 1982; Shanker, Shukla and Sundriyal, 1985), Orissa (Mohanty, 1987), New Delhi (Mushtaq Ahmed, IAEA 1985) and Punjab (Bhangoo and Kaur, 1988, Centre for Research in Rural Industrial Development, 1989) and other parts of India. The present study was undertaken to assess the reading interests of rural adult women of Punjab.

### **Sample**

The sample included 100 female rural adult women attending adult education centres in Punjab in the age-group 14-50 years who had attained literacy skills.

### **Procedure**

To obtain information about the reading interests a list of 35 areas was developed by the authors. The data were collected through structured

interview technique.

## Results

For the analysis of data the respondents were classified into two age groups (i) 14-17 years and (ii) 18 years and above. To determine the difference between the reading interests of younger and older women, the percentage test was used. The results were as follows:

- Both the age-groups expressed interest in all the 35 areas which included areas related to household, health, self employment generating schemes, economic and political factors, environment and general awareness.
- In the case of younger age-group cent-percent of the respondents indicated interests in the following six areas: (i) care and maintenance of clothes, (ii) sewing and embroidery, (iii) beauty care, (iv) soap-making, (v) health, and (vi) homeopathy. Eighty percent of the respondents in the younger age group indicated interest in the following six areas: (i) nutrition, (ii) domestic use of electricity, (iii) environmental cleanliness, (iv) basket making, (v) common diseases and their prevention, and (vi) use of radio and TV which in the order of frequency was followed by (i) religion(76%), (ii) nature care(74%), (iii) yoga(72%), (iv) means of transportation(70%), (v) general knowledge(70%), and (vi) games(70%) which was further followed by (i) gardening(62%), (ii) first-aid(60%), (iii) local news(46%), (iv) house keeping(40%), (v) kitchen gardening(40%), (vi) solution of personal problems(40%), and (vii) proper use of money(40%). The other areas in which the younger age-group showed interest were:(i) care of sick(38%), (ii) indigo making(38%), (iii) physical, mental and psychological needs of children(36%), (iv) environmental pollution(32%), (v) family planning(30%), (vi) saving schemes(28%), (vii) political problems(24%), (viii) means of communication(22%), (ix) citizenship(16%) and culture(14%).
- In the case of older age-group, cent-per cent of the respondents indicated interest in the following seven areas:(i) care and maintenance of clothes, (ii) sewing and embroidery, (iii) beauty care, (iv) soap-making, (v) health, (vi) homeopathy, and (vii) house-keeping. In the descending order of frequency, these areas were followed by (i) care of sick(96%), (ii) solution of personal problems(92%), (iii) kitchen gardening(92%), (iv) saving schemes(92%), (v) proper use of money(90%), and (vi) family planning(84%). It was further found that 80% of the respondents in the older age group indicated interest in the following seven areas:(i) nutrition, (ii) domestic use of electricity, (iii) environmental cleanliness, (iv) basket making, (v) common diseases and their prevention, (vi) use of radio and TV, and (vii) means of transportation. These areas were followed by (i) indigo making(78%), (ii) political problems(78%), (iii) physical, mental and psychological needs of children(76%), (iv) means of communication(76%), (v) environmental pollution(70%), (vi) first aid(68%), (vii) culture(68%),

culture(68%), and (viii) gardening(66%). The areas which were indicated by the older respondents less frequently include: (i) local news(32%), (ii) general knowledge(28%), (iii) religion(26%), (iv) games(26%), (v) nature cure(22%), (vi) yoga(20%), and (vii) citizenship(4%).

4. In the case of both the age-groups, the following six areas were indicated by 80% of the respondents: (i) nutrition, (ii) domestic use of electricity, (iii) environment cleanliness, (iv) basket making, (v) common diseases and their prevention, and (vi) use of radio and TV.
5. In the following six areas, younger women showed more interest than the older women: (i) religion (CR=5.00,  $p < .01$ ), (ii) nature cure (CR=5.20,  $p < .01$ ), (iii) yoga (CR=5.20,  $p < .01$ ), (iv) general knowledge (CR=4.20,  $p < .01$ ), (v) games (CR=4.40,  $p < .01$ ), and (vi) citizenship (CR=2.00,  $p < .05$ ).
6. In the following thirteen areas, older women evinced more interest than the younger women: (i) house keeping (CR=6.50,  $p < .01$ ), (ii) kitchen gardening (CR=5.49,  $p < .01$ ), (iii) solution of personal problems (CR=5.49,  $p < .01$ ), (iv) proper use of money (CR=5.24,  $p < .01$ ), (v) care of sick (CR=6.17,  $p < .01$ ), (vi) indigo making (CR=4.05,  $p < .01$ ), (vii) physical, mental and psychological needs of children (CR=4.03,  $p < .01$ ), (viii) environmental pollution (CR=3.80,  $p < .01$ ), (ix) family planning (CR=5.45,  $p < .01$ ), (x) saving schemes (CR=6.53,  $p < .01$ ), (xi) political problems (CR=5.40,  $p < .01$ ), (xii) means of communication (CR=5.40,  $p < .01$ ), and (xiii) culture (CR=5.49,  $p < .01$ ).
7. In addition to the six areas in which cent-per cent of the women from both the age groups showed interest and another six areas in which 80% of the women from both the age-groups showed interest and hence no significant difference was found, no significant difference was found between the younger and the older women with respect to interest in the following four areas : (i) means of transportation (CR=-1.15), (ii) gardening (CR=-0.40), (iii) first aid (CR=-0.08) and (iv) local news (CR=-1.40).

To conclude, it may be said that (i) neo-literate rural adult women of both the age-groups are keenly interested in care and maintenance of clothes, sewing and embroidery, beauty care, soap making, health, nutrition, common diseases and their prevention, homeopathy, environmental cleanliness, basket making, domestic use of electricity and use of radio and TV; (ii) younger women are more interested than the older women in religion, nature care, yoga, general knowledge, games and citizenship; (iii) older women are more interested than the younger women in family planning, house keeping, care of sick, kitchen gardening, saving schemes, proper use of money, solution of personal problems, needs of children, environmental pollution, political problems, means of communication, culture and indigo making; (iv) there is no difference between the younger and older women with regard to their interest in means of transportation, gardening, first-aid and local news.

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## **Economic Impact of Adult Education Programme : An Empirical Evidence from Rural Tamilnadu\***

In India an ambitious programme of social education was launched during the First Five Year Plan. This was integrated with the Community Development Programme in Second Five Year Plan. In the subsequent plans several significant programmes at the state levels and at the national level were launched. In 1978, a National Adult Education Programme with time bound targets was launched.

The aims and assumptions behind the NAEP establish the economic linkage between the Adult Education Programme, rural development, and poverty alleviation. This study aims at finding out the economic impact of this programme in the area selected.

### **Objectives of the Study**

The overall objectives of the study were:

- i) to find out how far Adult Education Programme has enhanced the level of employment of the beneficiaries, and
- ii) to find out how far the Adult Education Programme has assisted in the growth of the income of the beneficiaries.

### **Hypotheses**

As a starting point of this enquiry certain hypotheses were framed, based on the objectives. They were:

1. Adult Education Programme has helped to create additional employment and to increase the income of the beneficiary households, and
2. Adult Education Programme has helped beneficiaries to cross the poverty.

These hypotheses were tested with the help of available data.

**Period of Study**      The period of study was 1989-90.

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\* This paper is based on the research work of the junior author at Bharathidasan University, Tiruchirapalli - 620 024.

## Methodology

This study was mainly based on primary data collected with the help of a detailed schedule through personal interview by the researcher.

Out of the 100 adult education centres in Mannachanallur Panchayat Union the Mannachannallur Centre was chosen by lottery method. From among the list of 120 members who received training in this centre over the last 4 years, 30 were selected by using random numbers; every alternative 4th number in the list was selected.

For selecting the 30 non-beneficiary Households the procedure was the same as in the case of selection of beneficiary households. From among the list of marginal farmers and agricultural labourers (480 Households) provided by the Panchayat Union the names of the 120 adult education beneficiaries were first removed. Among the remaining 360 families, 30 were selected using random numbers. Every alternative 12th number in the list was selected for the sample.

The secondary data for this study, were collected from village records, Adult Education Office, various books, magazines and journals.

### The Working of the Adult Education Programme in Mannachanallur Panchayat Union

Adult Education Programme in the form of Rural Functional Literacy Project was in operation in this study area since 1986. In this Panchayat Union there were 100 centres and in each centre 30 illiterates in the age group of 15-35 were being admitted each year. According to the Assistant Project Officer, Rural Functional Literacy Project, Mannachanallur a total of 12,000 have so far completed the full course of training for one year in these centres.

It was learnt that in the course of one year, the adults were trained in literacy i.e., reading and writing during the first three months and during the next five months they were given training in basic arithmetics, to help them to maintain proper accounts and to make calculations of receipts and expenses. In the final four months they were given training with the help of newspapers, exercise books and guide books to understand things around them. The working of cooperatives, the methods of raising loans from banks, the methods of availing the benefits under different schemes of development etc. were being taught. Thus the aim seems to be to improve the quality of human resources. They were also given basic knowledge about health, hygiene, sanitation, family welfare, child-care, environmental protection, road sense etc. Thus the training would help the adults to lead a good life. It would improve their social status and awareness of the problems around them.

**Characteristics of the Sample Households**

The important characteristics of these sample households are presented in the following passage.

**Population**

Table 1 provides the information relating to the population. The total population among the 30 sample beneficiary households happened to be 172 and that of the 30 non-beneficiary households happened to be 183.

**Table 1**  
**Sample Population-Sexwise**

S.No.	Details	Number of persons under beneficiary households	Number of persons under non-beneficiary households
1.	Males	74	96
2.	Females	98	87
	<b>Total</b>	<b>172</b>	<b>183</b>

It could be noticed from Table 1 that the number of females were greater than the number of males among the beneficiary households and the reverse was the case among the non-beneficiary households. The average size of the family worked out to 5.7 among the beneficiary households, while it was 6 among non-beneficiary households. An indirect inference from this would be that in general those who received the benefits of adult education might have opted for the small family norm. This might be claimed as one of the indirect results of the adult education programme.

Information about the sample population classified on the basis of the size of the family is provided in Table 2.

**Table 2**  
**Sample population classified on the basis of the number of  
persons in the households**

Sl.	No. of persons in the Households	No. of Households	
		Beneficiaries	Non-Beneficiaries
1.	5	10	5
2.	6	18	17
3.	7	2	8
	<b>Total</b>	<b>30</b>	<b>30</b>

The Table 2 reveals that in 10 out of the 30 beneficiary households the size of the family was only 5. But among the non-beneficiary households only 5 households had a population of 5 members. Similarly, if we take the family size of six as norm 28 of the 30 families came within this group, whereas in the case of non-beneficiaries only 22 came within this group. Thus it is evident that the adult education beneficiaries had opted more for a small family norm than the non-beneficiaries. The following Table 3 provides the information relating to the age-wise distribution of the sample population.

Table 3  
Age-wise distribution of the sample population

1. Age Group	No. of persons under beneficiary household	No. of persons under non-beneficiary household
Below 15	23 (13.37)	38 (20.77)
15 - 35	77 (44.77)	74 (40.44)
35 - 55	57 (33.14)	41 (22.40)
Above 55	15 (08.72)	30 (16.39)
Total	172	183

Note : Figures in brackets indicate percentage to total.

The population in the age group of 15-55 is generally considered as the work force. Others could be described as dependent population. In this sense it could be seen from Table 3 that 77.91 per cent of the population in the beneficiary households could be classified as working population and 22.09 per cent as dependents. But in the case of the non-beneficiary households only 2.84 per cent of the population were in the working age group. The dependent population constituted 37.16 per cent of the total. The percentage of dependent population in this category was higher because of the higher percentage of children below 15 in the total population and also because of the higher percentage of those in the above 55 age group. It could be seen that children below 15, constituted only 13.37 per cent of the total population in the beneficiary households; whereas this percentage was 20.77 in the case of non-beneficiary households. The analysis of age-wise distribution of the sample population among the beneficiary and non-beneficiary households had also revealed that the adult education beneficiaries were better placed. It could be noticed that demographically the character of the sample population among the beneficiary households was better placed than the sample population among the non-beneficiary households.

### Level of Education

Details regarding the literacy level and educational attainments of the sample population are provided in Table 4.

**Table 4**  
Level of literacy and education attainment of the sample population

Sl.No.	Particulars	number of persons under	
		beneficiary households	non-beneficiary households
1.	Number of illiterates	69 (40.12)	88 (48.09)
2.	Number of persons trained under Adult Education	30 (17.40)	Nil
3.	No. of persons studied upto primary level	33 (19.17)	62 (33.88)
4.	No. of persons studied upto the secondary school level	14 (08.14)	14 (07.65)
5.	No. of persons studied upto the higher secondary school level	11 (06.45)	5 (02.73)
6.	No. of persons studied above higher secondary level	15 (08.72)	14 (07.65)
		172	183

Note : Figures in brackets indicate percentage to total.

It could be noticed from the Table 5 that illiterates accounted for 40.12 per cent of the total population among the beneficiary sample households, whereas in the case of non-beneficiary households the percentage of illiterates was higher at 48.09. It must be noted that but for the 17.4 per cent who received the benefits of adult education, the percentage of illiterates among the sample beneficiary population would have been higher at 57.52. To that extent adult education had assisted in removing illiteracy among the sample households. This could be claimed as one of the direct achievements of the adult education programme.

The analysis of the character of the sample population, so far, has thus revealed that the beneficiary households were better placed than the non-beneficiary households.

## Employment

The increase in the income of beneficiary households had been due to the better employment position they enjoyed as a result of their training in literacy and learning new skills. The employment position of the samples of both beneficiary and non-beneficiary households had been summed up in Table 5.

**Table 5**  
**Employment position of the workforce in sample households (1989-90)**

Classi- fication	Beneficiary households		Non-beneficiary households	
	No. of Workers	Total Mandays of employment	No. of Workers	Total Mandays of employment
Upto 208	27 (20)	5022	35 (30)	6860
208-312 days	79 (59)	23937	65 (57)	19370
Above 312 days	28 (21)	8988	15 (13)	4860
Total	134	37947	115	31090

Note : Figures in brackets indicate percentage to total.

It could be seen from the Table 5 that 27 of the total working force of 134 constituting 20 per cent remained severely under employed [Ref: note-3] in the case of the beneficiary households. On the contrary this percentage was higher at 30 per cent i.e., 35 out of 115 in the case of non-beneficiaries.

Likewise 79 out of 134 were moderately under employed [Ref: note-2] in the case of the adult education beneficiary households i.e., 59 per cent of the total. This percentage was lower at 57 in the case of non-beneficiary households i.e., 65 out of 115. Here also it is evident that adult education beneficiaries were at a position of advantage.

Finally it could be noticed that 21 per cent of the work force in the case of beneficiary households were fully employed [Ref: note-1] i.e., 28 out of 134. This percentage is much lower at 13 in the case of non-beneficiary families i.e., 15 out of 115.

It is therefore inferred that adult education had placed the beneficiaries at a position of advantage in the matter of employment. This has also been brought about by the additional employment they and other members in the family had secured through their training in new skills, which they received as a part of the programme. In this sense it could be concluded that adult education had provided more employment to the workforce in the

beneficiary households. The average level of employment among the workforce in the beneficiary households happened to be 283.18 mandays a year; whereas it was only 270.34 mandays in a year in the case of non-beneficiary households.

### Incremental employment

Training in new skills had provided incremental employment to the workforce in the beneficiary households. This had already been included in the employment figures indicated in table 3. However for purposes of focussing greater attention on the employment generation due to the learning of new skills, the additional employment created due to their engagement in basket making and tailoring (the new skills taught at the adult education centre) had been summed up in Table 6. In this connection, it should be pointed out that besides the 30 who were trained by the Adult Education Centre 16 were given training by the beneficiaries themselves. On the whole 46 persons received additional employment due to adult education.

**Table 6**  
**Incremental employment to the workers in beneficiary households due to training in adult education centre (1989-90)**

Class Interval (Man-days)	No. of workers benefitted	Total employment in man-days
Below 30	11	240
30-50	23	1058
50-70	3	160
70-90	1	85
90-110	3	294
110-130	3	351
130-150	1	145
150-170	-	-
170-190	1	190
<b>Total</b>	<b>46</b>	<b>2523</b>

It could be seen from Table 6 that on an average these 46 workers received 54.8 days of additional employment due to the gaining of new skills in the adult education centre. This had been a direct economic impact of adult education.

### Comparison of Income Levels

The income levels of the sample beneficiary and non-beneficiary households were classified and presented in Table 7.

**Table 7**  
Income level of sample households 1989-90

Class Interval	Beneficiary Household		Non-beneficiary Household	
	No. of HHs	Income(Rs)	No. of HHs	Income(Rs)
Below Rs.3500	5	14,256	9	21,866
3500-4500	5	19,474	2	8,156
4500-5500	1	5,064	4	19,842
5500-6500	4	23,975	1	5,541
6500-7500	3	20,657	4	28,275
7500-8500	5	41,264	3	23,515
8500-9500	2	18,046	2	16,342
9500-10500	3	30,142	3	30,325
10500 and above	2	25,179	2	23,031
<b>Total</b>	<b>30</b>	<b>1,98,057</b>	<b>30</b>	<b>1,76,893</b>

It could be seen from the Table 7 that the beneficiary households are better placed in the matter of income than the non-beneficiary households. The average annual income of beneficiary families worked out to Rs.6601.8, whereas in the case of non-beneficiary households it was Rs.5896.4 only.

As per the definition of poverty line given in the seventh plan 15 among the 30 beneficiary households and 14 among the 30 non-beneficiary households had crossed the line of poverty.

The adult education beneficiaries had a slight edge over the non-beneficiaries because of the fact that they had earned incremental income through the training in new skills which they received in their adult education centre. In the centre they received training in basket making and tailoring. Moreover the functional literacy they learnt at the adult education centre might have enabled the participants to perform their economic functions more effectively. The knowledge they gained about new agricultural practices and marketing practices might have helped them to earn more. Thus it could be inferred that adult education has its impact on the incomes of the beneficiary

households.

Table 8 contains detailed information regarding the per capita Annual Income of the beneficiary households.

**Table 8**  
**Per capita annual income of beneficiary households and non-beneficiary households**

Class Intervals	No. of Beneficiary Households	No. of Non-beneficiary Households
Below Rs.600	5 (16.67)	9 (30)
600-1000	6 (20.00)	8 (26.67)
1000-1400	7 (23.33)	4 (13.33)
1400-1800	10 (33.33)	7 (23.33)
1800-2200	1 (3.33)	1 (3.33)
2200-2600	1 (3.33)	1 (3.33)
<b>Total</b>	<b>30</b>	<b>30</b>

Note : Figures in brackets indicate percentage to the total.

It is clearly established from the Table 8 that only 16.67 per cent of the beneficiary households had a low per capita income of below Rs.600, whereas in the case of non-beneficiary households this percentage is higher at 30. About 20 per cent of the beneficiary households come under the next category. Whereas in the case of non-beneficiary households this percentage was higher at 26.67. In the category of households having per capita income of Rs.1400-1800 there were 33.33 per cent in the case of beneficiary households; whereas this percentage was lower in the case of non-beneficiary households. Regarding the next two income ranges the position remained the same between the groups. On the whole it is revealed that the beneficiary households were in a better position in the matter of per capita income than the non-beneficiary households.

#### Indebtedness

Regarding borrowing both the groups exhibited more or less the same tendency. Borrowing from friends and relatives happened to be more prevalent among both the groups. However both the groups had resorted to borrowing from

the co-operative banks on a considerable scale. Borrowing from commercial banks was resorted to by relatively lower number of families. Table 9 provides details regarding borrowing.

Table 9  
Indebtedness of the sample households (1989-90)

Class interval	No. of beneficiary households			No. of Non-beneficiary households		
	Co-op. banks	Comm. banks	Friends & relatives	Co-op. banks	Comm. banks	Friends & relatives
Below 500	-	1	2	-	-	2
500-1000	1	-	12	1	2	13
1000-1500	5	3	4	5	1	4
1500-2000	3	1	8	3	1	6
2000-2500	11	2	-	11	2	-
2500 & above	-	-	1	-	-	2
<b>Total</b>	<b>20</b>	<b>7</b>	<b>27</b>	<b>20</b>	<b>6</b>	<b>28</b>

Some of the households had borrowed from more than one source, hence the total number of borrowing households had been higher than the number of samples. It could be noticed from the Table 9 that the highest number of borrowers were in the category of borrowing from friends and relatives. This is true of both beneficiary and non-beneficiary households. Even here more number of borrowers were in the class interval of Rs.500-1000 in both the cases. In the case of beneficiary households it was worked out to 44.4 per cent of the total under this heading. In the case of non-beneficiary households it was 46.4 per cent. In all it could be observed that both the categories exhibited more or less the same tendency regarding borrowing/indebtedness. The impact of adult education on the borrowing habits of the people had not been keenly felt.

### Policy Suggestions

To make the scheme more effective the following suggestions could be considered.

1. As at present there seems to be no follow up efforts to ensure that the neo-literates do not once again be dragged into illiteracy. The follow up efforts are most important in making the scheme effective.

2. The enquiry revealed that only training in tailoring and basket

making were given to the adult education trainees. No effort is being taken to give them proper training in other crafts which would improve their economic lot. In fact the thinking among the officials seemed to be that such training were given under ISB Schemes under IRDP. This sort of compartmental thinking would not encourage people to attend the adult education classes. Hence some kind of training in skills must be built into the programme.

3. Moreover after the training the neo-literates must have proper resources to engage themselves into useful economic activities. Hence there is need to provide them with financial assistance.

4. To attract the illiterates to the adult education classes a sort of financial incentive might also be given besides supplying them books, writing materials etc., free of cost.

5. The task of giving education to the vast illiterates is a major tasks involving huge resources. Here the co-operation of voluntary agencies could be secured on a much wider scale.

These suggestions might help in making the scheme much more useful and effective.

## NOTE

Arputharaj [1978] has defined fully employed, moderately underemployed and severely underemployed in his study on "Levels of hiring of agricultural labour in Thanjavur District". They are

1. any person when employed for 312 days or more in the reference year could be treated as fully employed.
2. any person who is employed for a period ranging between 218-312 days during the reference year could be treated as moderately under employed.
3. any person employed for less than 208 days during the reference year could be considered as severely under employed.

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## Training Needs of Farm Women in Kerala

### Introduction

Agriculture is a family occupation. The women in these families are partners in crop and food production as managers, decision makers and skilled farm workers. They are actively involved in all stages of agriculture. They play a key role in performing various tasks related to cattle management. As per the project report of the Department of Agriculture, Kerala (1986) one of the main reason for the wide gap between expected yield and actual yield obtained by farmers is attributed to inadequate involvement of women in transfer of technology. It is, therefore, imperative that rural women will have to be kept abreast of technological advances in the field of agriculture to help them maximise the productivity of crop and livestock. An understanding of the areas in which the farm women lack information is a pre-requisite for programmes of enriching their awareness and hence a research study was conducted with the objective of assessing their training needs.

### Materials and Methods

For the present study the State was divided into two zones viz. north and south. From each zone one district each Kannur from north and Kollam from south having highest rural women population as per 1981 census were selected. From each district two taluks and from each taluk two villages and from each village 24 farm women were selected at random. Thus farming a total sample of 192 for the study.

Item pool to delineate the areas of training of farm women in mixed farming was obtained from literature reviewed discussing with specialists and Extension personnel who are involved in training and farm advisory service and discussing with a section of farm women. The items collected were tested for their relevance by administering the item for rating by a group of judges working under different schemes in the Department of Agriculture. Those items having relevance co-efficient value above 0.70 were selected. Finally 21 areas under Agriculture and Horticulture and 15 areas under Animal Husbandry were identified. The response of farm women selected for the study on these items were obtained on a four point continuum ranging from 'Most Needed' to 'Not Needed'. The scoring pattern was as follows: Most needed(4) Needed (3) Somewhat needed (2) and Not needed (1).

A cursory glance at the table I & II revealed that majority of the respondents need training in nine areas under Agriculture and Horticulture and five areas under Animal Husbandry. The training needs of farm women identified in the study were:

A. Agriculture and Horticulture

1. Treatment against common pests and diseases.
2. Identification of common pests and diseases.
3. Time and methods of application of fertilizers.
4. Optimum plant population.
5. Fertilizer requirement of different crops.
6. Kitchen gardening
7. Safe storage of insecticides and fungicides.
8. Storage of fruits and vegetables.
9. Raising nurseries

B. Animal Husbandry

1. Raising fodder crops.
2. Care and management of poultry birds.  
For egg and table purposes
3. Treatment of common diseases of animals.
4. Poultry diseases.
5. Preparation of balance feed.

Except marketing, women are actively involved in all four stages viz. production, consumption, processing and storage. Majority of the animal related tasks are also performed by them. In spite of their key role in crop and animal husbandry they have not been given adequate attention and thus kept away from agricultural technologies. Further short term and long term agricultural education and training courses were conducted for men only. Participatory training suggested by Ellis (1987) is one of the best method to get full participation of women in the development process. The participatory approach in training is based on the belief that adults learn more effectively when they are involved in activities that take their knowledge and experience into account, meet their needs and help derive satisfaction.

Conclusion

Any effort to increase crop production in Kerala therefore necessitates the continuous co-operation and active involvement of rural women in agriculture. It is therefore necessary, that rural women must be given training on the latest technological advances to help them improve their technical skill and maximise production and improve their income.

Table 1. Training needs of farm women in agriculture and horticulture

Sl. No.	Areas of training need	Mean training need index
1.	Selection of seeds	118.75
2.	Treatment of seeds	126.25
3.	Technique of preserving healthy seeds	102.50
4.	Transplanting seedling in the main field	103.00
5.	Spacing to be maintained while planting	112.25
6.	Raising nurseries	128.00
7.	Manures & composting	113.00
8.	Fertilizer requirement of different crops	147.75
9.	Time and methods of application of fertilizers	156.50
10.	Identification of common pests and diseases	168.50
11.	Treatment against common pests and diseases	184.25
12.	Safe storage of insecticides and fungicides	130.50
13.	optimum plant population	152.50
14.	Mushroom cultivation	115.75
15.	Handling sprayers	112.25
16.	Biogas technology	114.40
17.	Supervision and management of farm and allied enterprises	109.25
18.	Economic planning and budgetting	107.75
19.	Storage of food grains	124.00
20.	Storage of fruits and vegetables	129.75
21.	Kitchen gardening	135.25

Table 2. Training needs of farm women in Animal Husbandry

Sl. No.	Areas of training need	Mean training need index
1.	Management of milch cow	60.75
2.	Care of hybrid cows	82.00
3.	Milking	62.75
4.	Feeding	69.00
5.	Preparation of balanced feed	100.50
6.	Maintenance of cattle shed	88.00
7.	Treatment of common diseased animals	141.33
8.	Care and management of poultry bird for egg and table purposes	143.66
9.	Poultry diseases	141.33
10.	Goat rearing	82.25
11.	Identification of local plants of economic importance for livestock feeding	96.00
12.	Artificial insemination	82.25
13.	Raising fodder crops	157.33
14.	Making sales	98.50
15.	Sericulture	85.00

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## **Women's Status and Role in Population Education**

### **Introduction**

India has made tremendous efforts to build the foundations of a modern and self-reliant economy in the last four decades. Removal of poverty and reduction of social and economic inequalities are among its principal goals. India's planning from its very start in 1951 recognized this inter-relationship between population and the socio-economic development. However since 1974, much greater attention has been paid to the integration of population policies into the development process which has been increasingly concerned with the amelioration of the lot of weaker sections of the community. The country has got before itself the long-term demographic goal of achieving NRR of unity by 2000 AD, with a birth rate of 21, death rate of 9 and infant mortality of less than 60. In order to achieve the goal, the National Family Welfare Programme has been launched and is being constantly strengthened.

According to the 1991 census, India's population is 844 million, an increase of 160 million or 23.50% over the figure ten years ago. The estimated female population of 406 million which is about 48% of the total population. At this rate India's population is expected to cross 1000 million mark by the end of the year 2000 AD. The density of population is 267 persons per square Kilometer which is many times more in big cities. The literacy is 52.11% for total population, 63.86% for males and 39.42% for females. The death rate has come down to 10.2 per thousand, the birth rate is still very high at 30.5 per thousand. The infant mortality rate has come down, but is still high at the rate of 91 per thousand. The couple protection rate at 44.1% is also much below the target of 60%. Thus the demographic profile is taking unfavourable pressure over the natural and human resources to meet basic needs of the people particularly of those who belong to lower and lower middle socio-economic groups.

The development of a nation cannot only be measured through the technological and materialistic advances, but through the quality of life of the people live. Women are partners in development and have played crucial role in social reforms, economic development and also in the political process. Understanding the significance and the importance of the women's role in the development process, Government of India have introduced various welfare and developmental programmes to improve the living conditions of women and provide for equal rights and privileges for women and men. A famous Chinese also saying goes like this:

"If you want to plan for a year plant wheat.  
If you want to plan for ten years grow trees but  
If you want to plan for 100 years educate your women."

Population Education is one of the major developmental concerns aimed at enabling every individual to seek knowledge and awareness relating to the various aspects of population and their relationship with the quality of life of the individual, family, the community, the nation and the world. Population Education is the process of developing an awareness and understanding of population situation as well as developing a rational attitude and behaviour towards that situation for the improvement of quality of life. In this article an attempt has been made to analyse the status and role of women in population education.

## 2.0 Educational Status and Role

Education is one of the crucial factors for determining the status of women in society. Female illiteracy is closely related to birth rate, infant mortality, maternal mortality rates etc. The lower the educational level of the mothers, the more the number of children born to her, the greater are the risks of reproductive mortality and morbidity. Therefore, the educational status of women among the states in India, Kerala takes the highest position. The female literacy rate is 86.93% in Kerala. However, the educational achievement of women is slowly improving in the other states and this will help uplift the status of women as housewife, mother and worker.

In this context it is important to note that a housewife must be educated in order to fulfil her general roles like non-formal teacher at home, a good dietitian, a good home economist, an expert medical officer, a good communicator, a psychologist and a teacher of spiritual values in her own home. As a wife and mother, she is the most influential member in determining the stability of her family and the development of her children's personality.

Thus education is a crucial factor in promoting self-care and self-reliance among individual, families and communities. Education helps to bring about changes in the life style of people and better their status in family and society. It is rightly said 'Teaching a mother to be healthy and she will teach the rest of the mankind'. Hence we must concentrate on teaching women the need for controlling the ever increasing population.

Studies have shown that educated women upto university level have an average of only two children compared to illiterate women who have an average of six children. This has been proved effectively in Kerala. The female literacy rate is as high as 86.93% as against 39.42% for the entire country. And because of education increase in age at marriage, expectation of life at birth, decrease in maternal mortality and decrease in crude death rate, infant mortality rate. The whole process lead the people of Kerala to be aware of the population problems and accept family planning voluntarily. It is noteworthy that Kerala has achieved the 100% literacy and health for all before 2000 AD.

Studies have also shown that women in the higher income groups have lower fertility than the poor women; rural women have higher fertility than urban women; and women with even a few years of schooling have a lower fertility than illiterate women. The better educated the women, the higher her

women to health care has resulted in an increased sharing of responsibility within the family, more continuous employment in jobs and domestic activities, lower fertility patterns, and greater participation in social and political activities. The health level of women also influences the family size and birth rates. It is also an important determinant for reducing the desire for a large family size causing women to aspire to higher living standards for herself and for her children that is incompatible with a large family.

Further more with greater exposure to health education women are more likely to be exposed to information about birth control, to be more favourably inclined toward contraception, and to be better able to use contraceptive methods successfully. Further the demographic transition to smaller families, the introduction of the maternity benefits schemes, and the establishment of child-care facilities have also contributed to the decreased burdens of domesticity. Good health is an essential determinant for understanding social problems and coping with social changes. Therefore extension of health care facilities to women enhances the prospect for relative equality within the home.

In rural areas as well as in urban slums women are over-burdened. They spend their day working in the house, fetching water, wood, preparing meals and procuring food for the family. They have little energy and time left to seek health care especially preventive services and that too when not easily accessible.

There is absolutely no doubt that women make the most effective providers of healthcare, be it grand mother, mother, daughter, nurse, birth attendant or doctor. Provision of clean water and sanitation facilities are essential in family health care. Women are the selectors of water sources, transport, store and they influence the volume of water consumed. The cleanliness of water and prevention of diarrhoea and other ailments in children are the domain of women. Women form a constant link in the chain of contamination from faces to fingers, to food to fluid and flies. They can avoid it by proper use of latrine, hand washing and protection of left over food. The enormous population growth leads to increasing shortage of water, environmental pollution and a decline in resources.

Not only do women have special health needs because they bear and nurture children, but they do most of the caring for good health of their families. So if women are ignorant, malnourished, and if they have large numbers of children starting at an early age, then the health of their families as well as their own health will continue to suffer. It is their health and their level of education that will to a large extent determine the health and productivity of future generations of both the sexes.

Approaches toward improving women's health must start from improving the health of new born babies, equal rights must start in the cradle. Children must be brought up with this idea and without any sex discrimination.

**Programme interventions for Women's Development**

Promotion of the status of women through programme interventions may be evolved on the following lines:-

- Provide timely education for the dropped-out girls by an interdisciplinary team on family life, health, nutrition and population education and imparting certain need-based skills for them to promote self-employment.
- Raising age at marriage of girls to 20 or more years, encouraging postponement and spacing of children is valuable for this purpose. Because mortality is very high among the women who marry and conceive before the age of 19 years.
- Marriage counselling and sex education for unmarried and young couples.
- Health, nutrition, population and social education may be imparted in schools.
- Establishment of women's organisations and creches in rural areas may create employment for women, opportunity for learning, provide more time and facilities for around mother-child development.
- Introducing and using existing scientific education at school and out of school areas, Adult Education through multiple mass and interpersonal media.

Looking ahead towards the year 2000 AD, it is certain that fresh mechanisms will have to be developed to hasten us towards the goal of NRR = 1. It is bound to be influenced by the introduction of new technologies in information and communication media. Success or failure will depend largely on how far we are able to involve the women community not only in the area of family welfare/population education but also in decision-making.

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## Essential and Important Points in Development of Post Literacy Material

It is a common experience that ordinarily neo-literates do not use the 3 R's for living and working and there are not enough occasions for them to utilize the skills acquired. They do not have even motivation to speak. In fact they live under such conditions where usually they are not allowed to express freely and dominant group wish that they remain dependent on them. Under such conditions neo-literates remain passive recipients of the developmental inputs. Besides, the level of literacy attained by them are so low that learners feel difficulty in applying this skill in their daily life. Under such conditions the neo-literates ultimately lose the literacy skill either partially or fully and relapse into illiteracy in due course of time. Therefore, effective programme of post-literacy and continuing education are needed to help large number of neo-literates to enforce their skills, continue these and apply them to improve their lives.

These neo-literates require substantial improvement in their literacy skills so that from a stage of dependence on either a volunteer or instructor, they move into a situation where they can on their own, carry on the transactions in print form along with other modes of learning. In short, it can be said that post-literacy is the stage of transition from guided learning to self learning.

It has been experienced that there are wide variations in the levels achieved by those who complete basic literacy programme. Therefore central purpose of post-literacy is to ensure that literacy level acquired are not only reinforced and established but also raised to such an extent that learners become fully capable of applying these skills in developmental process. It should also help them to use the literacy skill for their personal, social and economic well being. The post-literacy activities should not only include print material but also audio-visual aids, folk media, electronic media etc.

Traditional modes of learning will have to be made accessible to the neo-literates. Utilization of traditional and folk media and other cultural forms would have to be extensively made. However, traditional and folk media should be supported with electronic media. They can create a learning environment and supplement and enrich the material and can serve as a means of continuing education.

Along with the level of literacy, the level of aspiration of the neo-literates also differ significantly. For example some neo-literates would wish to study further. But the number of such persons is not very large. Therefore, it is important to develop reading habits in neo-literates. They would read the material if it is of their interest. Studies have shown that

didactic literature does not attract the neo-literates and unless it satisfies their urge for reading, the material remain unused. The first requisite therefore, for a satisfactory material worthy of use by the neo-literates will be that it should quench their curiosity and give them pleasure and enjoyment. This may come from stories, poems, plays, current affairs and critical development in politics, health and religious books.

It is not an easy task to develop post-literacy material for neo-literates. Neo-literates material should be planned and prepared very carefully. Usually in preparation of post-literacy materials following steps are followed:

## Process of preparation of post-literacy material

- Field survey
- Selection of theme
- Selection of format
- Selection of content
- Treatment of subject matter(style of writing)
- Content arrangement
- Illustrations
- Pretesting
- Revision of draft material
- Preparation for printing
- Evaluation
- Revision for next edition

### Field Survey

The first step in development of production of material for neo-literates is to collect and analyse the data concerning the problems of the target group. To identify the problems and the needs of the target group it is necessary to do field survey.

Before starting the survey following points should be considered carefully:

- a. Survey objective should be clearly identified. Decide upon survey content in detail before beginning the survey itself.
- b. Clearly identify target group.
- c. Clearly identify survey methods.
- d. Identification of persons who will carry out the survey.
- e. Planning for compilation of data to get needed information.

After survey data should be converted into percentage and classified to identify the urgent needs and problems of target group. In addition,

survey could be used for identification of locally available resources for preparation of material.

## Selection of Theme

If results of surveys are correctly analysed then it is not difficult to select the theme or topic of the material to be prepared. Priorities should be based on the degree of urgency and importance of each issue to be addressed. Along with community need Post-Literacy material producer should understand national needs, must have a sensitivity for priorities among those social needs and select the topic keeping these needs and priorities in view.

## Selection of Format

Format of material depends upon the following:

1. The content of the particular material to be produced.
2. Needs and literacy level of target group.
3. Location and condition in which materials are to be used.
4. Method of application of the format and their clarification. A format which has complicated method of application or does not clearly and simply convey the intended message, should be avoided.
5. Production cost and process and means by which the materials are to be produced.

## Selection of Content

1. A lot can be said on any topic. A writer should know how much to select for his/her particular material.

At the same time he or she must learn to define the content of the book through which the objective earlier defined would be fulfilled.

2. Writer should define level of content for neo-literate very carefully. Adult, can deal very complex ideas with comparative ease, however, they don't have theoretical and conceptual abilities of highly educated persons. Therefore, decision about the level of content must be made with a lot of forethought.

For this it is necessary that writer of neo-literacy must be well versed with correct and upto date informations. He should make good use of library and of government documentation. It is very important that writer must get in touch with content experts in the extension department and other experts.

3. At the same time writer should know his audience/reader fully. He/she should choose some typical readers in typical community and should go there to study them. He should study their aspirations, their norms, their knowledge of the usefulness of the topic. He should know what the potential reader wants to know about the topic and what are their misconception about it. What are the words and idioms they do use to deal with particular aspect of the topic of their interest.
4. The content should be relevant to real life situations of learners and should consider the cultural background of the learners.

## Treatment of Subject Matter (Style of writing)

Content and objectives of a particular material decide, to a large extent, the treatment that should be given to a material. If writers objective is motivation, most probably he will select the drama style of writing to emotionalize the message. The simple narrative would not do that. On the other hand if intention is just to give information or to teach skill for accomplishing a task, writer will select simple narrative style of writing.

However, even complex ideas or information can be conveyed in a pleasant captivating manner.

## Content Arrangement

After deciding the topic, level of content and style of writing the whole content is divided into parts. In each book at this stage sections and chapters are decided. Mostly it will depend on the choice of writer. However, writer should follow a scientific approach.

Following have been suggested as four general rules for making a good outline:

1. Include every main point that is required by the topic.
2. Leave out points that suggests a different topic.
3. Divide each main point into sub-point that belong to it.
4. Make sure that all the main points are of equal importance and all sub-points are equal in importance and all points or sub-points are in the right order.

## Illustration

Role of illustration is very important in a neo-literacy material. It may reinforce the learning or it may explain many things, e.g. illustrations may along with text, play a complimentary role, mainly for beginners. In the material for higher level of learners text with complimentary illustration

may be better.

Choose type of illustration to fit the topic. Illustration should be attractive, interesting and enjoyable. Use simple and clear illustrations which represent content accurately. Illustration should be recognisable by learners. It should confirm to the learners surrounding and should be accepted by the learners.

Ensure that the text and illustration match and amplify each other. Photographs can also be used in literacy material.

Script preparation and illustration should proceed together.

## Pretesting

Following various steps outlined earlier a writer can prepare a manuscript but it may not be of satisfaction of the readers. Therefore, the material should be tried out in the field with the potential learners before printing. This is to get an idea whether the material is being understood and enjoyed by the learners.

For pretesting prepare a model material using paper size and number of pages etc. corresponding to the final product. If it is a book make several copies and take it to the potential learner. This is to get an idea of the image and effect the completed material will present.

Make contact with prospective instructors for field testing. Prepare an instructor's manual. While preparing manual keep in mind the target group, objectives, method of application of material, its anticipated effect and follow-up.

Pretesting may be structured or informal. For pretesting interview schedule should be prepared. Main things to pretest are the relevance of material, clarity of ideas, acceptance of the material by the learners, type size and phase, illustration, colour of illustration etc.

## Revision of Draft Material

Analyse the pretesting result. Take the help of writer and illustrator to improve the material. Organize a meeting of writer, editor and illustrator for this purpose.

## Presentation for Printing

Before printing, the material should be checked carefully. Manuscript should be checked for readability and attractiveness. Accuracy and authenticity of information should also be checked. Spelling, grammar, punctuation should be checked by experts. Proof reading should be done carefully. Atleast two persons should do the proof reading.

The editor should adjust the contents description, form etc. ; he/she should examine the manuscript, pt. size and illustration etc., both from the view of neo-literate as well as editor.

Copy editing, proof reading are also very crucial. Lay out of the material should be decided carefully. Typeface should be selected with great care. Colour of printing is decided according to custom, tradition, preference etc. of people in target area. Number of colours to be used depends on the budget available for printing.

Selection of paper and printing methods are quite technical things. Method of printing to be used usually depends on the number of copies to be printed.

## Evaluation

Evaluation is an integral part of the programme. After evaluation it can be found out if material needs any changes or modifications to serve the purpose for which it was produced. The materials are not judged as separate items but should be assessed in relation to the objectives of a particular educational programme. It is desirable that there should be mechanism of feed back (from the clientele group) for the producer of material so that the subsequent editions could be revised for further improvement. Evaluation could be of two types:

### a. Formative Evaluation

It should take place along with the implementation of the programme and decision for improvement can take place during the implementation of programme. This can result in certain important changes.

### b. Summative Evaluation

It is done at the conclusion of the programme.

More often evaluation is considered to be a business of research experts and a technical activity. But it is not so. There are some very basic tools and techniques of evaluation. Some of them are as follows:

1. Pre and post test of learners.
2. Evaluation through reaction forms supplied at the post literacy centres.
3. Evaluation through daily activity record of incharge of post-literacy.
4. Interview with selected persons from target group.
5. Interview with incharge of reading centres.

6. Periodical and terminal evaluation of learning outcome.
7. Interview with organisers and planners.

### Writing for Women

While writing for women it should be kept in mind that their special needs must not be neglected. Their information needs and entertainment needs are no less important than needs of men. This means that women's needs should be studied carefully and projected.

It has been observed that mostly existing material tends to portray the stereotyped role of women. Such distorted image should be rectified. Further more, conscious efforts should be made to design materials that portray women in their productive role rather than in reproductive role.

Also material would have to be developed to enable women to question, to analyze, to move for action. In short, we can say that special material would have to be developed so that women feel more confident to their existential reality and are equipped with information that would enable them to take decisions in their own interest.

*N.K. Srivastava  
Ram Shankar*

## **Impact of Adult Education on Scheduled Caste Women**

Education is treated as the most influential factor in the process of human resource development and it in turn acts as an instrument of social change. Awareness for eradication of illiteracy has been created world-wide by celebrating the year 1990 as 'International Literacy Year'. The problem of illiteracy is more severe in developing countries like India. Indian society is stratified and hierarchical. Caste system is deep-rooted, age-old and extremely powerful and it influences almost all the activities in the society.

The term 'Scheduled Castes' includes several castes. In some cases names vary in different parts of the country. They are generally associated with unclean, lowly occupations. They have been subjected to social restrictions, poverty and exploitation by other sections of the society. The real social revolution started in the shape of special provisions for the education of Scheduled Castes<sup>1</sup>.

After Independence, the Government of India made liberal plan allocations under Five Year Plans, in order to fulfil the constitutional obligations by improving socio-economic and educational status of the Scheduled Caste people. There is still a big gap between the Scheduled Castes and the upper caste Hindus specially with regard to their educational attainment. Thus, Scheduled Caste people have still a long way to go to even-up with the educational development of other communities<sup>2</sup>.

To popularise education among the adults belonging to deprived sections like Scheduled Castes, Scheduled Tribes and others the Government of India launched a nationwide programme of adult education in 1978 starting formally on October 2. Nearly after ten years the National Adult Education Programme was transformed into National Literacy Mission (NLM) with renewed thrust, renewed sense of urgency and with an impassion to wipe it out within a specified period of time.

The Scheduled Caste illiterates are being covered on priority basis under the adult education programme. Therefore, it was thought proper to explore the impact of adult education on these castes. The present study is an effort in this direction. This study had been integrated with the ongoing AE Programme run by the Literacy House in Barabanki district of Uttar Pradesh during 1989-90. The AE project has been running in Masauli and Ram Nagar Blocks of Barabanki since 1986. During 1989-90 total 8939 illiterate women were covered by the AE Programme out of which 2401 were identified as belonging to Scheduled Castes.

## Objectives

The main objective of the study was to evaluate the impact of AE Programme on Scheduled Caste women with regard to literacy achievement, acceptance of small family norm and knowledge about health and hygiene practices.

## Research Design

For this study, 'before and after' experimental design was adopted. It was envisaged to evaluate the impact of AE Programme (8 months for Basic Literacy followed by 4 months of post-literacy) on Scheduled Castes women after they had completed twelve months course. As the design of study speaks the learners were tested twice i.e., before the intervention of adult education and after intervention (completion of 12 months at Adult Education Centres (AECs). The changes which might have occurred as a result of participation in literacy learning could be the effect or impact of this intervention. These effects have been examined in order to find out how pervasive they are and to what extent the programme is really responsible for their occurrence.

## Study Area and Sample

The study is confined to the AE Project of Barabanki district. This project has been running since 1986. A project of 300 AECs is supervised by 37 Preraks who in turn work under the guidance of 4 Asstt. Project Officers (APOs) and one Project Officer. During 1989-90- total 8,939 illiterate women were enrolled at 300 AECs of Barabanki Project. It needs to be noted here that the project was run exclusively for women. The caste-wise break-up of learners was S.C.=2401 (26.9%), BC=4534 (50.7%) and others = 2004 (22.4%).

It was prohibitively expensive and impractical to collect data from all 2,401 SC learners, therefore, a sample of 8 AECs ( 2 AECs from each APO area) having highest number of Scheduled Caste learners was taken for this study. In total there were 201 SC women enrolled in those selected 8 AECs.

## Hypotheses

It was hypothesized that participation in AE Programme

- i) makes them able to read and write with understanding;
- ii) promotes greater acceptance of Small Family Norm; and
- iii) improves their functional awareness about health and hygiene practices.

Above hypotheses have been critically tested taking help of suitable statistical methods.

## The Data

Keeping in view the nature of the study both types of data i.e., primary and secondary were collected. Primary data were gathered using an Interview Schedule which was prepared, pre-tested and finalized for this purpose.

The secondary data were collected from the Attendance Registers, Instructors' Initial Reports and Literacy House Test results. Test papers were prepared and used for evaluating learners achievement.

As per design of the study, data were collected twice. First-round (before intervention) data were collected soon after the AECs started functioning and the second round (after intervention) primary data were collected after the completion of twelve months' literacy course, during May 1990. The AE Project had started functioning w.e.f. July 1989.

It was tried to cover all the 201 Scheduled Caste learners enrolled at the 8 sample AECs. However, only 170 learners could be approached, the remaining 31 were out of their villages during the period of data collection.

The data were classified, tabulated and analysed. Averages, chi-square values and Yule's Co-efficient of Association were worked out for interpretation. Chi-square test was applied to test the significance of impact of adult education and the Yule's co-efficient values (Q) were used to measure the degree/intensity and direction of association between two variables. On the basis of values of 'Q' we have identified the areas where impact of the programme was more effective.

## Findings

It was expected that participation in Adult Education Programme would change the behaviour of the learners and would improve their living condition. This programme would increase functional awareness of the participants. It needs to be noted that alongwith the components of reading, writing and numeracy population education including health and hygiene practices, small family norm, national values etc. have been included in the curriculum of AE Programme. The impact of the programme on various functional areas have been analysed on the basis of 'before' and 'after' intervention data, collected from the sample units.

The respondents belonged to rural areas of Masauli and Ram Nagar Blocks of Barabanki district and were in the age-group of 15-35 years. Their average age was 25 years. Out of the total 170 learners, 135 were married. Impact of AE on Scheduled Caste women was observed on the following indicators:

### 1.0 Literacy Ability

Learners achievement was evaluated through an external test known as

Literacy House Test, 90. This test was administered to the learners during April 14-24, 1990. Thus, their ability in reading, writing and numeracy was evaluated on the basis of their scores on the test. The test scores of Scheduled Caste learners covered under this study (N=170) were taken out from the result sheets of the sample AECs. The Literacy House Test, 90 which was administered at the end of literacy course, consisted of 5 parts with maximum marks of 100. The performance of the Scheduled Caste learners in this test was found considerably low (Mean=26.7) when compared to all other learners (Mean=33.8) of Barabanki district<sup>4</sup>.

## 2.0 Awareness in Family Planning

To test their increased awareness of Small Family Norm due to participation in AE Programme, the indicators taken were knowledge of legal marriageable ages for boys and girls, knowledge of spacing between two births, knowledge of family planning techniques and adoption thereof. The findings were as described below:

### 2.1 Respondent's awareness regarding legal marriageable age for boys

The minimum marriageable age for boys has been fixed as 21 years. Before the intervention of AE Programme there were only 21 learners who knew about it but after intervention this figure rose to 125 learners (See Table-1).

**Table 1**  
Awareness about legal age of marriage for boys

Stage	Known	Not Known	Total
Before intervention	21	149	170
After intervention	125	45	170

$\chi^2=129.82$  (significant at .01 level, d.f.=1) and  $Q=+.92$

The Chi-square value (=129.82) was significant at .01 level indicating a high degree of association between increased knowledge and participation in AE Programme. The association between the two variables was found positive and of a high degree ( $Q=+.92$ ).

### 2.2 Awareness about legal age of marriage for girls

Awareness about the marriageable age (18 years) for girls was also tested to assess the impact of AE Programme. Only 58 learners were aware about it before intervention stage. After intervention 143 learners knew about the legal age of marriage (See Table-2).

**Table 2**  
**Awareness about legal age of marriage for girls**

Stage	Known	Unknown	Total
Before Intervention	58	112	170
After Intervention	143	27	170

$\chi^2=87.9$  (significant at .01 level, d.f.=1) and  $Q=+.82$

The value of chi-square (=87.9) was significant at .01 level, indicating a high degree of association between the two variables. The association was positive and of a high degree ( $Q=+.82$ ).

### 2.3 Awareness about spacing between two births

Spacing between two births affects not only the size of the family but also the health of the child and the mother. It is accepted that between two births there should be a gap of 4-5 years. This knowledge was imparted to the learners by the Instructors as well as Preraks. Table-3 presents the number of married learners having knowledge of spacing between two births at the two stages of data collection.

**Table 3**  
**Married learners' knowledge of spacing limit**

Stage	Known	Not Known	Total
Before Intervention	108	27	135
After Intervention	130	05	135

$\chi^2=19.04$  (significant at .01 level, d.f.=1) and  $Q=+.73$

The Chi-square value (=19.04) indicated significant association between the two variables. The association was positive and of a high degree ( $Q=+.73$ ).

### 4 Knowledge regarding various methods of family planning

The married learners (N=135) were tested for their knowledge regarding commonly promoted family planning techniques. Out of total 135 married learners only 14 knew about the methods used in family planning (before the intervention of AE Programme) while after intervention 58 became fully aware about the methods (See Table-4).

Table 4  
Married learners' knowledge in family planning

Stage	Methods Known	Not Known	Total
Before Intervention	14	121	135
After Intervention	58	77	135

$X^2=36.667$  (significant at .01 level, d.f.=1) and  $Q=+.73$

The value of Chi-square (36.66) revealed a significant association between the intervention of adult education and increased knowledge of family planning methods. The Co-efficient of association was positive and of a high degree ( $Q=+.73$ ).

### 2.5 Adoption of family planning methods

The married learners were asked if they adopted any known method of family planning. The before intervention data indicated that 14 learners adopted it but after intervention data revealed that 33 learners became adopters of family planning. (See Table-5).

Table 5  
Adoption of family planning by married learners

Stage	Adopters	Non-adopters	Total
Before Intervention	14	121	135
After Intervention	33	102	135

$X^2=9.298$  (significant at .01 level, d.f.=1) and  $Q=+.47$

Chi-square value (=9.298) was significant at .01 level, indicating positive association between intervention of AE Programme and adoption of family planning.

## 3.0 Health and Hygiene Practices

### 3.1 Best food for the child

Knowledge in child nutrition was tested in relation to participation in AE Programme. Best food for child is mother's milk. Before intervention data indicated that 142 learners knew it while 28 did not know. After intervention data revealed that 165 learners became aware about the importance of mothers' milk. (See Table-6).

**Table 6**  
**Best food for the child**

Stage	Known	Not Known	Total
Before Intervention	142	28	170
After Intervention	165	05	170

$\chi^2=17.75$  (significant at .01 level, d.f.=1) and  $Q=.73$

The Chi-square value (=17.75) was significant at .01 level indicating positive association between the AE Programme and knowledge about the importance of mother's milk.

### 3.2 Safe drinking water

As pure water is essential for health, knowledge about medicines commonly used in purifying the water was imparted to them during their participation in adult education programme. Potassium Permagnet and Bleaching Powder were introduced to them. The before and after intervention data revealed that 50 and 98 learners respectively were aware about them. (See Table-7).

**Table 7**  
**Knowledge about medicines used to purify water**

Stage	Known	Not Known	Total
Before Intervention	50	120	170
After Intervention	98	72	170

$\chi^2=27.56$  (significant at .01 level, d.f.=1)  $Q=.53$

The Chi-square value (=27.56) was significant indicating positive association between knowledge of medicines for purification of water and participation in AE Programme.

The hypotheses formulated in this study were scientifically tested. The results indicated that participation in AE Programme has created greater awareness and adoption of Small Family Norm, health and hygiene practices as well as it has developed ability of reading, writing and numeracy among the Scheduled Caste women. The hypotheses formulated in this study stand substantiated. The impact of participation in AE Programme on various functional areas however, was not uniform. The intensity of impact on each area was measured by using Yule's formula calculating Co-efficient of Association (Q). The value of 'Q' indicated the degree and direction of association in a particular area. The following table summarises the findings.

**Table 8**  
**Impact areas and Co-efficient of Association (Q)**

S.No.	Impact Areas	Degree of Association (Q)	Direction of Association
1.	Legal marriageable age for boys	.90	Positive
2.	Legal marriageable age for girls	.82	Positive
3.	Knowledge about Family Planning methods	.73	Positive
4.	Spacing between two births	.73	Positive
5.	Best nutrition for child	.73	Positive
6.	Medicines to purify drinking water	.53	Positive
7.	Adoption of Family Planning	.47	Positive

The above table reveals that the impact of the programme was not equal in all the 7 areas included in the study. The areas like medicines used for purification of drinking water and adoption of family planning showed relatively low degrees of association as these were related to adoption of practices. In these areas the impact might increase in due course of time.

It may be concluded that adult education programme, besides attainments of the literacy skills, has significantly increased the knowledge and adoption of family welfare programme including health and hygiene practices.

In future, more attention by the AE functionaries was needed regarding these areas. For further study in this direction some other national issues like women's equality, environmental conservation and economic development may be included and impact on each variable may be evaluated separately on participants' knowledge, attitude and practice.

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## BOOK REVIEW

Adult Education : Literacy to Liberation by Geeta Ram, Arnol Publications, Darya Ganj, New Delhi, 1991, pp 180; price Rs.200

'Adult Education : Literacy to Liberation', by Geeta Ram, is a thought provoking book on adult education. The author has made a successful attempt in presenting the educational philosophy of the Brazilian educationist Paulo Freire, with particular reference to his theory of education and theory of revolution, which have been linked to each other by 'conscientization', the crucial concept of educational theory, developed in 1964. According to the author, "originally, this word is 'Conscientizaco' in Portuguese; and 'Conscientizacon' in Spanish. The word 'Conscientization' has recently been included in the Chambers English Dictionary (1988 Edition), with the meaning of "to make (someone) aware of political or social rights, etc."

The book is the result of the author's participation in the Diploma Course in Adult Education of the University of Nottingham, U.K. It has six chapters, entitled, Conscientization, Plight of the Poor, 'Remnant' of Untouchability, Empowerment of Women in India, Literacy/Adult Education Programme in India, and Application of Freirean Theory of Education in the Indian context, preceded by Acknowledgements and Preface, and followed by six Annexes and a Bibliography.

The first chapter on Conscientization is the largest one having 48 pages, and in this, the author has tried his best to discuss the following concepts relating to the topic : Man and World relationship, Humanisation and dehumanisation, Man's ontological task, Theory of Education, Theory of Cultural Action and Process of Conscientization. The following statements by Paulo Freire, as quoted in this chapter, go a long way in elaborating the concept relating to Conscientization:

"Conscientization refers to the process in which men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality.(Freire, 1970, p.452)

Conscientization refers to learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality. (Freire, 1972, p.15)

"Men emerge from their submersion and acquire the ability to intervene in reality as it is unveiled. Intervention in reality - historical awareness itself - thus represents a step forward from emergence, and results from the conscientization of the situation. Conscientization is the deepening of the attitude of awareness characteristics of all emergence, as it is unveiled. (Freire, 1972, p.31)

"Since the basic condition for conscientization is that its agent must be subject (i.e., a conscious being), conscientization, like education, is specifically and exclusively a human process. (Freire, 1985, p.68)

"Conscientization is more than a simple prize de conscience...There can be no conscientization without denunciation of an unjust structure. (Freire, 1985, p.85)

"One of the important points in conscientization is to provide recognition of the world, not as a 'given' world, but as a world dynamically 'in the making'." (Freire, 1985, p.106)

As the author has said : "It would thus be seen that conscientization is not viable with banking-education. It is problem-posing education, which nurtures and develops conscientization." Another important concept, Praxis, has also been well developed and elaborated in this chapter.

The chapters on Plight of the Poor, 'Remnant' of Untouchability, Empowerment of Women in India and Literacy/Adult Education Programme in India have raised many relevant issues centering around the process of conscientization in the Indian context. The author writes : "On 2nd of October 1978, a nationwide National Adult Education Programme for Conscientization was launched. With the change in the Government in January 1980, the programme lost its tempo and importance as originally conceived on the basis of the work of Paulo Freire and the Declaration of Persepolis." The National Adult Education Programme (NAEP), launched on 2 October 1978 all over the country, had three components : Literacy, Functionality and Awareness. Development of awareness was also built into Literacy and Functionality components. Even then it would be incorrect to say that NAEP was for conscientization, because, a programme designed, directed and implemented by Government, cannot really have conscientization as its core process for the simple fact that it is a lot more than mere awareness. Conscientization has a political content and it cannot occur "without denunciation of an unjust structure". Moreover, NAEP was designed and developed according to the recommendations of the Unesco General Conference of 1976, while its foundations were based on the techniques of Mahatma Gandhi and Tagore. The NAEP logo, which continues to be used for the National Literacy Mission and its Total Literacy Campaigns, was based on Tagore's famous poem "Where the mind is without fear and the head is held high." Therefore, it is difficult to accept that NAEP was "originally conceived on the basis of the work of Paulo Freire and the Declaration of Persepolis", although these two sources provided, and continue to provide, inspiration to adult education thinkers and activists in India.

The sixth and last chapter on : 'Application of Freirean Theory of Education in the Indian Context', besides giving a brief biographical sketch of Paulo Freire, reiterates the principles and methodologies of Freirean theories of education and revolution. Although the author has not included Mahatma Gandhi in the list of revolutionaries, thinkers and educationists, (page-128), who have influenced Paulo Freire in his "thinking on many issues,

namely, political aspects of his philosophy, socialism, educator (revolutionary leader) - educate (people relationships), human nature and potential, dialectical thinking, oppression, liberation, religion, etc.", the principles and methodologies of Basic Education (Nai Talim) developed by Gandhijee in the late thirties, which contained revolutionary processes of developing critical awareness in the people through formal, informal and non-formal education, preceded the development of Freirean philosophy of conscientization; and therefore it is logical to believe that Freire was also influenced by Gandhi.

The book suffers from certain inadequacies and weaknesses. Annexes-IV and V are missing from the Annexes section. The Bibliography, having three sections (A-References, B-Additional Readings, and C-Indian Documents) is not an exhaustive one, as it has excluded many relevant articles, papers, books and monographs on Adult Education. In pages - 177 and 178, one finds References to Chapter-3, and in pages-179 and 180, References to chapter-4. These 'References' should have been positioned after the respective chapters. A book like this should have got an Index. One finds many grammatical lapses and spelling mistakes in the book. For example, the word 'Remnant' used in the headline for the third chapter occurs twice - in the contents page and in page - 71. The correct usage should have been 'Remnant'. One can cite this book as an example of careless editing and very poor copy-editing.

In spite of the above shortcomings, this two hundred rupee book is a good addition to the literature on Adult Education, as it has attempted to interpret the educational philosophy of Paulo Freire.

- B.B. Mohanty

## NEWS

### Literacy Awards Presented

The Vice-President of India Dr. Shankar Dayal Sharma presented the Tagore and Nehru Literacy Awards at a scintillating ceremony in the presence of a distinguished gathering at his residence in New Delhi on March 5, 1992 amidst warm and sustained applause.

The Tagore Literacy Award recipients were Dr.(Smt.) Phulrenu Guha, Former Union Minister of State for Social Welfare (1991) and Miss Homai B Illava, adult educator and social worker of Mhow (1990).

The Nehru Literacy Awards were presented to Shri KL Zakir, noted Urdu Writer and Hony. Director, Shramik Vidyapeeth, Chandigarh (1991) and Shri MT Shukla, Secretary, Textile Labour Association, Ahmedabad (1990).

The Awards have been instituted by the Indian Adult Education Association for outstanding contribution to the removal of illiteracy among adult men and women of this country.

Dr. Sharma in his address said that adult education is of national importance and congratulated the IAEA for promoting the cause in the country. He said that India has dubious distinction of having the largest number of illiterates in the world. He said due to high population growth rate the absolute number of illiterates is increasing inspite of the increase in literacy rate which has now touched 52%.

Dr. Sharma said that the literacy education can go a long way in checking higher population growth rate. The States where the literacy rate is higher, the population growth rate is lower.

He emphasised the need to promote literacy education in the Hindi & Urdu belt as they constitute the largest number of illiterates in the country. He also emphasised the need to produce need-based literature for neo-literates so as to check relapse into illiteracy.

Dr. Sharma said that if people take upon themselves the task of imparting literacy in their area, it would not be difficult to achieve total literacy by the year 2000. The need is to create the will in the people to eradicate this evil at the earliest. He urged the adult educators to take a particular area and banish illiteracy from that area within a specified time.

He said that literacy opens eye of the mind and increases the understanding of an individual which would make him/her a partner in the development of the country. Dr. Sharma said that eradication of illiteracy by the year 2000 is a challenge and we must rise to the occasion. If we have achieved success in other spheres, why not in this, he asked.

Earlier, Shri BS Garg, President, IAEA in his welcome address said that special emphasis should be given to literacy in the Hindi belt and for achieving total literacy in these areas, different approaches should be adopted. He specially emphasised the need to promote literacy among women in these areas which is very poor as compared to men.

Shri Garg said that the time has come when we have to think of some incentives to learners and volunteers to participate in this programme. If at times the incentives do not work, some disincentives may also be considered, he stressed. He also emphasised the need to make it compulsory for the students to spend time in villages for this work. If student force is meaningfully utilized the task would not be a difficult one, he felt.

Shri Garg pleaded for having a fresh look at the entire programme. Modifications may be made wherever necessary. Voluntary organisations, he said, should be actively associated in the formulation of the policies and projects of adult education.

Shri KC Choudhary, General Secretary, IAEA read out the citations in honour of the awardees.

Dr.(Smt.) Phulrenu Guha in acceptance reply said that the problem of literacy is interwoven with the growth of population and is related with the economy, production system, the socio-cultural level etc. and if succeed in spreading literacy we would have success in other fields also. She said that spreading literacy among women will help the next generation of the learners. The literacy education for them should include child care, child mortality, balanced diet, craft etc.

Miss Homai B Illava in her reply which was read by Phiroze B Illave, his brother as she could not attend because of her illness said that "if we really want to eradicate illiteracy and poverty from our country, some tough and even unpopular decisions must be taken, and a stick and carrot policy be adopted, where a measure of compulsion be involved in curbing the population explosion that we are experiencing at present".

In his acceptance reply, Shri KL Zakir said that inspite of large scale efforts being made to accelerate the literacy rate the fact is that literacy education has no attraction for many illiterates. Spreading literacy among unmotivated and unwilling is not producing the desired results. The need is to build meaningful climate for literacy. Illiteracy, he said, is a national problem in which all should participate particularly all the political parties.

The students have to play a significant role in providing education to the masses. The active participation of the teachers and students will help in achieving our goal of total literacy, he said. He also pleaded for making adult education a structured programme like other educational programmes.

Shri MT Shukla in his reply said that youth today are not ready to take up the work without any honorarium. He said that the Government should entrust the work to the organisation which has experience in the field to carry out the programme in regular way without any break to achieve desired results.

Prof. BB Mohanty, Treasurer, IAEA in his vote of thanks said that to accelerate the literacy rate in the country it was necessary to give recognition to the instructors and supervisors as is being done for the teachers. The services of the people working in the field have to be recognised by the Government so that they work with zeal and vigour.

Each award carries Rs.5000 in cash, a citation, a shawl and a plaque.

#### Adult Education Helps Social Democratization

The very heart of adult education is learning. In adult education we attempt to balance the logical self with the emotional self, said Dr. James A Draper, Professor, Department of Adult Education, the Ontario Institute for Studies in Education, Toronto, while delivering the first Roby Kidd Lecture in New Delhi on March 5, 1992.

The lecture was organized by the Roby Kidd Foundation and the Indian Adult Education Association. (Lecture appears on page 5 of the Journal).

In his welcome address, Shri KC Choudhary, General Secretary, IAEA said that Roby Kidd Foundation has been set up in India as a memorial and tribute to the outstanding part played by Roby Kidd at the international level. The Foundation, he said, endeavours to stimulate the international cooperation which was so dear to Roby.

He said that Roby tried to create an invaluable bridge between industrialised and developing countries and was revered and trusted by adult educators all over the globe. He focused his energies on building a consensus for development and improvement of adult education in ways which would benefit every society. The development of the human being was the main concern of Roby and he lived and died for this cause. It should be now our endeavour to carry on further the cause of human development which was dear to Roby, he added.

Shri Choudhary said that the need of the hour was to provide education of the educated and the elite. Self education opportunities have to be provided. The establishment of good public libraries can go a long way in achieving this objective, he said.

Dr. Rajesh Tandon, President, ASPBAE also spoke on the occasion. He said that adult education in addition to individual development should result in social transformation. The electronic media as a powerful instrument can go a long way in bringing the transformation.

of this approach was that the learners were exposed to positive effective behaviour in the form of stories i.e., in an informal way through flash cards. But no emphasis was given in presenting the information.

2. **CONSISTENCY APPROACH** : Learners were exposed to two different contrasting life situations i.e., normal situation and problem situation, through the flash cards wherein the housewives were managing the family with regard to "Proper methods of preparing and serving the clean and nutritious food". Learners were asked to behave in an effective positive manner by showing the negative behaviour resulting into serious consequences. Here the principle was that assuming the learners behaviour was negative and they were asked to behave in an expected manner which was positive effective behaviour. In this approach, the learners were exposed to positive and negative behaviours by explaining the contrast in the form of two different stories. However, emphasis was not given in presenting the information.

3. **FUNCTIONAL APPROACH** : The basic principle of this approach is that the increase in knowledge lies in the satisfaction of a person's basic needs. Vemur village, in which this approach was tried was adopted by Sri Venkateswara University, Tirupati for its development. A variety of activities were undertaken under this programme to improve the socio-economic status of the villagers. Through these economic programmes, the villagers' standard of living was raised and as such, a favourable environment was created for executing any educational programme. The activities listed under the consistency approach had been carried out in this approach as well.

4. **INFORMATION PROCESSING APPROACH** : In this approach, behavioural change is regarded as involving a series of steps, each of which has only certain probability of occurrence, but all of which must occur for the increase in knowledge. It is a lengthy process. Because of the limited time, only some important aspects were considered. Emphasis was given to the presentation of information with aids. Accurate

At the secondary level, he said it is the influence of schools and colleges. A teacher can play a significant role in making a 'Learning Society'. But in the present day situation he regretted that they are not good models to be followed by the students.

Finally at the third level, he said it is the influence of community. The community can build up a wholesome stimulus in the ways like posters and pamphlets asking challenging questions, influence extension workers at the micro level, and at work places people can be motivated for reading and thinking critically.

In the society, he said that libraries can play a key role like mobile libraries, village reading rooms or community libraries. Even the role of media and government is no less significant.

Earlier, in his welcome address, Shri JL Sachdeva, Director, IAEA said that in India the efforts have been on literacy education. But the need now is the education of the educated so as to renovate our cultural and educational ethos. He said education should develop an inquisitive mind. When such a learning environment will be built up in society, adult illiterates will also start demanding literacy which is considerably lacking at present.

To achieve the goal of a learning society, educational institutions, films and audio visual media like radio and TV have to play an important role. University and college libraries have to open their doors to public. Shri Sachdeva said that school and colleges should not allow their graduates to depart with an implicit belief that they are being sent as finished products. A learning society can be conceptualised if the education in schools and colleges should create an aptitude and sustain the desire for learning.

He said that the four main goals of development i.e. growth, social justice, modernisation and self reliance could be achieved if every body is involved in learning in one form or the other.

## Media Support to Adult Literacy

The Indian Adult Education Association (IAEA) organised a Panel Discussion on "Media Support to Adult Literacy" in New Delhi on May 19, 1992. The Panelists were Prof. BB Mohanty, Head, Department of Audio-Visual Communication, Indian Institute of Mass Communication & Treasurer, IAEA (Moderator), Shri Avik Ghosh, Senior Fellow, National Institute of Adult Education, Shri KS Maitra, Director, Central Education Planning Unit, AIR and Shri GP Jain, former Editor, Sevagram.

Initiating the discussion, Prof. Mohanty said that media and adult education are conterminous. Both need help of each other. Adult education, he said, can help media in devising communication strategies and the language which is understood by the masses. He said that media used for adult

literacy work should be such which is easily understood and grasped by the people. The electronic media can help in creating motivation for learning but the message should be so presented that it is liked by the masses and touches their heart. Creation of conscientisation can effectively be done through media, he felt. He said that SRCs should have a separate communication cell.

Shri Ghosh said that the level of instructor in the literacy programme is quite low and media can help in creating effective aptitude and necessary skills to undertake this programme in a meaningful way.

He said the media, particularly electronic can be of great service if it recognises and honour the services of the people who have joined the literacy programme for a social cause. The media role in supporting their effort could go a long way in giving a boost to this programme, he felt.

Shri Ghosh expressed doubts in imparting literacy through the electronic media. He said it is difficult to ensure that the programme when telecast/broadcast is seen/listened by the illiterates and whether they have understood the lesson imparted. If it couldn't be done then there was not much use in making an effort in this direction. There is no feedback from the electronic media and feared that results may not commensurate with the money spent.

He said that the literacy level reached by the neo-literates is not to the extent which could enable them to read the newspapers. The adult literacy movement, he said, could sustain for a long time if there are good newspapers for neo-literates which they can read with ease. The print media, he said, has to design need-based useful material for the neo-literates.

Shri KS Maitra analysed the role played by Radio in motivating and imparting literacy.

Shri GP Jain felt that there was not much support for literacy from the masses. People consider elementary education as the first priority. He felt that literacy could give good results if it was of short duration i.e. about two months. The media, he felt, can create limited interest for literacy and good results could only be achieved if there was person to person communication.

Earlier, in his welcome address, Shri JL Sachdeva, Director, IAEA said that traditional media has a potential to sway the masses but it has not been properly used in promoting adult literacy. He opined that it was an effective media which has been under-utilised so far. Efforts, he said, should be made to organise powerful and purposeful programmes like ruddak natak, jathas, natak mandalis etc. so as to reach the masses.

In a note for the panel discussion, Shri L Mishra, Director-General, NLM perceived the following roles of media in literacy promotion:

- As a tool of dissemination of information.
- As a tool of mobilisation, motivation and sensitisation.
- As a tool of learning by sharing information, ideas and experiences,  
and
- As a tool of social action for change.

Shri Mishra in his note said that literacy in general and literacy through a campaign mode in particular is intended to influence the human mind in a subtle and induce a change, howsoever slow and imperceptible. It is this 'change agent' role of literacy which needs to be understood, internalised and projected in a proper perspective and once this has been done, it will lead to sensitisation of the insensitive and consequential motivation and mobilisation of all sections of the society—the literate/educated as well as the potential learners and neo-literates.

Shri Mishra said women constitute above 70% of the total number of learners and their participation in the entire teaching learning process has been found to be far more impressive than that of men. They are more vocal, articulate and assertive than before; their self-confidence and self-image as a result of participation in literacy programme has been possible beyond measure.

Acquisition of literacy, Shri Mishra felt would enable every learner/neo-literate to understand and internalise his/her strength and weaknesses vis-a-vis the strength and weaknesses of the adversary or the forces which have continued to remain hostile, grappling with these forces and eventually overcoming them with strength, courage and confidence. It is this power of weapon in literacy to fight bundles of fads, die-hard obscurantist ideas and practices, mistaken and irrelevant notions and non-issues which will have to be projected through media so that it can be an important pace setter and trend setter for change through social action.

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I, J.L. Sachdeva hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated : 28.02.1992

J.L. SACHDEVA  
Signature of Publisher

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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 lifelong process. It directs its efforts towards accelerating adult education as 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 Literacy 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 eminence.

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- **Education for All**
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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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## Editorial

Literacy is a communication issue. The written word has radically transformed the transfer of information, knowledge and technology throughout the world. A basic communication skill is the ability to read and write. A mastery over this skill enables a person to utilise the more advanced forms of communication. Therefore, total literacy implies that each individual will enjoy the basic ability to communicate in the modern world.

Recent advancements made in the area of communication technology enable all information to be converted into digital form, which can be stored indefinitely, accumulated infinitely and transmitted immediately. The interlinked communication networks grow thicker and their configurations become more and more complicated and powerfully integrated. The result ? Millions of minds, not just computers and fax machines, are joined with each other in a new kind of wired network, as a single multi-circuited global brain. The meetings of mind can now conceptualise and analyse such global issues as environment and population. But Sheldon Annis, of the Boston University, says that all this is theory. According to his analysis, "In practice, we know that everyone is not connected. Even in the United States, one out of four children lives in poverty. In developing countries, 40% of the adult population is still not literate, much less sending electronic mail to each other. Powerful scientific computer networks

strengthen connections within and between regions that are already well connected, reinforcing disparities between the technological haves and havenots." So, how does the technological inequality help the meetings of mind to tackle the basic problems of poverty and illiteracy in the Third World ? Can the new communication technology help the poor ? It is the rich and the privileged people who are getting equally richer in information and technology. Communication technologies are inequitably distributed. Is it possible to fight for equity within the Communication Revolution ? The answer is yes.

We must continue to do our best in eliminating illiteracy. The Communication Revolution, with all its sophisticated technology, depends heavily upon people's abilities to read and write. A literate society becomes a learning society of the future. Such a society can act globally by achieving wider social participation through accelerating technological and organisational networking. Literacy is the key to real Communication Revolution.

Tarlok Singh

## Deepening the Total Literacy Approach

Emerging Problems The literacy campaigns now under way hold considerable promise but, in the light of experience, some reorientation may now be needed. Much has been achieved in the past two years or so, and the effort in hand has to be strengthened in every possible way. There are at present a few problems of which those close to Total Literacy Campaign (TLC) districts at the field level are well aware of. The dedicated officials working at the Centre on behalf of the National Literacy Mission Authority have themselves been concerned to find answers to the problems which have been thrown up by the very speed and magnitude of the campaigns which were initiated in 1990.

The problems which need to be considered are complex and have yet to be stated adequately. They are reflected in the Appraisal and Evaluation Reports and other documents now available, for instance, for the Gujarat Literacy Campaign initiated by the Gujarat Vidyapeeth, Sonbhadra district in U.P. (where Banwasi Sewa Ashram has been the lead institution), Mahbubnagar and Nizamsagar districts in Andhra Pradesh, Sindhudurg district in Maharashtra, Pudukkottai district in Tamil Nadu, and Status or Learner Evaluation Reports for Medinipur (Midnapore) Burdwan and Bankura in West Bengal, in the comments and reactions of Voluntary Agencies and leading social workers who have been long engaged in literacy work, and several newspaper articles. Careful examination of the issues thrown up directly and indirectly and in various seminars and conferences can be of value to the NLMA in making course corrections where needed. The national programme of literacy eradication has to be designed so that it combines the maximum attainable speed and mass character along with sound durable structures and capacity for greater innovation and growth from within.

Mass campaigns versus Centre-based approach is not the issue. The broad approach of Total Literacy, Mass Campaigns, Awareness Building, and Volunteers for Literacy Eradication may be accepted as appropriate general premises for the effort to be made. Not much time need be spent now on arguing for or against what is frequently referred to as 'the traditional centre-based approach'. According to its needs, conditions and possibilities, each area and each socio-economic group is in search of an appropriate package of programmes.

Monitoring and evaluation arrangements. Two points may be made. First, while lists of districts in which Total Literacy Campaigns are in progress are provided, only for a few of them is any clear indication available about the actual extent of progress being made in each district at quarterly or six-monthly intervals and at each given stage. The NLMA is presently engaged in setting up dependable monitoring and evaluation arrangements in relation to TLC districts. Such arrangements are needed at the Centre and also within each State. Supervision of work by the higher levels of State administration in each TLC district is no less important than formal returns and reports from the districts.

Blue-prints for States and Districts. The second point to note is that most States with high rates of illiteracy have yet to draw up their blue-prints and detailed plans for eradicating illiteracy atleast for the age-group of 15-35 years for all their districts. Behind such plans there have to be blue-prints for organisation, personnel, resources and training. The device of setting up by State Governments of registered bodies at the district level or for particular areas (Saksharata Samitis) with which the NLMA deals directly and which are financed in large part directly from the Centre is likely to weaken the prospects of integrated long-term planning in the States. Eventually, it is also likely to come in the way of coordinating literacy and post-literacy work with other developmental activities as part of a continuing pattern of work at the district level and below.

Potential and Limitations of the Collector as Key element in Total Literacy Campaigns. Behind the scheme of organisation being currently followed by the NLMA is a belief apparently strengthened by recent favourable experience, of the value of the Collector as coordinator and leader in district development. Much credit is due to individual Collectors and other district officials who have worked with devotion to make a success of the Total Literacy approach. But there are some inherent limitations in this arrangement which are well-known and are being widely perceived. For a short period of intensive work, given the full support of the State Government, competent and enthusiastic district officers can do much to mobilise existing agencies, personnel and resources. But, seen as a system, over a period, weaknesses can easily multiply. Moreover, all said and done, the Collector's strength comes from his possessing a certain 'authority' within the district. This authority is only partly related to his specific functions. In the nature of things, in district administration, much can change within a short time.

Initial Surveys in TLC districts. The surveys by which TLC work is preceded have been limited mainly to counting the number of illiterate persons (men, women, scheduled tribes and castes, by age-groups) who have to be made literate. There is need for more careful initial surveys which take into consideration-

- a) the literacy and socio-economic circumstances of each part of the district/area and of different component socio-economic groups;
- b) literacy activities now under way on the part of government and quasi-government agencies as well as by existing voluntary agencies, so that future efforts can be built around work already under way;
- c) the package of programmes and methods needed to achieve total literacy for each given group/sub-area, the corps of volunteer workers that can be raised progressively at the local

level (including teachers, students and social workers), the period required for establishing the ground organisation and achieving the results, the special problems to be overcome etc. In other words, to be durable, to enable each stage of work to lead to the next as part of a continuing and developing programme of work, there has to be a sound extension approach at the local community and area level. Anything like a "steam-roller" approach directed, with the best of intentions, from far far away through the medium of the Collector's 'authority' will become increasingly a source of weakness. The weakness becomes apparent when the drive is seen to be dependent largely on flow of resources to the extent of two-thirds from the Centre, with the State's one-third contribution often coming in only slowly and in instalments.

Period required for Total Literacy. In the existing system of NLMA planning of Total Literacy Campaigns, the period provided for achieving eradication of illiteracy even for a limited age-group has been too short, often a bare year or 18 months, or two years. As a number of reports show, much of the work tends to remain poorly done and, for large numbers, it may have to be done again. The existing system of Learner-Evaluation, internal and external, calls for some re-examination.

Building on efforts already under way. Because of the desire to achieve dramatically quick results, NLMA's guidelines and local district pre-project surveys tend largely to leave out of reckoning the work in which existing voluntary agencies and government and civic agencies have been engaged, often for long periods.

These efforts should be strengthened and their weaknesses removed as a necessary foundation for future planning. For all practical purposes, the support which was being given to Voluntary Agencies until the past two years or so has been withdrawn or phased away

or merely whittled. Good voluntary organisations will adjust themselves to the change and somehow continue their work. For the time being, most of them have been put on the defensive. They have now to fend for themselves by reducing their direct involvement in literacy work and, where possible, taking up other activities for which some support is available (e.g. family planning, immunization, rural development work etc.) In some cases, they have turned for help to foreign donor agencies.

NLMA's approach to the involvement of Voluntary Agencies and other Non-Government Organisations is as follows:

1) Where a Saksharata Samiti (Literacy Society) has been formed,

'Voluntary Agencies and NGO, are expected to work under the overall umbrella of the Saksharata Samiti in a participative and collaborative mode. No separate area may be earmarked or parcelled out to them to work independent of the Saksharata Samiti but they may make available their expertise, experience and resources (human, material and financial) to the Samiti to carry the TLC to its logical conclusion. Illustratively, they may make available resource persons for training, may even undertake the responsibility for conducting training for functionaries of the campaign at one or few or all levels, may undertake evaluation of the learning outcome or impact evaluation, etc.

ii) In those areas which are not covered by the Campaign, Voluntary Agencies and Societies registered under the Society's Registration Act can undertake this responsibility for eradication of illiteracy in a specific area (can be a village or ward or panchayat or mandal or panchayat samiti) which should be compact and contiguous. The project has to be implemented in a campaign mode which means that it has to be area specific, time bound, volunteer based, cost effective and

outcome-oriented. For this purpose, the VAs/NGOs will receive grant-in-aid from the National Literacy Mission Authority under a scheme of grant-in-aid which has since been reviewed and revised to make it conform to the principles of the new strategy.

The experience of the All-India Committee for Eradication of Illiteracy among Women(AICEIW), which has held three meetings of its member-organisations on the subject, and indeed of a number of other non-government organisations is that NLMA's approach set out above is being faithfully implemented in TLC districts with immediate results which can only be described as disturbing. Its practical effect has been to throw out of gear and even to disrupt the ongoing activities of many voluntary agencies on behalf of literacy eradication, specially among women and the weaker sections.

The policy implications of the decisions of the NLMA in respect of existing Voluntary Agencies and their bearing on the future development of voluntary effort in relation to literacy eradication and post-literacy and continuing education call for careful consideration at the national and State level.

It is among women and the deprived sections and in the more difficult areas that Voluntary Agencies and NGOs can effectively supplement the normal development machinery of Government and civic organisations.

The contribution of Voluntary Agencies and NGOs lies partly in activities which they undertake directly, and even more in their close association and involvement with activities undertaken or sponsored by government and quasi-government agencies as well as Panchayati Raj organisations from the village upwards. The work of Voluntary Agencies and NGOs cuts across divisions among Departments of Government, both at the Central and State level. Recent trends in Government policy based on the interests and preferences of individual Central Ministries in choosing agencies and activities to be supported by them are already doing

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some damage to the growth of the voluntary movement in the country and to its integrative role in national life and developmental activities. A well-considered long-term national policy in relation to voluntary agencies and NGOs has now become essential.

Post-Literacy and Continuing Education. Although 30,000 or more Post-Literacy centres (Jan Shikshan Nilayams) are supposed to be functioning in the States, it is understood that most of them are not equipped and staffed to accomplish the task of post-literacy and continuing education. As has been stated, the NLMA is-

'in the process of evolving a few models for post-literacy and continuing education which could be adopted with minor modifications suiting local needs and aspirations.'

Post-Literacy and continuing education is par excellence an area for local planning and innovation rather than attempts at direction from the national level. It is an area of common interest for many countries, including those with advanced rates of literacy, and there is much to be learnt from comparative experience, specially in countries in Asia. Panchayat organisations and local schools (elementary, middle and secondary) have a major role to play. There is need in each area to develop the kind of services, facilities and skills needed by the local population, specially women and girls and youth generally. Post-literacy and continuing education have to be developed as integral components both of community education and rural and urban development. Anything like a departmental approach linked mainly to the requirements of those who have been made newly literate under the TLC programme will be much too narrowly conceived to meet the real requirements of rural and urban communities.

Resources for Adult Education. The Eighth Plan (now under print) is understood to have made a provision of Rs.1400 crores for Adult Education at the Centre. The provision in the States has been reckoned provisionally at about a third of the allotment at the

Centre. The Central budget for 1992-93 has provided Rs.120 crores for Adult Education, which is of the same order as the Revised figure for 1991-92. In other words, the resources provided for Adult Education (and continuing education) during 1992-93 are totally inadequate and quite unable to sustain anything like the national mass campaign efforts launched by the NLMA. The problem of resources for Adult Education cannot be kept in the background and must be faced objectively by the Central and State Governments. Goals and targets which are placed before the country, though not wholly dependent on the quantum of resources made available, are intimately related to them. The issue is one not only for the Ministry of Human Resource Development, but equally for the Ministry of Finance and the Planning Commission and for the NDC Committee on Literacy which was set up in April 1992 and is currently at work.

Earlier experiences which merit close study. In India we have a long history of efforts devoted to adult education and we are in a position to pinpoint successes and failures of the past. The necessary documentation is readily available. We know exactly when, as a nation, we went wrong at earlier junctures, why, and with what consequences. We also know what conclusions we should draw for our immediate programmes, for instance, from Gram Shikshan Mohim in Maharashtra, the Bihar Mass Literacy Campaigns during 1938-40 and later from projects initiated in Mahbubnagar, Lucknow and elsewhere. The lessons learnt from Community Development Programme and National Extension Service during 1952-1966 and from the Green Revolution programmes of the late sixties and early seventies as well as Rural Functional Literacy Programme and the initiatives taken after 1978 under the National Adult Education Programme have to be appraised objectively and dispassionately and adapted to present literacy requirements of the country and the efforts to be made over the next few years.

Prem Chand

## Education for All : Literacy Perspective in India

According to Gunnar Myrdal, "Advances in literacy and advances in economic development are interconnected. Their influence on each other must be mutual and cumulative". On the basis of the criteria of economic development, the world is divided into developed and developing countries. If the world is also divided on the basis of the criteria of literacy situation, the result will not be much different. The World Education Report 1991, indicates that while adult literacy rate for the world as a whole was 73.5 per cent in 1990, it was 96.7 per cent for the developed countries and only 65.1 per cent for developing countries. The two continents Africa and Asia with adult literacy rates of 49.9 per cent and 66.5 per cent are lagging behind both in economic and educational development. The South Asian region with an adult literacy rate of only 46.1 per cent is only next from below to the group of least developed countries having literacy rate of 39.6 per cent.

As Professor PIGOU, the well known economist has put it, the ultimate goal of all economic development is human welfare. Investment in human beings has now been accepted as an important area of human welfare. Qualitative improvement in the labour force of the country leads to higher productivity and social well being. The World Development Report 1991, states "By improving people's ability to acquire and use information, education deepens their understanding of themselves and the world, enriches their minds by broadening their experience and improves the choices, they make as consumers, producers and citizens. Contribution of literacy in raising the Gross Domestic Product (GDP) has been established by research as reported in the World Development Report, 1991. "Increasing the average amount of education of the labour force by one year raises the GDP by 9 per cent -

three years of education as compared with none raises the GDP by 27 per cent. The return to an additional year of schooling then diminishes to about 4 per cent a year".

Keeping in view an almost perfect positive correlation between literacy and development, UNESCO launched a major programme of Education For All by 2000, which aims at ensuring that no one is left illiterate and uneducated and that countries are provided the support needed to educate the new entrants (The Children), and adult illiterates. Illiteracy and universal access to primary education are interrelated problems. Ensuring universal primary education to all children will guarantee that the future adult population will have no illiteracy. The World Conference on 'Education for All', held in Jomtien, Thailand from 5 to 9 March, 1990, noted interalia the followings:-

"More than 100 million children, including at least 60 million girls have no access to primary schooling. More than 960 million adults, two thirds of whom are women, are illiterate, and functional literacy is a significant problem in all countries, industrialised and developing." The conference, while recalling that education is a fundamental right for all peoples, women and men, of all ages, throughout the world, knowing that education is an indispensable key to, though not a sufficient condition for, personal and social improvement, proclaimed the World Declaration on Education for All.

The ultimate goal affirmed by the World Declaration on Education for All is to meet the basic learning needs of all children, youth and adults. It also allows countries to set their own targets for the 1990s. In terms of primary education and adult illiteracy the following dimensions have been suggested:-

- 1) Universal access to and completion of primary education by the year 2000

ii) Reduction of adult illiteracy rate (appropriate age group to be determined in each country) to say one half its 1990 level by the year 2000 with sufficient emphasis on female literacy to significantly reduce the current disparity between male and female illiteracy rates.

We may now analyse the situation in the Indian context with reference to these dimensions.

Primary Education - Achievement & Perspective:

The National Policy on Education - 1986 of Government of India emphasised universal enrolment and universal retention of children upto 14 years of age and substantial improvement in the quality of education. The policy also accepted the need for large and systematic programme of non-formal education for school dropouts, for children from habitations without schools and working children and girls who could not attend whole day schools. The fifth All India Educational Survey indicated that 86.68 million children were enrolled in classes I-V which formed 93.63 per cent of the population in the corresponding age group of 6-11 (comprising 5 years of ages 6,7,8,9 and 10). While the enrolment of boys exceeded 100 per cent it was only 79.89 per cent in case of girls. The survey also revealed that the net enrolment ratio (age specific for the age group of 6-11 at primary stage) was 17 per cent less than the gross enrolment ratio. Selected educational statistics for 1990-91 indicate that the enrolment had gone upto 99.1 million by 1990-91 and formed 101 per cent of the population of the age group of 6-11. But in case of girls, it was still about 86 per cent. The Eighth Five Year Plan (1992-1997) proposals indicate that the total enrolment by the end of the Plan would take the net enrolment ratio to about 100 per cent. The estimated enrolment of 103 million in 1991-1992, is projected to increase by about 3 million per year. But since the population of this age group is not likely to increase much beyond 1997, as a result of population control measures, the total enrolment is expected to stabilise at around 120 million by the year 2000. The net enrolment ratio of 100 + is

expected to be reached by the year 2000. Table - 1 below gives an idea of the enrolment in classes I-V and gross enrolment ratio for age group of 6-11 from 1950-51 onwards.

Table 1

Enrolment in Class I-V and percentage of enrolment to population in the age groups 6-11

Year	<u>Enrolment in Classes I-V (in millions)</u>			<u>Percentage of enrolment to population in age-group 6-11</u>		
	Total	Boys	Girls	Total	Boys	Girls
1950-51	19.15	13.77	5.38	42.6	60.8	24.9
1960-61	34.99	23.59	11.40	62.4	82.6	41.4
1970-71	57.05	35.74	21.31	76.4	92.6	59.1
1980-81	72.69	44.58	28.11	83.1	99.0	66.2
1990-91 (Provisional)	99.11	58.09	41.02	101.0	115.3	86.0
2000 (Projected)	120.00	65.00	55.00	112.0	118.0	105.0

Alongwith universal enrolment, universal retention of children in classes I-V is very important. Universal enrolment only takes care of unenrolled children. But the dropout of children at primary stage has been very high in India and is mainly responsible for many children entering adulthood without being literate. Retention rates for children entering class I in the years 1960-61, 1970-71 and 1980-81 and reaching class V after 4 years of schooling given in the table below are an index of the extent of dropout at this stage.

Table 2

Retention rate for different cohorts  
at Primary Stage (Classes I to V)

Year of cohort	Enrolment in Class -I	Year of reaching the cohort to Class-V	Enrolment of cohort in Class-V	Retention rate from Class I-V
1960-61 Cohort	13.39	1964-65	4.96	37.1
1970-71 Cohort	20.44	1974-75	7.52	36.8
1980-81	23.05	1984-85	11.61	50.3

Retention rate which was only 37 per cent in 1964 had gone upto 50 per cent by 1984-85 and is expected to have risen to about 54 per cent by 1991-92. The Eighth Plan proposals have set a target of raising the retention rate at primary stage to the level of 80 per cent by 1996-97. If this target is achieved by the end of the Eighth Plan, India would be nearer the target of universal access to and completion of primary education by the year 2000 as set out by UNESCO.

Adult Illiteracy - Past Trend and Future Perspective

Illiteracy is mainly dependent on:

- i) Growth of Population
- ii) Progress of primary education, and
- iii) Achievement of adult literacy programme.

During the last three decades, population of the country has been growing at the exponential growth rate of more than 2 per cent per annum. As a result, while the expanded educational facilities pushed up the number of literates in the country, number of illiterates also simultaneously continued to increase.

The Table below giving the number of literates/illiterates of the age group of 7 and above since 1961 onwards illustrates the point.

Table 3

Literacy situation for population aged  
7 Years and above

(In million)

Year	Literates	Illiterates	Percentage of Illiteracy
1961	103.5	240.1	69.9
1971	157.8	274.6	63.5
1981*	242.0	314.2	56.5
1991*	364.2	336.2	48.0

\* Includes estimates for Assam/Jammu & Kashmir

Literacy position of the adult population aged 15 years and above is not much different as may be seen from table 4 below. The same situation of increasing the number of illiterates over the decades has been observed. Achievements of the primary education and adult literacy programmes have not been able to keep pace with the growing population. The illiteracy rate has declined from 72 per cent in 1961 to about 52 per cent by 1991, giving a decrease of only 20 percentage points over 30 years. At this rate eradication of adult illiteracy will take another seven to eight decades.

Table 4

Literacy Position of the Adult Population  
aged 15 years and above

Year	Literate	Illiterates	Percentage of Illiteracy
1961	71.86	187.00	72.2
1971	108.32	209.51	65.9
1981*	164.53	238.77	59.2
1991* (Provisional)	259.00	281.00	52.0

\* Estimates for Assam/J & K included

The above Table indicates that despite significant increase in the number of literates in the country over the last three decades, number of adult illiterates has grown from 187 million in 1961 to 281 million by 1991. Realising the significance of adult literacy for the most productive age group of 15-35, the Government of India launched a National Literacy Mission in May, 1988 with a view to imparting literacy to 80 million illiterate persons in the 15-35 age group - 30 million by 1990 and an additional 50 million by 1995. Promotion of literacy was considered as one of the critical areas of country's development. Relevance of literacy for increasing participation of children in primary education, reduction of infant mortality rate, greater success in child care and immunisation and decline in fertility rates was realised. The National Literacy Mission devised a strategy of increasing motivation, secure people's participation and significantly increase involvement of voluntary agencies. The ongoing programmes of adult literacy were reviewed and substantially improved. The teaching/learning material was revised on the basis of a new approach called 'Improved Pace and Content of Learning'. The IPCL approach was adopted with a view to improve the pace of learning through hightened

motivation and relevant suitable content of learning. Paidal Jathas of Gandhian organisations and cultural troops of the Bharat Gyan Vigyan Samiti reached the people in different parts of the country to build a suitable environment for launching the literacy programme. The area approach was adopted for eradication of illiteracy. Total literacy campaign was launched in January 1989 in the Ernakulam District of Kerala. For the first time, the District Collector actively participated in the literacy programme and there was a combined effort on the part of the official machinery and the voluntary agencies to eradicate illiteracy from the District. Success of this campaign heralded an era of several area specific total literacy campaigns in the states of Andhra Pradesh, Gujarat, Kerala, Karnataka, Madhya Pradesh, West Bengal, Pondicherry etc. By the end of 1990, these campaigns created a movement for eradication of illiteracy, but the actual achievement in terms of reaching the target of making 30 million people literate could not be accomplished. The actual achievement was considered only around 15 million. The shortfall was attributed mainly to the non-availability of funds to the extent envisaged in the National Literacy Mission Document.

Though there was a shortfall in achievement of targets in quantitative terms, the Mission succeeded in creating a positive environment for adult literacy throughout the country. The area approach, which is time bound, volunteer based, cost effective and result oriented, in contrast with the traditional centre based approach gained acceptability. Results of some of the successful campaigns were documented and given wide publicity. An healthy competition among the different districts of the country for achieving total literacy has come into being. Several meetings of the District Collectors were organised by the NLMA to seek the involvement of official and non-official agencies in the total literacy campaigns. States/UTs of Kerala, Pondicherry and the district of Burdwan in West Bengal, Dakshin Kannada in Karnataka, Sindhudurga and Wardha in Maharashtra have already been declared fully literate on the basis of total literacy campaigns conducted there and have entered the post-literacy stage for

ensuring retention and use of literacy by the neo-literates and school dropouts. Total literacy campaigns are already on in about 80 other districts of the country.

Involvement of students in the literacy campaigns has increased tremendously. The Central Board of Secondary Education and the State Boards of Secondary Education in the States of Orissa, Maharashtra and West Bengal have provided for incentive marks for students making one to five persons literate during an academic year as part of their work experience. The scheme of assistance to voluntary agencies has been revised to provide for area approach for total literacy with overriding preference for the volunteer based approach. The political parties have also expressed their support to the programme of eradication of illiteracy.

The literacy rates among women, scheduled castes and scheduled tribes have been very low. The Table below indicates the literacy rates for male and female population aged 7 years and above from 1961 onwards.

Table 5

Literacy Rate by Sex 1961-1991  
Population aged 7 years and above

Year	Male	Female	Difference in percentage points
1961	42.96	16.32	26.64
1971	48.92	23.00	25.92
1981	56.37	29.75	26.62
1991	63.86	39.42	24.44

The above data reveals that the literacy rate in respect of female population has grown at a higher rate (by 141.5 per cent) as compared to the male literacy rate (48.6 per cent). But in terms of percentage points, the difference of about 25 between the male and female literacy rates has persisted over these four decades. The 1991 census data has indicated that 60.9 per cent of the illiterates of the age group of 7 and above are female. In the adult population this disparity is still higher. There is a long way to go in terms of reducing the disparity between the male and female adult illiteracy rates, as suggested by UNESCO. The total literacy campaigns are a positive step in the direction of removing this disparity. The literacy programmes lay emphasis on the coverage of women and other weaker sections of society. It is heartening to see that the participation of women, scheduled castes and scheduled tribes is significantly higher in the literacy programmes in India. Women form about 60 per cent of the total enrolment.

The magnitude of the problem of illiteracy is more pronounced in the so called educationally backward states. More than 50 per cent of the illiterates of the country are concentrated in the four states of U.P., Bihar, Madhya Pradesh and Andhra Pradesh alone. Rajasthan, Bihar and Dadara & Nagar Haveli still have less than 40 per cent literacy rate as compared to the national literacy rate of 52.11 per cent. The female literacy rate is only 20.8 per cent in Rajasthan as compared to 39.4 per cent for the country as a whole. The female literacy rate in the rural areas of more than fifty per cent of the districts of Rajasthan is even less than 10 per cent.

The target groups taken up under the TLCs vary from state to state or even from district to district. The main target group of 15-35 is included in all the campaigns. Some campaigns also cover the younger age group of 6-14 or 9-14, while some of them also include the older age groups of 35-45 or 35-50 etc. The main target group for all adult literacy programmes basically is the age group of 15-35. The illiteracy rate in this age group was about 50 per cent in 1981

and is expected to have gone down to about 38 per cent by 1991. Out of the estimated 112 million illiterates of this age group in March, 1991, about 8 million were likely to become literate during 1991-92 as a result of the efforts of the National Literacy Mission. The Eighth Five Year Plan proposals aim at making the remaining 104 million illiterates of this age group literate through Total Literacy Campaigns and the other centre-based and volunteer based programmes of adult literacy i.e. Rural Functional Literacy Programme, State Adult Education Programme, Nehru Yuvak Kendras, scheme of assistance to voluntary agencies and Mass Programme of Functional Literacy, if funds to this extent become available. If the efforts envisaged for the Eighth Plan period (1992-97) succeed, India will reach the stage of total literacy in the age group of 15-35 by the end of the Eighth Plan period. The illiteracy rate for the population aged 7 and above is expected to go down to about 30 per cent from the present level of 48 per cent. The illiteracy rate for the adult population of the age group 15 and above is expected to be reduced to about one half (26 per cent) of 1990 level of 52 per cent by the year 2000.

As per the UNESCO estimates of literacy situation for the age group 15 and above, India has the highest number of illiterates in the world, thus constituting 29.1 per cent of the estimated 962.6 million illiterates of the world. The number of illiterates in any other country except China is possibly less than the number of illiterates in the State of Utter Pradesh in India. To improve the literacy situation of the world, or to achieve the goal of Education for All by the year 2000, which is the basic step for human welfare and economic development, it is very essential that India and China having 52 per cent of the world illiterates, take effective steps for eradicating illiteracy. China has already taken steps to control its population growth and is concentrating efforts on eradication of illiteracy. India has also made substantial progress in the areas of universal enrolment for primary education and eradication of adult illiteracy, but it has still a long way to go.

Ram N. Singh  
Douglas K. Chung

## **Broadening World View and Cognitive Reframing : Multi Cultural Perspective for Adult Education**

Many contemporary scientists are searching for concepts from oriental philosophy that emanate from an ancient tradition of holistic, systemic, and comprehensive vision and transcend the mental limitations of Western thought (Boucouvalas, 1980; Capra, 1975; Heisenberg, 1958; Lee, 1971; Wilbur, 1981; Canda, 1987). Consequently there has been an increasing demand for building paradigms that are comprehensive, holistic, systemic, phenomenological, and non-dichotomous (Aigner, 1984; Billups, 1984; Haworth, 1984). Any adult education paradigm building, particularly the one based on universal and cross-cultural perspectives must take into account the ontological, epistemological, and methodological issues relative to distinctive aspects of human subjectivity and holistic social system processes.

The purpose of this paper is to develop a universal, common ground, and culture-sensitive adult education model based on an analysis of world views derived from three major religions and philosophies - Confucianism/Taoism, Hinduism/Buddhism, and Judeo-Christianity. The world view is defined as an individual's perception of the self in relation to the surrounding environment, the universe, its creation and the creator, and how all things came into being, including the nature of human, relationship with other persons, the society, the nature, and the supernature within the context of a cosmic universal changing reality.

This paper focuses on the following aspects of the world view and the way it affects the learning processes:

1. HOW THE UNIVERSE WAS DEVELOPED: Where and how the universe and human beings evolved, the sense of self, the meaning of life, and the basic components of human existence.
2. THE RELATIONSHIP BETWEEN PERSON AND SUPERNATURE: Concepts of Ultimate, God, Energy, Wish, Tao and Great Yang and how the I-Thou relationship influence the goal of life, meaning of death, perception of human nature, human problem definitions, and its solutions are touched upon.
3. THE RELATIONSHIP BETWEEN PERSON AND NATURE/ENVIRONMENT: The relationship between person and environment and the way it influence human behaviour is examined.
4. THE ADEQUACY OF RELATIONSHIP BETWEEN PERSON AND PERSON: The interaction processes and nature of relationships that influence human behaviour and social environment are discussed.
5. THE RELATIONSHIP BETWEEN PERSON AND SOCIETY: Human free will, determinism, responsibility, mutuality and interdependence between the individual and society are examined.
6. OTHER FACTORS: The concepts related to the perception of self, change, health and illness are discussed.

## SOCIO-CULTURAL VARIABLES, RELIGION AND WORLD-VIEW

Variations in people's socio-cultural and religious orientation affect their perception of reality and world-view. This orientation is a primary force affecting their attitude towards life in general and learning about various aspects and skills of life in particular. Let us now examine this in particular reference to the three major religions and philosophies mentioned earlier with a focus on the following variables affecting their world-view.

## HOW THE UNIVERSE DEVELOPED

Confucianism/Taoism postulate that in the beginning, there was nothing (Wu-Chi). The Great Ultimate(Tai Chi) exists in the I (change). The Great Ultimate generates the two forms-the Great Yang (a great energy) and its counter force the Great Yin. The two primary forms (Yang and Yin) interact and produce four images, eight trigrams and everything (Chung, 1990).

Christian belief system assumes that there is the existing and everlasting Ground of Being. The universe was created by the Ground of Being (Chung, 1981).

Hindus believe the universe gradually evolved through the power of expansion of the "Brahman" - the supreme central nescient force. The gradual process of expansion continues for several billion years after which the world gradually devolves itself in a state of nescient nothingness and then re-evolves.

Buddha preached his doctrine mainly to reform Hinduism of the 6th century BC extremely involved with mystical and dogmatic practices. Emphasizing the pragmatic aspects of life and the need to transcend the miseries of life by self-discipline and self-purification, he considered it irrelevant to discuss the questions related to the evolution or devolution of the world and the creator of the super-natural powers. He focused on improving moral and physical discipline rather than indulging in speculations regarding the world and it's evolution. This was part of his "noble silence".

## THE RELATIONSHIP BETWEEN PERSON AND SUPER-NATURE

Taoist assumes that Tao exists in everything including human being. The Ultimate(Tao) is the source or background of I (change). Human being may go alone with the Ultimate(Tao) and engage in an endless self-discipline to reveal the real self(nature of Tao) and enjoy the change which is perceived by people as problem from time to time.

Christians believe that human being was created according to God's image. The person is the absolute priority of concern. However, it is up to the human being(freedom of will) to reunite with the Ultimate(self-determination should be respected). Persistent separation among individual lives, separation of a person from self, and separation of person from the Ground of Being lead to human problem situations.

Hinduism views humans as basically divine as having a soul which is intrinsically part of the universal soul, i.e. : God - called Brahman. An individual is perceived not only as a child of the divine super-power but also as a segment of the power that can be realized to it's maximum potentials through meditation and self-discipline. An essential unity exists not only between the humans and the divine but also the entire living creatures as they all are embodiment of the same creator.

The relation between the person and super-nature is another question that is part of Buddha's noble silence. Buddha sees the world as a "Samsara" - the cycle of birth and re-birth through an eternal cosmic law.

#### THE RELATIONSHIP BETWEEN PERSON AND NATURE/ENVIRONMENT

To synchronize and harmonize with the great nature and to reach the unification between person and nature is the fundamental goal of the life for Confucianism and Taoism. Search for the nature law (Tao) and go along with it.

The Christian perceive their human role as the manager of the world. "This world is made for you. You can plan, change it as you wish."

Hinduism emphasizes a basic unity not only between human beings but also between the animals and the vegetation. Since human birth is essentially intertwined with the theory of reincarnation, the human can be born as an animal or insect or a tree in other

life. The entire nature is visualized as a manifestation of Brahman and its power and deserves human respect.

Buddhist doctrine is deeply entrenched in its appreciation of nature emphasizing union between the person and the nature. The classic instance of this is found in Buddha's Flower Sermon. Standing amidst his disciples on a mountain, Buddha held aloft in his hand a golden lotus without uttering a single word. This intense sermon established a strong tradition of closeness with nature that culminated in deep mystical thoughts between person and nature as expounded in Zen Koans and coundrums.

#### THE ADEQUACY OF RELATIONSHIPS BETWEEN PERSON AND PERSON

Confucianism assumes an association between the truth (Tao) and the love (Jen, sincerity of thoughts, compassion). The wise person is also a loving sincere person. When a person has entirely realized his/her own illustrious nature, he/she has to be an instrument to bring the same result in other persons related to him/her. Thus, self-renewal, family-renewal, and state-renewal can be expected until the world is made tranquil and happy.

Christian perceives that the Ultimate is truth, love and life. Love is the most important interpersonal relation among Christian life.

Perceiving humans and all creatures as emanation from the same supreme force, Hindus view the entire humanity as part of one family and, therefore, emphasize the human responsibility to help each other. The entire life is divided into four stages for this purpose. The first stage, Brahmacharya lasting up to age 25 is devoted to leading the life of a student doing service to the teacher. The second part of life from 25 to 50 years of age is meant for supporting and growing family and enjoying domestic responsibilities. The third stage of life, from 50 to 75 years of age, is meant for gradual retirement and the last one 75 to 100 years of age, is meant for dedication to spiritual

practices and total retirement from the world.

Buddhistic concept of interpersonal relationship is intrinsically intertwined with serving others and the Ashram (hermitage). Fulfilling ones' humanitarian responsibilities is considered the surest way to Nirvana - the freedom from the cycle of birth and re-birth.

#### THE RELATIONSHIP BETWEEN PERSON AND SOCIETY

Confucian attitude toward natural environment has been extended to social environment. Confucianism is more of a social system than a religion as it emphasizes obedience, hard work, and frugality. At the heart of the Confucian ethics, therefore, lies the individual's as well as the societal responsibility for education. Learning is sacred and only through education does a person come in grips with good life. Confucianism teaches that peace and tranquility do not come with wealth, but by reducing personal wants and desires. The purpose of life is contribution to society.

The Christian has social obligation to obey the state that is ordained by the Ultimate. Christianity preches the highest aspects of love and kindness to the poor and the suffering persons. The Christian has to play the role of being a caring manager for the world.

Hinduism, during the course of bounding itself with a quite rigid social system, divided the society into four main sections that later on evolved into four caste systems, i.e. : 1. The Brahmans, responsible for spiritual practices; 2. Kshattriyas, responsible to maintain law and order; 3. Vaishyas, contributing to the economic prosperity of the society and finally; 4. The Shudras doing all menial jobs. An individual, being an integral part of the family and the society, is perceived to be indebted to others and he/she must pay his debts to his forefathers, teachers and others.

Buddha envisioned a path of spiritual enlightenment through collaborative efforts of mendicants. He preached love, nonviolence and tolerance without insisting on individual rights.

#### RELATION BETWEEN PERSON AND SELF

Confucianism considers the self as the connector between past and future. Self discipline through learning to actualize self, and reach the internal harmony is believed to be the cornerstone to reach social tranquility and peace.

Christian considers the self as facilitator to actualize the Ultimate's will on self and the world.

The purpose of life, according to Hinduism, is to cleanse the self through the yogic processes to such an extent that it gets in touch with its divinity. Self-purification calls for adherence to basic human virtues including nonviolence, cleanliness, truthfulness and self-discipline. The Upanishads use a metaphor that was later on used by Plato as well. Body is visualized as a chariot and the self as a charioteer. It calls for a retreat from over-enmeshment with the world and focus on one's own growth. It was with this perspective that Gandhi proposed to "turn the spot light inward" in order to solve the problems of life.

Buddha considered birth as human a great gift that must be actively engaged in through self-purification and self-development. The entire religion is based on a very thorough description of self and the methods of realizing it. Buddhism, from this perspective, is a great treatise in self-psychology.

It is through concentration on one's self, Buddha taught that man can attain "Nirvana" - the highest state of enlightenment. It is through concentration on self that one attains "Samadhi" (mystical ecstasy) and it is by means of "Samadhi" that one develops intelligence and wisdom. All problems and limitations of life are resolved when a person reaches such a state.

## CONCEPT OF CHANGE

Confucianism and Taoism consider change as the function of Tao. Tao is the source or background of I (change). Change is easy because the Tao exists in everything and every moment in the daily life. Change is a transforming process due to the dynamics of Yin and Yang. The transforming process has its own cycle between expansion and contraction. Change is changeless.

Christian considers change as an act of self-determination. Person should move toward self-acceptance, reunification with the Ultimate and other people in order to solve human problems.

Hinduism emphasizes the cyclic process of birth and re-birth of the universe viewing change as the eternal law of the creation. Nothing can stop this change. Even the creator, Brahman, who is eternal and beyond the cyclic process of change appears to have willfully submitted him/her/itself to this eternal law of change. However, Hindus believe that nothing in the world including the human soul ever destroys. It just changes the external body and shape.

Buddha perceived change as the course of universal existence and the cyclic process. Nothing in the world can really be possessed as everything is transitory and liable to change. Our sensations, perceptions, predispositions and even consciousness is transitory.

## CONCEPT OF HEALTH AND ILLNESS

Confucian and Taoist consider health as a system in a state of balance between Yin and Yang counter forces. Illness results from an imbalance of Yin and Yang forces. Nothing stays constant. Life is a changing cycle.

Christians hold a holistic concept of health as they take into account all human needs including physical, emotional, social and spiritual. It postulates that the separation of human being from

Ultimate leads to illness.

Hinduism perceives human as a bio-psycho-socio-rational and spiritual entity. Perfect health consists in balancing all these aspects of life. Yoga, the Hindu science of health, aims at unifying all of the above with intellect taking charge and constantly monitoring this balance. Health is considered more of a natural state of human existence with one hundred years as a normal span for a healthy and active life. In order to keep oneself active until the end, Hindus suggest a plan of self-renunciation of the body after one hundred years of age. The Hindu theory of medicine is based on the harmony between the different elements of the body and the mind.

Buddhism visualizes the cleanliness of the body and the mind as the state of perfect health. It believes that:

The body is the Bodhi-Tree;  
The mind is like the mirror bright.  
Take heed to keep it always clean,  
And no dust collect upon it.(Smith 1986)

The Buddhist doctrine is full of symbolism rising from the lower level of physical health o the highest level of spiritual health. A monk approaching a mentor said : "I have just come to this monastery. Would you kindly give me some instruction?" The master asked, "Have you eaten your breakfast yet?" "I have" was the reply. "Then go wash your bowls." (Smith 1986). This statement contains the quintessence of the concept of health and Zen Buddhism.

#### COGNITIVE REFRAMING TO BROADEN THE WORLD VIEW

Cognitive theory focuses on the perception of the world as affected by an individual's thinking. The thinking determines behaviour. Most of our thinking is related to immediate or long term goals. These goals impact our life styles and basic patterns of behaviour, Even our emotional reactions to specific aspects of reality can be traced back to thinking. It is the kind

of conclusions that we draw about something we perceive that decides the kind of response, i.e., the feeling of love, quiet, anger or joy I will have in a given situation. The death of a person, for example, may be an event of great agony and pain for the family members but a joyous occasion for long-term enemies. The approach focuses on the thoughts, emotions, expressed motives and behaviour of the person. Emphasizing our interpersonal aspects of behaviour, the cognitive theory lays special emphasis on the socio-cultural components affecting our perception of the world. With the long lived socio-cultural impact on our thinking process, our perception is influenced by our familial upbringing, close interpersonal experiences, immediate environment and the experiences in general (Werner, 1986).

Albert Ellis (1958, 1962), the pioneer in cognitive theory replaced psychoanalytic passive listening with active, direct dialogues with clients about philosophies they lived by. Unlike Freud, Ellis believed that people could consciously adopt reason to replace the irrational thoughts. Beck (1976) emphasizing the cognitive components in depression found that the person's thoughts about himself/herself, the world, and the future constitute significant elements in depression (Wesler, 1987).

The goal of cognitive therapy is to help the person develop both coping strategies in dealing with his/her life and work. The purpose of adult education also is to help us sharpen our skills for a functional and effective life. Adult education connotes not only an educational process, or a set of organized activities, or a movement, but it is a way of reframing adults' perception of the world as an inexhaustible source of learning and self as a life-long learner. People need to realize that their misconceptions may produce many of their own as well as social problems. They must actively engage in constructive changes and modification of misconceptions responsible for a range of social problems (Hepworth and Larsen, 1986). This calls for a perceptual reframing by achieving insight into realities of their own world, the people and the

differ in the following areas (Singh, 1990):

- 1) their experience of pain, 2) their labeling of a symptom, 3) their way of complaining about symptoms, 4) their belief about the cause of the illness, 5) their attitude towards helpers and 6) their expectations of treatment.

Not only does the peoples' perception of the problems and the pain differ from culture to culture but peoples' efforts to solve them or their failure to solve them also differs from culture to culture (Morse and Morse, 1988). Understanding peoples' values helps our educators to reinterpret the situations and cope with them (Clark & Hovanitz, 1989d). No wonder the various theories of human behaviour or learning, despite the vast variations in their emphasis, have to deal with the value systems at one point or the other (Singh, 1989).

Broadening the learner's world view by exposing him/her to cultural variations calls for a curriculum conducive to enhancing his/her cultural sensitivity. Cultural sensitivity is a state of mind receptive to the knowledge, belief system, art, morals, laws, customs and other unique characteristics of a person from another culture. Singh (1990) identifies the following levels of transactions that take place the moment an individual is faced with the culture of another individual:

1. The individuals' concept of his/her own culture.
2. The individuals' concept of other persons' culture.
3. The knowledge of the other persons' culture.
4. Individual's reception to others' culture including awareness, non-judgemental attitudes, willingness to increase knowledge about it.
5. An individual's willingness to make small changes in response to the newly learned cultural innuendoes.
6. Continuous efforts made by an individual to accept the variations in the new culture as normal without labeling them as healthy/unhealthy or

moral/immoral.

#### CONCLUSION

Taking into consideration, the above concepts from the cognitive theory and the multicultural perspective, several implications can be drawn for a universal, cross-cultural life-long learning process. First, the entire education process should aim at broadening the learner's world-view. An appropriate educational approach should take into account various practices affecting the learner's cognitive, psychodynamic, humanistic and interpersonal state of existence. Second, it should enhance cultural pluralism by emphasizing the strengths in differences. The cognitive multicultural approach, as delineated above, constitutes an integral part of the ideology and environment for fostering culturally sensitive education. It reduces the stress of cultural conflict caused by ethnocentrism. Third, an inservice training on cultural pluralism for both the part-time and full-time faculty in various disciplines should be conducted to integrate these cultural variables and modify their cognitive perceptions in different courses. This training will be based on a framework that looks upon the community and educational institution as interdependent and intertwined supplementing and fulfilling each others' needs on a continuous basis. Finally, it promotes an integrative cross-cultural model for adult education based on the philosophical, cosmological and socio-cultural concepts rooted in the world-view.

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developing module but even then it is different from programmed learning material for its highly structured form. It is a more comprehensive way of organising instructions and covers a wide range of objectives like knowledge, skill and application. It is also different from a primer in the sense that a primer is unstructured way of putting basic reading material in order of difficulty without using much learning aids.

The module because of its features of preceptor of self-learning, active participation and self usable learning aids, needs to be tested for its effectivity in learning three basic components viz., literacy, numeracy and social awareness of adult education.

A number of researchers like Schneider (1975), Yadav (1976), Mukhopadhyay (1980), Mukhopadhyay and others (1982) studied the effectiveness of the module for different kinds of learners attending regular school and college. But the question is, does the module have any use for the beginner learners. Chopra (1988) found that learning material in the form of modules was helpful to the adult learners in attaining literacy, numeracy and social awareness. The male and female adults might be achieving differently in spite of the same modules. If it is like that, then both the groups of learners will need different modules. Before coming to such a conclusion, empirical evidences have to be gathered. The present venture is an exercise in this direction to find out if modular approach has differential effect on the achievement of male and female learners.

### **Method and Procedure**

The major aim of this study was to develop modules for adult learners and the subsidiary aim was to test their effectiveness. Keeping in mind the subsidiary aims, the study was designed so as to find out the quantitative and qualitative effectiveness of the modules. The quantitative part followed one short case design in which a group of learners was exposed to the module for a fixed duration of time and it was assumed that their achievement before the experiment was

negligible. The change in the achievement after the experiment has been accredited to the effect of the learning modules to which they had been exposed. The qualitative part of effectiveness was studied with the help of case study approach.

In the present study, purposive sampling procedure was followed. While selecting the sample, two points were kept in view. Firstly, the adults taken for the sample should not have had exposure to other learning material, and secondly, the adult learners who formed the sample had an age range of 15-35 years. Keeping these conditions in view, a sample of sixty adult learners was selected from six adult education centres, out of which thirty were male and thirty female.

The sample subjects were exposed to learning material which was in the form of modules. There were three modules in all having components of literacy, numeracy and social awareness. Each module had six parts. In the first part, instructions were written for the learners. Here, the adult learners were informed about how to go through these modules. The second part dealt with the rationale of the packages. The third part is concerned with the pre-requisites. These are linked with all those informations and competencies which help the learners to understand the new information. The fourth part includes the behavioural objectives in which the learners are informed about the expected changes in their behaviour after going through the module. The fifth part presents the subject-matter in the form of units and frames. Each frame presents one teaching point at a time and the total number of frames written in the package is equal to the total number of teaching points in a particular unit. The sixth part consists of the criterion questions which are given after every unit so as to recapitulate what the learner has learnt.

Material in the form of modules could not be handled independently by the adults. For this purpose, four instructors were involved in the process and were trained in different aspects like reading out the subject-matter, receiving reactions of adult learners,

providing feedback to adult learners and maintaining systematic and encouraging attitude towards the learners. After the exposure, each learner was tested on the criterion referenced test which was given at the end of each unit. The scores, so obtained, were analysed with the help of 't' test for male and female adult learners.

**Results**

In order to find out the difference between the achievement of male and female adult learners on different units of literacy and on total literacy, 't' ratios were computed, the results of which are given in Table 1.

**TABLE 1**

**'t' RATIO FOR DIFFERENCE BETWEEN MEAN ACHIEVEMENT SCORES ON LITERACY OF FEMALE AND MALE ADULTS**

Unit No.	Female		Male		't' ratio
	Mean	S.D.	Mean	S.D.	
I					
Vowels	15.25	1.16	15.00	0.99	0.87
II					
Consonants	13.85	1.75	13.20	1.33	1.60
III					
Matras	30.45	1.82	29.70	1.31	1.83
<hr/>					
Total					
Literacy	59.55	2.85	57.90	1.61	2.86*

\*Significant at .01 level.

Table 1 shows that the difference between the mean scores of female and male adults is not significant on different units of literacy (t ratio = .87, 1.60 and 1.83) but the same is significant for the total scores on literacy. This means that the female and male adults achieved similarly on different units of literacy, i.e., vowels, consonents and matras, but when

matched on total scores they showed significant difference. This implies that vowels, consonants and matras may be of similar difficulty to male and female adults but when literacy in total is taken up, the difference becomes apparent. It may be due to the reason that adults, whether male or female, are not able to distinguish between the words analytically but in the case of the total picture, the females are able to grasp better and scored more on total literacy as compared to males. This result is supported by the findings of Nayer (1971) who observed that girls were superior to boys with respect to literacy.

The t-ratio, obtained on the basis of mean scores of female and male adults on different units of numeracy and on total numeracy module, are given in Table 2. From this table, it is apparent that t-ratio is not significant for the difference between mean scores of female and male adults on the unit of numbers, simple addition, addition with carry over, subtraction, division and time concept (t-ratios being 1.84, 1.30, 1.15, 1.11, 0.66, and 0.31). On the other hand, on the units of place value, multiplication and measuring tools, t-ratios 2.03, 4.05 and 2.51 respectively are significant for the difference between mean scores of female and male adults. Looking at the mean scores in detail, it is found that female adults scored more on the units of place value and multiplication but, on the other hand, male adults scored more on the unit of measuring tools. The above results, when compared for the total package of numeracy show that female adults achieved more than male adults. These results are supported by the findings of Taylor (1956) who reported that females achieved higher grades than males. The results are further supported by the findings of Agarwal (1982) who found that mean achievement of girls in ESM (Elementary School Mathematics) was found greater than that of boys. The same is perhaps true in the package of numeracy in some of the units where females scored more than male adults. But in most of the units, they obtained almost similar scores. On the basis of the above results, it may be said that sex has little effect on the achievement of adult learners on the

package of numeracy.

**TABLE 2**

**'t' RATIO FOR DIFFERENCE BETWEEN MEAN ACHIEVEMENT  
SCORES ON NUMERACY OF FEMALE AND MALE ADULTS**

Unit No.	Female		Male		't' ratio
	Mean	S.D.	Mean	S.D.	
I					
Numbers 1-100	15.45	0.89	14.90	1.18	1.84
II					
Place value numbers	11.15	1.33	10.40	1.36	2.03**
III					
Simple addition	8.90	1.41	9.30	0.95	1.30
IV					
Addition with carry over	8.80	1.08	8.40	1.36	1.15
V					
Subtraction	8.55	1.09	8.90	1.18	1.11
VI					
Multiplication	8.30	1.38	6.40	1.85	4.05*
VII					
Division	9.00	1.34	9.20	0.98	0.66
VIII					
Concept of time	8.20	1.17	8.10	1.18	0.31
IX					
Measuring tools	9.00	0.99	9.60	0.80	2.51**
Total numeracy	87.35	3.73	85.00	1.95	3.21*

\*Significant at .01 level; \*\*Significant at .05 level.

The 't' ratios obtained for difference between mean achievement scores on different units of social awareness of female and male adults and on the total module of social awareness are given in Table 3. The table indicates that t-ratio is not significant for the

**TABLE 3**

**t-RATIO FOR DIFFERENCE BETWEEN MEAN ACHIEVEMENT SCORES ON SOCIAL AWARENESS OF FEMALE AND MALE ADULTS**

Unit No.	Female		Male		t-ratio
	Mean	S.D.	Mean	S.D.	
I					
Social	15.25	1.16	15.40	0.92	0.55
II					
Health	18.20	1.78	16.70	2.12	2.72*
III					
Economic	7.10	0.99	7.70	0.71	2.68*
Total Social Awareness	40.55	2.90	39.80	2.18	1.12

\*Significant at .01 level.

difference between mean scores of female and male adults on the unit of social awareness which shows that female and male adults are equally concerned with the problems of society. However, in the case of unit of health awareness, there is a significant difference between the mean scores of female and male adults. Here, female adults scored more as compared to males. This means that women are more concerned and conscious about their health than men. The results further show that the difference between mean scores on the unit of economic awareness is significant. But here, male adults achieved more than female adults which shows that males are more conscious regarding money matters. But when the female and male adults were matched for their total scores on social awareness, the difference is not significant, which implies that both have achieved similarity on the package of social awareness.

The results show that the adult learners had attained literacy, numeracy and social awareness after their exposure to modules. However, the females and male adults showed variation on different aspects of the module. This has an implication for the adult education functionaries to develop and use modules for adult teaching. The researchers need to test the effectivity of the module on different samples.

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Rajesh Sachdeva

## **Use of Spoken Language in Literacy Programmes : Sociolinguistic Considerations**

In reflecting their concern for solving the special problems confronting the educationally backward 'weaker sections' and in carrying the rationale of mother-tounge education to its logical end, the 'New Education Policy' (1986) and the National Literacy Mission (1988) have reflected that the varieties of languages spoken by these groups, which are very often fairly distinct, be formally used for the preparation of initial learning materials for both children and adults.

Perhaps the key considerations in this historical decision for introducing the literacy programmes in the spoken languages were to ease the task of the learner, to arouse his interest and motivate him, and to allow for a meaningful dialogue between the teacher and the taught so that the learner could direct his own learning in keeping with his needs. These are reasons that might appeal to the commonsense and the pedagogue who wants to be grounded in that reality, but there may have also been the hope that in the process of declaring them fit for school - the temple of learning - these languages would be sanctified for very often they are labelled impure just because they are spoken ones. Whatever be the considerations, it does become imperative to examine some of these assumptions under different types of conditions and the implications of such decision making at various levels of the society, for it may so happen that some of these solutions are perceived instead as problems from 'within' and 'without'.

LITERACY CONSTRUCTION

In choosing to eradicate illiteracy and commencing the process of social construction of literacy, a change is being visualised from an undesirable state to a desirable state - a conversion of a 'sin' into a 'virtue'. Having also confessed that it may involve linguistic remedies like the use of spoken languages - the educationists may have accorded 'priesthood' to the linguist who will initiate this conversion. However, even the most spiritual linguist will realize that the central task of constructing literacy has its mechanical side and a fair amount of planned effort is required from various sections of the society which is reminiscent of the task of 'engineering' wherein the architects and the labour force are together engaged in concretising a plan that has been certified as adequate for the prevalent ground conditions. Accordingly, the task may be labelled a matter of 'sociolinguistic engineering' for it may involve the utilisation of linguistic resources for societal purposes, activated by societal processes and channelised through social institutions.

This view of literacy construction, being a matter of 'sociolinguistic engineering', is fraught with danger from three fronts; first, the attack could commence from educationists, especially the adult educators, for they may claim that they have the expertise and it is their right alone to tackle 'literacy' and to make this the central task of another discipline like sociolinguistics is a case of 'snatching the babe'; second, the sociolinguists themselves may feel compelled to protest that their discipline is being 'reduced' to an applied level, whereas their concerns are also theoretical like the pure linguists who seem to have discovered their own paradigm of the study of 'linguistic competence', and the sociolinguist must augment that effort by deciphering the nature of 'communicative competence' and actual language use in concrete social contexts; and last, from the domain of engineering one would invite criticism that the mechanical issues are either trivial or involving non-concrete 'mental' issues. But

the choice of this turn of phrase also has the advantage of inviting the attention and concern from all these fronts which could become the pivots in the frame-work(s)/models to be developed and the materials to be designed to cater to different types of social groups under different types of conditions and this has prompted us to keep it intact.

Were one to get over these misgivings that necessarily stem from 'narrow' views of the disciplines involved and remember that literacy is too important an issue to be left in the hands of any specific band of experts, and that it is a societal issue which invites the concern and concerted effort from several fronts, one would be able to discern the consensus that may be prevalent or the alternatives that might exist for grasping and tackling it.

#### LITERACY - a point of no return

Having tabled the view that the task of literacy construction is a matter of sociolinguistic engineering - one may have risked the perception that literacy itself is mechanical and that would be a great folly. From the viewpoint of the person who is becoming literate - it is only in its most nascent stage, when the script is being acquired as a motor-sensory skill of sketching shapes, that one may be tempted to view it as 'mechanical', especially when memory is the only psychological device being utilised, but even at that time a transition has commenced to the next stage wherein literacy becomes emancipated as a psychological tool - an alternative means of creating an expressive order of signs, which can be used for reflecting on self, and then at the next stage - a more final stage - literacy becomes 'social', a tool of the collective which could be harnessed and utilised for conscientising even others and linking oneself with the world outside.

While the task may visualise the provision of opportunities to allow for smooth transition from the mechanical to the psychological and the social components of literacy - one also has to develop

measures to ascertain where the person stands in the process of becoming literate. To reiterate, for operational purposes, one has to have a specified norm and it is proposed that the minimum level to be aimed for is 'the point of no return' - a level of attainment which makes relapse impossible. Often enough, those who seek to impart literacy have been satisfied with tokenism where for instance, the ability to write down their own names is considered proof of literacy abilities and yet they expect them to hang on to this. Obviously, in such cases, even the mechanical level has not been attained and while this may be all right for an initial strategy, it cannot be a terminal point even of that minimum level. One has to attain a level from where one cannot descend down, but instead transcend to the level of a self-sustaining skill. As an analogy one may take the case of cycling or swimming which, when once acquired is never forgotten even if one may never be able to cope with traffic or the stream. This may involve a certain 'threshold' to be overcome which may be measurable and could become an important issue of inquiry, but there is no denying that in literacy also such a level can be and should be attained. This is the level of the literate who has so 'internalised' the skills that he can 'take off' on his own without having to depend on some teacher, although, he may continue to consult other true literates, who are of higher levels or aware of different things, but the learning process that ensues is self-directed.

In the search for consensus, were one to stage an inquiry - why literacy?, it might invite wrath for no one in his right mind would deny the relevance of literacy. Instead, it is because it is increasingly being made into the most relevant of societal issues that many disciplines may like to project themselves as having always been concerned with it; yet, the actual task of interacting with the illiterates and investing societal resources for the purpose requires an infinite amount of work to be done by all those who have decided to become partners of the team. In delineating and sorting out the roles one has to pay heed to the voice of all others and allow each one to play the leader in turn. The sociolinguist may thus sort out the issues

by engaging the educationists or other engineers and help prepare the blueprint. This collective dialogue may hopefully reveal that over linguistic issues there is a consensus. For instance the statement 'much of literacy learning/teaching is not only through language but with language' may meet with agreement; so also the statement - 'language use is patterned by the social structure and the context' may also attain a level of acceptability on debate; and if one states that 'learning of literacy skills involves contact with literacy sources - human or material', it may also be taken as 'common sense'. That these statements are products of research or invite further research need not concern those who have decided to proceed with the task - they may take solace in the fact that there is a consensus across disciplines whose boundaries are not to become barriers. Instead, they may turn to the practical side and ask 'how' questions like - 'what types of materials/sources' have to be 'constructed/made accessible' in 'which contexts' and 'what type of communication patterns/languages/codes' be utilised for teaching them. These may also be linked with answers to questions like - who will teach what to whom, where and when. In actual practice the second set is a set of decisions taken by the policy makers, whereas the first set, bereft of sensitive questions related to choice of language/script, is partially left for the pedagogues to handle. This often leads to a cleavage between the 'initiators' and the 'receptients' of the planning process, whereas the task of literacy is to conscientise the people to take their own decisions, and over this there is a fair amount of consensus. In the best of literacy drives, one may hope that the decisions have taken into account the ground conditions and the aspirations of the people. The phrase 'felt needs' is often used which reflects what the people feel they need, but in addition it also includes what the trained social scientist, aware of changing needs of societies, deems worthy of inclusion by initiating a dialogue with the people and sensitising them. In societies like ours - the 'representatives of the people' assume the role of speaking on behalf of their societies and only seldom do an authentic job and hence the true level of felt

needs is both a matter of discovery and debate.

### SPOKEN LANGUAGE

While the linguists had given primacy to the spoken form of languages, often neglecting the written, literacy workers in their enthusiasm to 'eradicate the sin of illiteracy' may commence on the reverse path of conversion of 'culture of oracy' to the 'culture of literacy' by overstressing the written and undermining the spoken. That the two are genuine alternatives for some purposes or complementary for other purposes is likely to be lost sight of. Instead, literacy programmes must look to delineate the roles of the two forms of language rather than be overconcerned with 'conversion' of a lower form to a higher form.

Most educationists would have us believe that if the 'unknown' task of becoming literate were to commence in a language that the learner 'knows', the cognitive load would be reduced and ease the process of learning. Since the language that is most often 'spoken to' and 'engaged in' is likely to be the one the 'learner' knows, this spoken language (often labelled 'mothertongue') is said to be real key..... a panacea. It would remedy his concept of self by creating a feeling of 'worthiness' and also provide the entire social group an opportunity to preserve their most important cultural tool which is their right if they are to participate in transforming the society and bringing about an 'egalitarian social order' - all this and more is proclaimed. In fact so overwhelming has been their reasoning and so evident their victory of a conclusive battle that anyone wishing to question the decisions taken is bound to invite suspicion and be viewed as someone seeking to perpetuate the dominance of certain groups with vested interests to keep the illiteracy intact.

Should one choose to examine the spokesmen for promoting the spoken languages - one may locate some who are genuinely from within and have dared to break the 'culture of silence', but there are also others who claim to be speaking on their behalf and project

themselves as the champions of the oppressed but whose interest is to use the linguistic differences to create cleavages or so it is perceived. The type of setting will often determine these perceptions and on many occasions despite the presence of several groups a consensus may prevail which could be threatened by these champions.

Against the case for easing the task, some spokesmen from within may claim that their own languages lack any real utility and they would rather tread the more difficult path by commencing with an unknown language which may make literacy doubly difficult (because both the language and script are unknown) but it would also be doubly rewarding for in one stroke they would acquire both the script and a more useful language. Partially inherent in this argument against their own language is the feeling that their own 'mere spoken' languages are inferior, and hence, attempts to promote them may be seen as reinforcing their separateness and making the labels more permanent, and further, denying them the best means of neutralising the differences by becoming proficient in the superior code - a total negation of the egalitarian exercise because not only is the differential treatment being legitimised, it also invites the wrath of others who feel that this effort to sanctify the code has polluted the temple and the priest!

The main lesson learnt is that there are alternatives, which must be recognised for what they are worth. It strongly points to the need of being in touch with the people for whom the programmes are being undertaken, for even the best of intentions may achieve opposite effects and the solutions may be perceived as problems! The only danger is that in the process of consultation one may end up being dictated by the prevalent views. 'Viewpoints' are not some final statements which should not be or cannot be altered. The very idea of engaging in a continuous dialogue must allow for revision. There is also a danger that faced with too many alternatives, one might become indecisive and not commence at all - whereas the lesson is - one

could begin with anyone of them. Cost considerations may also be used to undermine the better way because it is costlier or overemphasise another alternative because it is cheaper, and more certainly, these cost considerations may preclude switches in the middle which revision of views may demand.

In according the native speaker his due role in the team, one has to recognise that while his role may be pivotal as far as the variety of language or its propriety is concerned, one cannot entrust him with all matters of decision making for not only would that burden him but it would also undermine the work of other team members.

#### FIRST STEP

While we may again continue to return to the considerations involved in decision making and the implications of these decisions, one has to assume that once such a decision has been taken to commence the literacy programmes in the spoken language, the first step will involve the conversion to the written form. The best person to commence this task would be a literate native speaker who may not have ever written his own language, but who has been schooled in another language whose script is to be utilised. That the very choice of script is itself a ticklish issue cannot be ignored, but more often than not, it is more a matter of selecting an existing system rather than inventing one, and certain policies, to which we must return later, dictate the choice.

When the literate native speaker commences the novel task of writing down his own language, he puts the script in use over new contours and territories and tests its adequacy or inadequacy. In this course, he would discover the extent to which the script fits the new body. In all likelihood, the sensitive one may make the following types of discoveries - that there are places where the script fits reasonably well for there are letters to represent the sounds which are 'common'; that there are places where the fit is not perfect but it would do for the time being with a bit

of 'repair' for the sounds are 'similar'; or there are places where he needs fresh materials because the existing system simply has nothing even similar; or lastly he may even feel that one does not need the whole of the existing system for one could do with only a portion of it. The most problematic discovery is the need for fresh materials and, if, this is very substantial, he may have no choice but to reject the entire system.

### The linguist as a partner

The literate native speaker intending to table his discoveries might find in the linguist a fairly ideal partner who could even comprehend his problematics and suggest remedies which may have been tried elsewhere or atleast considered worthy. This is also the area wherein the linguists expertise is required. While the linguist may be interested in unfolding the entire system that allows sounds to convey meanings - at this stage, the phonological system may be almost adequate although morphonemics in addition may make it more complete. The graphemic system which provides for a one-to-one correspondence between letters and sounds might be one of the stipulations - allophones or contentual variants of phonemes may demand special treatment. If the original system has different shapes to represent different tokens one could utilize them, or else, one may keep one of them since they all are predictable variants and economise the schema. The first solution may even be called overdifferentiation and would correlate with the native's discovery that some letters were not utilised or were unnecessary. There may also be the problem of under-differentiation wherein the language may require to separate some forms which were merely 'alloforms' in the original. For instance, if the spoken language makes a meaningful distinction between 'm' and 'mh' or 'n' and 'nh', but the graphic system has no separate letters (as in Devnagari) one may combine two letters 'm' and 'h' or 'n' and 'h' in accordance with the rules of the graphemic system and utilize the 'cluster-Complex' as a unit or else, one may simply use some diacritics like dots or dashes with 'm' or 'n' as the base. The first

solution, which utilizes the existing rules and potential of the system to create, is more revealing and is to be preferred to 'coinage'. When coinage does become necessary, the item must satisfy certain criteria of membership. For instance, a new letter will become an acceptable member in Devnagari, if it has a top horizontal bar, a vertical bar and offers a new bundle of elementary shapes (e.g. semi-circles etc), such that it is like some letters and unlike all the others, and which when introduced must not interfere with the left to right order of writing words. Later, in addition, one has to locate it in the system without disturbing the pattern. Here, scientific procedures are outlined which enhance the role of the linguist.

The linguist may also point out that 'faithful mapping of speech' can refer to different structural levels, requiring not only the phonological level to fit the graphemic as made out earlier, but also a thorough analysis of the entire linguistic system to allow for language-specific decisions. The choice between a more phonemic or more morphophonemic orthography would be dictated by the language and the "same single criterion for measuring the aptness of a new orthography for one language is likely to imply something quite different when applied to another language" (Coulmas 1989 : pp. 237).

The linguist has also to call upon his knowledge of psycholinguistic processes involved in various skills and activities. He may also have to correct the layman's perceptions that reading is just the opposite process of writing or speaking must precede writing even in second language situation. The 'materials producer', 'the teacher' and 'the evaluator' - all stand to gain through a dialogue over some of these issues and could incorporate the revised view in their fields.

## LITERACY POLICY

The decision to use spoken languages in literacy programmes as spelt out in the education policy has entailed a change in both-the language policy and the literacy policy. For instance, the three language formula becomes in effect a four language formula (Spoken Language/Mother tongue + State language + English + Hindi), for the school going children, whereas the adults are freed from even one of the 'sacred' three (i.e., State language, English, Hindi). Lest the educationists be blamed for adding to the burdens of the underprivileged children or denying their adults opportunities of exposure to the written forms of the State Language, a conscious policy of 'transfer' is formulated on utilitarian grounds. It is suggested that the spoken language be introduced using the script of the State language, with or without modifications, for that would facilitate the learning of the State language, since, in any case, that has to be learnt for wider communication as well as encashing the economic opportunities that are linked with it - especially the State Government jobs.

### Reactions on transfer

This pragmatic policy of selection of script to 'maximise transfer' may be perceived as precluding other choice and create room for complaints which have to be attended to. On the one hand, some minorities - speakers of non literate languages may resent it because it is perceived as threatening their linguistic identity (Srivastava and Gupta 1983, mentioned in Coulmas 1989), on the other hand the majority groups may also prefer insulation and encourage the minorities to search their own means and keep their separateness intact, for they may also be unwilling to share the advantages that may accrue if they (minor groups) were to become competent and competitive in the majority language. Again, some minorities may accept this transfer as a short term policy and be satisfied that their language, at least, has got a solid footing in the educational system and at a later stage they could still pursue the issue of script, whereas the majority

group may feel contented that their dominance is not being unduly disturbed, rather it is even being legitimised.

Whatever be the reactions or counter reactions, the criterion itself is undoubtedly worthwhile. Smalley (1964) lists this in addition to four more criteria which together interact in taking the decision on the script and orthography system for the unwritten languages. In the North-East of India, several tribal groups would prefer the Roman script to the scripts of the State languages, for instance the resistance to Assamese script in Assam, Bengali script in Tripura and the newly coined Meitei Mayek script in Manipur. In this case, the minor groups feel that their languages are not strictly spoken, for written forms of the Bible or hymn book have appeared in the Roman Script, and also that, the Roman script will facilitate the learning of English - the most valued language, for they would rather be transferred into that code at the earliest.

Instead of insisting that the policy strictly follows the letter of the law or allow the feelings of the people to dictate and reverse the policy - one must be willing to commence with alternative approaches. Certain genuine conditions may allow for the acceptance of a new script instead of sticking to the transfer policy. For instance, the Santhal tribes in East India have been divided into four States - almost each with its own language and script. If they were to become literate in those scripts alone, they may never be able to write to each other. Hence, their demand for a common script 'Ol chiki' (a combination of Hindi, Bengali and Roman) was recognised atleast by the government in West Bengal. On the other hand the Varli tribes of Dadra and Nagar Haveli have gladly accepted that one of their dialects (Dungar Varli) be codified in the Devnagari script facilitating transfer to Marathi and the other (Davar Varli) adopt Gujarati script to facilitate transfer to Gujarati - the two official languages (CIIL, Mysore - Bilingual Education Programmes).

### Components of literacy policy

We may diagnose three types of policies as inherent in the literacy policy; first, there is a policy related to the language in which literacy skills have to be imparted; second, there has to be a policy regarding the choice of script; and third, there has to be a policy regarding orthography or the actual writing system. Most important of all, the literacy policy has to take cognisance of the sociolinguistic context wherein different social/linguistic groups are together involved in the decision making; for the implications of decisions taken by any one of these groups cannot help but influence the other groups, who may exhibit different degrees of tolerance or intolerance over the issues. Such matters, escape being formulated as policies, although, each case may be revealing.

### DIGLOSSIA

The distinction between the sacred and profane was so pervasive in the most ancient times of our country that language was bound to be coloured with it. Even before literacy had arrived, the distinction between the cultivated forms of speech and corrupt forms had crept in, and with its arrival, the distinction between the written standard and the spoken non-standard was reinforced. Grammatical studies, while concentrating on the speech of the elite and allowing for some variation, were concerned with unfolding all the rules governing both the structure and usage, with the purpose of preserving the 'purity', by creating a norm for all times. Hence, Sanskrit was to be the eternally pure language whereas the Prakrits were to succumb to the pressure of change. The high caste men folk were expected to preserve the cultured language even in speech, whereas, the women and the lower castes could speak the natural way. This led to the compartmentalisation of codes and roles and the phenomenon of 'Diglossia' emerged, which characterises many linguistic situations in our country even today, and may be truly recognised as a feature of the 'Indian' culture. This means that for many languages a H(igh) variety (often called super posed) is recognised

for formal and written purposes which is codified rather differently at all levels of language from the way the L(ow) variety is - the informal spoken variety. The 'High' variety retains its prestige because it is the vehicle for a large body of literature, and many of the usages are antique that have resisted change, whereas, the spoken variety is the language of today which may continue to change but does not have to be demeaned.

The literacy workers engaged in the promotion of spoken languages may encounter this feeling of 'inferiority' among the people whose educational problems are to be resolved. These groups may even believe that their languages are not languages at all and their perceptions may be reinforced by other groups who have diglossia in their own languages. There is also the possibility that a consensus may be prevalent in these multilingual situations across all groups, that one of the languages could perform the role of the literary language and we have 'diglossia with bilingualism', which may be threatened by insisting on promoting the spoken language, for it would disturb the 'established order'. In Rajasthan, the attempts to promote the Wagdi language were resisted from within and without by those who perceived it as being at the cost of Hindi and they were partially pacified only when convinced that the programme of bilingual-education was using it as a strategy to improve the quality of Hindi (Sachdeva, 91).

#### STANDARDISATION

In the very act of reducing the spoken form to writing, the process of 'codification' commences, and by utilising it for the domain of education, which the language has not entered before the functions of the language are being 'elaborated'. Hence the process of standardisation is initiated (Haugen, 1966). This also calls for the selection of the variety to be used in the 'literacy materials'. Since all languages exhibit geographical as well as social variations and age-group variations, the choice has to be guided by the search for the most prestigious variety, or in its absence -

the most intelligible variety (at times the geographically central variety). Often the decisions taken are arbitrary or accidental, as in the case of missionaries, who reduced the language to writing in the variety with which they came in contact. For instance, the Ao language of Nagaland was reduced to writing in the Chungli dialect which many people believe is not as rich as Mungsen (the language of the folk songs and folk tales), although that has not stood in their way of becoming one of the most literate linguistic community in the entire country. The point that is being reiterated is that literacy programmes, with standardisation, lead to the 'construction of diglossia' and the cleavage between the spoken and the written survives.

In case, this is perceived as a problem - solutions may also be found. For instance, the groups may be introduced to different varieties in different lessons and the similarities/dissimilarities be utilised as matters of discussion. This also helps them to relate with each other and understand the naturalness of change and variation. The other thing to do is to set the literacy materials prepared aside and make on-the-spot literacy materials wherein the 'teacher' helps to write down the learner's utterances, even risking inaccuracy, for the important thing is to demonstrate that whatever can be said can also be written. This instillation of belief would also allow for the learner to proceed on his own and become a 'true literate'.

As pointed out above, in making a spoken language fit for school/education, one has to 'elaborate' the functions of language to cater to new needs and themes. While most linguists would have us believe that all languages are 'potentially' equal, they would also be the first to point out that in 'reality' no two are equal, and therefore, in the process of elaboration, or in the search for equivalence, one may not only have to exercise the latent potential to be actualised, but also be prepared to look for other sources and borrow. Different societies exhibit different types of tendencies - some are almost allergic to borrowing and

do not mind risking the coinage of unwieldy terms, which are often confined only to the shelf, whereas there are others who are so keen to accept the 'ready made' stuff that they fail to exercise their creative abilities, and the languages never allowed to manifest its hidden power of 'infinite' capacity.

#### LINGUA FRANCA AND IDENTITY

Were the literacy policy to promote the spoken language be guided by the important criteria of it being the most frequently used language in a multilingual setting and also being common to all, which would reduce the cost, a 'lingua-franca' could become a leading candidate for the programme. In actual practice, it could become a source of resentment, and this would be best understood if someone tries to promote Nagamese in Nagaland. It would not take too long for the decision maker to discover during his process of consultation with all the tribal groups, who do use Nagamese for inter-group communication with both other Nagas and Non-Nagas, that there is near unanimity in rejecting the proposal. It is not a language and fit for the market but not the school 'which should' only be spoken and not written down'. The linguist may try to educate them by calling it an Assamese based pidgin that has creolised and has a grammar of its own, but the Nagas would label it "a rootless language" or "a bastard language". The key factor in this rejection is that it is not a marker of IDENTITY which is regarded as the most critical societal issue. Nagamese is only a reminder of the presence of 'outsiders' who are a threat and its growth could destroy the symbols of Naga identity. The linguist has little to offer as proof that Nagamese has any component of Naga languages except at the phonological level (which is more like fossilised interference and almost impossible to rid off), nor do they want to be guided by any scientific revelations of it being in the process of becoming a Naga language, because their aspirations are different and are guided by feelings of 'Nationality' which is 'ethnic' and education or educationists must not be seen as curbing that. It is true that many languages with little

mutual-intelligibility are seen as deterrants in the way of Naga unity and they do want to have a common language, but they are also hopeful that English, their chosen state language, will in time to come become more accessible and resolve their problem. English, it is true, is also a non-Naga language, but it is not an 'Indian language' and is regarded as useful by the world at large, and is also perceived as supportive of christianity - their chosen religion-and hence, another factor promoting unity.

#### MOTIVATION AND INTER-GROUP RELATIONS

Smalley (1964), while discussing the issue of choice of script and formulation of the orthography system, lays down this first criterion as "maximum motivation for the learner" which is not a linguistic criterion but relates to the acceptance/rejection by the community, often leading to a compromise of analytical principles and linguistic adequacy. As discussed earlier, the literacy policy has to take into account the language in which literacy is provided, and the motivation towards that, often fossilised as stereotypes, also comes into play. In addition, there is the question of attitude towards literacy 'per se', although it is generally believed that basically it is a matter of creating an 'instrumental' need for literacy which is easier said than done. Motivation thus becomes a key factor, admittedly, a complex one.

It is also made out that a great deal of 'lack of motivation' is simply because the language of the materials and that of the teacher is not even understood; how can one become interested in such an alienating environment? Undoubtedly, this is very difficult to ignore and that is why, even if, other considerations may have been perceived as being against a particular spoken language, the pedagogue would be searching for ways of accommodating it in 'informal practice', hoping that successful learning or results would demonstrate its worthiness, and formal sanction would follow. The key assumption is that motivation ought not to be viewed as a static factor, but instead as a condition of the mind which is subject to change

and successful learning being self-rewarding could induce the change. Yet, it must also not be ignored that there is a certain 'inertia' or 'resistance' to change from 'within', which coupled with the vested interests from without or even within, of keeping illiteracy intact, makes the change rather difficult and linguistic remedies may not suffice.

Since decisions taken for/by one group become accessible to the others and reactions are inevitable, the literacy worker has to become aware of the inter-group relations that are prevalent in the setting. Some groups may be regarded as models and there may also be an element of competitiveness so that what is done by one of the groups for, say, literacy construction, is sought to be replicated. In this case, motivation is not for literacy per se, but if literacy is seen as becoming a marker of differentiation, others may want to catch up. In addition, there is a 'dominance configuration' in multi-group/multilingual settings which has two components - 'dominance of group(s)' and 'dominance of code(s)'. Literacy programmes are likely to be seen as changing this established order and the equations within, which could either motivate the down-trodden or infuriate the upper strata, but it would also be a folly to assume that literacy would suffice to level those differences because the factors are not only educational.

The motive of the planner and the motive of the group seeking to promote its own spoken language can become, subjects of 'disstrust' if they are seen as legitimising 'territonal' designs. This fear has been compounded by the policy of linguistic divisions of the state and the reactions the programme invites is an index of the inter-group relations.

#### COMMUNICATION PATTERNS

The 'literacy engineer', as pointed out in the beginning, has to take into account the patterns of communication and their sources alongwith the 'values' that are laden or considered even inherent. Part of the

task is covered in ascertaining the diglossia, motivation and the intergroup relations but an explicit statement is tabled only when we have a picture of 'who uses which code with whom for what purposes' and the perceptions people nurse regarding who ought to use which code etc. This 'actual picture' can be transformed into a 'wishful form' by the literacy input, and if one is not to make literacy the prerogative of the school, it could be channelised through other sources in other locales and domains by utilising the existing patterns. Literacy then becomes an active societal process of transfer of technology and not merely a product to be received and the use of spoken languages allows for the illiterate to become its initiator.

#### BILITERACY - PROVIDING LINKAGES

While the literacy programmes in spoken languages seek to link the school with the home, they could also generate a fear that they may be left there instead of being linked to the larger society. The policy of transfer in a shared script visualises the need for biliteracy and also hopes to equip the learner with that ability. This does not automatically ensure that the learner will be able to cope with the other language, unless of course he is a bilingual, and even then, if the other language has a diglossia it is more than likely that the learner has not developed any competence in its written form. We may thus claim that most programmes aiming for biliteracy are also bilingual and the form of the educational model to be utilised must take into account the degree and form of bilingualism in the setting.

This model of education has to deal with decision related to 'the roles' of the two languages and 'the time to be allotted' to them. If the programme has to become a 'bilingual education' programme, which requires that both languages be used as media, then, does one start with only the spoken language and gradually introduce the other language, or can one commence on day-one with both the languages, will be decided by the age group, the attitude/motivation and

the degree of bilingualism. While deciding on the roles both forms of the language, i.e., spoken and written have to be taken into account. Thus, one could commence from the spoken form-to its written form-to the written form of the State language - to the spoken form of the State language as a 'sequential' model; or else, one could supplement the initial literacy exercises in the spoken language with spoken drills in the other language, and so on, and have a 'simultaneous' type of model.

The model has to take into account another important factor, i.e., the degree of relatedness or the distance between the languages. It is not unusual to find that genetically unrelated languages have become 'close' due to real contact and convergence, which allow for easy translatability between them, and encourages the pedagogue to utilize materials based on grammar-translation method. On the other hand, if the two codes are rather distant, one may prefer to teach the second language through communicative language teaching. This is obviously an area for research and bound to suggest 'alternative'(s).

#### Code-differentiation

Any bilingual programme for literacy purposes may seek to link the two codes but it also has to have an inbuilt mechanism to differentiate the two codes and minimise their 'interference'. While the materials have to bear the brunt and provide for exercises based on comparative/contrastive analysis, the teacher and the learner can also proceed to search for the similarities and dissimilarities. One may also specialise their roles and compartmentalise the two codes to allow for a diglossia like situation to develop so that overlapping doesn't become necessary, nor does one threaten to replace the other. The efficacy of the method can be tested and feedback used to remodel the programme.

One possible advantage that bilingual education programmes of bi-literacy programmes have is that they

are 'bidirectional' and serve the instrumental needs of the minority community as well as the integrative needs of both. They provide an overt device of 'co-existence' which symbolizes our search for 'unity within diversity'. The disadvantage may be perceived by those who may argue that the size of the programme or the cognitive load is being increased but that may be more a matter of conjecture and only empirical/experimental work undertaken can further substantiate this. In any case, one has to continue this search for alternatives and bilingual education is a genuine step in that direction.

The decision to introduce literacy programmes in spoken languages in both, formal and non-formal education, invites the interest of the sociolinguist, and makes it mandatory for him to appraise those concerned with or engaged in pedagogy and androgogy, with the types of issues that might crop up in the process of actual work.

Literacy construction, is viewed as a task of 'sociolinguistic-engineering' which has to grapple with the issues related to the choice of script and orthography, formulation of literacy policies for differentiated contexts, production of models and materials for specific situations, and which also helps create feedback to remodel and recommence with revised views.

Literacy is viewed as having mechanical, psychological and social correlates but for operational purposes we have to ensure the attainment of a minimum level - 'a point of no return' which makes relapse impossible. In the search for consensus to commence the task, a process of consultation has to be set in motion and members of the team be allowed to play the role of leaders in turn. The 'literate' native speaker who knows the script of the State language, which is generally preferred for 'transfer' and advocated by the policy, and the linguist who is sensitive to the social context and the possible alternatives tried elsewhere, can fruitfully initiate the process of conversion of the spoken form into the written form.

In this process of conversion, the scrutiny of ground conditions is necessary, and the attempt here is to table some of those issues which might be considered 'sensitive' and need to be tackled. These relate to minority rights, majority dominance, attitudes and motivation, identity loss and maintenance, choice of code and cost considerations or economics of education. In the search for solutions, which are either to be constructed or relocated, it becomes imperative to study the actual language use and communication patterns; the values people nurse towards literacy in relation to diglossia, standard language and variation in general; anticipate some of the changes that are in progress and reflected in inter-group relations; and lastly, look into the existing models of education in practice including bilingual education and biliteracy.

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A Mary Swarnalatha

## **Assessing the Effectiveness of Four Teaching Approaches in Increasing the Knowledge of Rural Mothers in Nutrition**

"Knowledge Explosion" in the world has necessitated a "Communication Explosion" in its wake, because, never in the annals of human history was there a need for so many people to know so much and so quickly as it is today. (Paul Leagans 1966). Certainly, even today in rural development, nothing is more important than the timely dissemination of useful information from the extension worker to the rural people. In this process of communication lies the potential and hope for millions of rural folk to overcome ignorance, poverty and squalor and achieve socio-economic prosperity and progress. Teaching approaches and aids play a vital role in helping the extension worker by promoting effective communication.

Nutrition education is the backbone of every rural development programme. Nutrition education is the only means of bringing about awareness in the individual or community for nutritional improvement. In nutrition education the correct approach followed often makes the difference between success and failure. Adults are the learners in nutrition education. The purpose of creating a learning situation is to provide learners to undergo educative experience. Effective learning situations are created through the skillful use of appropriate teaching methods and techniques.

As defined by Gronland (1970), knowledge is the remembering of previously learned material. This may involve the recall of a wide range of material from specific facts to complete theories, but all that required is bringing to the mind the appropriate information. Knowledge represents the lowest level of learning outcomes in the cognitive domain. Lack of knowledge or ignorance is perhaps the most important single factor underlying malnutrition in our country.

An attempt was made in this study to find out the relative effectiveness of four selected approaches on the gain in knowledge of rural mothers regarding nutrition.

#### METHODOLOGY :

The study was conducted in four contiguous villages namely Vemnur, Gangannagunta, Mittamidi Kandriga and Kasturi Kandriga of Candragiri block, Chittoor District, Andhra Pradesh.

The mothers of elementary school going children, and aged between 20 and 35 years, who belong to middle income group were identified in the selected villages. Nine mothers from each village with the same socio-economic background were selected. Thus, thirtysix respondents were selected for the study.

#### TEACHING APPROACHES :

The four approaches selected were: 1) Behaviour Modification approach, 2) Functional approach, 3) Information Processing approach, and 4) Consistency approach. The selected approaches were modified to suit the conditions prevailing in the selected villages. The selected approaches were administered purposively among the four selected villages.

#### SALIENT FEATURES OF THE MODIFIED SELECTED APPROACHES:

1. BEHAVIOUR MODIFICATION APPROACH : a) Learners were exposed to two different situations through flash cards wherein housewives were effectively managing the family with regard to the aspects of "Proper methods of preparing and serving the clean and nutritious food", b) Learners were asked to practice the proper methods of preparing and serving the clean and nutritious foods in a similar manner as shown in the flash cards in the form of stories, c) Reinforcement was provided by encouraging the progressive good behaviour of the respondents, d) Encouragement of the practice of effective behaviour in real life situations through making individual home visits, e) The special feature

information was given. Persuasion was done through discussion and informal talk. Steps in persuasion were : a) Presentation : The information was presented to the learners with the help of flash cards. b) Attention : Care was taken to persuade the learners to attend to the message presented. c) Comprehension : Care was taken to help the learners to understand the impact of the message attended. d) Yielding : The respondents were persuaded to utilise the message comprehended in day-to-day life.

**PREPARATION OF FLASH CARDS:** Four stories were prepared on the topic "Nutrition during childhood with regard to proper methods for preparing clean and nutritious food" in English and Telugu. For each story, one set of flash cards were prepared. Each set had 20 flash cards. Altogether, four sets of flash cards were prepared as per the approved specifications. In these four stories, two stories each on positive and negative aspects of the topic were prepared.

**KNOWLEDGE TEST:** Knowledge test was developed to find out the knowledge of rural mothers before and after instruction with regard to the topic "Nutrition during childhood with regard to proper methods for preparing clean and nutritious food". 75 items related to the topic were collected and administered to 30 judges. 40 'Statements' covering the entire universe of relevant behavioural aspects of respondents' knowledge about nutrition and which were regarded as relevant to the topic by the judges were selected. These 40 dichotomous knowledge test items were administered to respondents. The correct responses to each test item was scored as 'one' and incorrect response a score of 'zero'. The possible knowledge score range was 0 to 40.

**ADMINISTRATION OF APPROACHES :** Four selected approaches were administered in four different villages. This was done just before the instruction to eliminate the influence of other information sources. In each village, the women were motivated by establishing good rapport. The subject matter was presented in simple and direct sentences in the form of stories by using

flash cards as teaching aids. During presentation, care was taken that the principles in each approach were followed. After instruction, each respondent was administered with the same knowledge test items which gave the extent of increase in knowledge that had taken place because of teaching with the help of each particular approach.

Statistical analysis was done in two phases. In the first phase, 't' test was calculated to find out whether there is significant difference between the initial scores and final scores obtained by the respondents in all the four different methods in four different villages. In the second phase, analysis of variance was applied in order to find out the significant difference among the four teaching approaches. The results of the analysis were presented in the table.

**RESULTS AND DISCUSSION:** It is evident from the table, that the initial knowledge scores of rural mothers, subjected to four different teaching approaches ranged from 9.11 per cent to 14.33 per cent. The differences among the scores of initial knowledge of rural mothers, subjected to four different teaching methods were not significant except in the village Vemur, where the functional approach was used. This might be due to the earlier exposure to nutritional information. Hence it can be concluded that all the selected respondents except those selected for the functional approach were possessing the similar initial level of knowledge.

The final knowledge score ranged from 19.98 per cent to 25.10 per cent. The maximum score was 25.10 per cent, recorded for the functional approach. This trend was possible because of the higher initial knowledge scores of the respondents of the functional approach. From the 't' values of the increased scores of knowledge, as shown in table, it is evident that there are significant differences between the mean scores of initial knowledge and that of the final knowledge scores for the four different approaches. The scores are significant at 0.01 per cent level. Irrespective of the approach adopted, there is a

**EFFICIENCY OF THE FOUR TEACHING APPROACHES IN INCREASING THE KNOWLEDGE  
OF RURAL MOTHERS REGARDING NUTRITION**

N = 36

Sl.No.	A p p r o a c h	No. of respondents	Mean scores of knowledge Initial level	Final level	Increase over Initial level	Calculated 't' value for the difference in scores
1.	Behaviour modification approach	9	9.11	21.55	12.43	18.86*
2.	Functional approach	9	14.33	25.10	10.77	21.17*
3.	Information processing approach	9	9.55	20.43	10.88	20.17*
4.	Consistency approach	9	9.77	19.98	10.21	51.20*

\* significant at 0.01 per cent level

definite increase in knowledge of rural mothers regarding nutrition. But no significant difference was found among the four teaching approaches. Though there is no significant difference among the approaches, it is clearly seen from the table that behaviour modification approach is the most effective approach compared to the other three approaches. Though the final knowledge score (25.10 per cent) of the functional approach is higher than that of the other three approaches, it ranked third in increasing the knowledge of rural mothers. There was less difference between the mean scores of increased knowledge of information processing approach and functional approach. Consistency approach got the least score.

In behaviour modification approach, the learners were exposed to positive effective behaviour in the form of stories in an informal way. Encouragement of the positive behaviour in real life situations through individual home visits was given. These are the reasons which might have made this approach to be effective in increasing the knowledge of rural mothers. Information, processing approach was found to be the next best approach followed by behaviour modification approach. Mills (1972) also found that the learning theory (information processing approach) using persuasive techniques is effective in nutrition education.

At least effective method in increasing the knowledge of rural mothers is the consistency approach. The main principle followed in this approach was that assuming the learners' behaviour as negative, they were asked to behave in a positive manner. Such an assumption would have shattered the self-confidence of the rural mothers, who in turn might not have whole heartedly participated in the programme. This might be the reason for the least effectiveness of consistency approach.

#### CONCLUSION:

the initial level of knowledge of rural mothers was smimoar except that of the functional approach,

where the women appear to have some background of nutrition education. Highly significant increase was found in the knowledge level of rural mothers after the instruction by using all the four teaching approaches. Behaviour modification approach was found to be the effective approach in increasing knowledge of rural mothers towards nutrition though not significant. Consistency approach was found to be the least effective approach in increasing the knowledge of rural mothers. The results of the study indicate that in learning process, exposure the positive behaviour yields better results than to expose the respondents to the negative behaviour. This study helps the extension worker to choose the right approach and also serves as a guide in using these approaches.

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Chukwudi Obinme

## Determining the Appropriate Technology Needs of Rural Women Farmers

Any integrated rural development programme destined to benefit the people must employ technology to promote the increasing utilization of available resources and also improve productivity through increased skills, better methods and better machines. The judicious and effective application of technology in rural development is particularly necessary in the less developed countries since rural societies dominate the world scene with a much greater proportion of the world population living in rural conditions (Acquaye, 1976).

In order to ensure that land productivity grows at over three per cent per annum and thus guarantee food security in Sub-Saharan Africa, modern technologies hold promise for the attainment of this goal. Technologies, according to Saito (1991), consist of both concepts and knowledge (mono-cropping, plant density and spatial arrangement, time and placing of fertilizer) and of products (selected or bred varieties, chemicals, tools and equipment).

Some technologies are available but may not reach all the targeted groups. As experts say, in planning for rapid rural development, technological adaptation and innovation should be positively encouraged and realistic steps should be taken to foster measures which would lead to the adoption of appropriate technology in agriculture and in other social and economic operations. Acquaye (1976) explains that the more extensive use of technology in rural development and the criteria for making the choice of technology depends on the range of alternative technologies available; and this range may be narrow particularly in developing countries. It is advised that the choice should take full cognizance of all the peculiar and essential economic and basic socio-cultural considerations while the method of technology adopted should be one which would have the widest

acceptance and maximum popular participation in the development process.

Technology per se is gender-neutral, although activities in traditional agriculture are gender-based as there is clear-cut division of labour between sexes in subsistence agriculture. Gender should be considered in the development of technologies for target groups representative of women and in the selection of recommendations relevant to the circumstances of women. At the research level, some technologies are developed without consulting the women in order to know their priority. Most technologies are for direct agricultural production and little consideration is given to those relating to household and other economic uses even when all these compete for the women's time.

There is a preponderance of female work, including their participation in agricultural operations. The ever increasing migration of male labour into urban job markets have necessitated increased women involvement in farm work. Work efficiency of farm women would be determined by the availability of drudgery-alleviating technologies and the ability to acquire such technologies.

Considering the diversity of roles played by women, there is need to provide technologies for this category of farmers in order to reduce the time-input into non-farm activities, reduce the drudgery in women's work and increase social and economic productivity. Saito and Weidemann (1990) suggest intervention by research by designing more tools and machines which are suitable for women, adding that technologies should be portable, inexpensive, multi-functional and suited to women's size, strength, and all produced locally. The technologies should be simple enough for local fabricators and blacksmiths to forge. The argument is that as a result of socio-cultural restraints and a poor resource base, many women farmers have only limited opportunities to make changes in their agricultural and household activities.

There is a contradiction about women's degree of participation in social and economic activities. Traditionally women's work has always been considered as significant for the household's food and nutrition requirements, but culturally women have always been conceived of as dependents and legal minors (Holmboe-Ottesen, *et. al.* 1989). The fundamental contradictions between significance and recognition are reflected in several ways. Holmboe-Ottensen and others say that women are responsible for two thirds of all working hours and that while women represent half of the global population and one-third of the labour force, they receive only one-tenth of the world income and own less than one per cent of world property. The distribution of women's work load in Nigeria is presented in Table 1.

There are several sources of bias. In Tanzania, the bias towards relieving men of their task is obvious in the predominance of ploughs for clearing land. In Asia, mechanization of agricultural tasks shrinks women's labour opportunities which are especially necessary for landless and female-headed households (it is women's tasks in weeding, harvesting and post-harvesting that are most affected). A third source of bias is the fact that technologies are more concentrated into improving production but not for activities in the other stages of the food chain, such as food storage, processing and food preparation. Holmboe-Ottesen and others also identify another source of bias as that which makes sharp distinction between "women's work" and "economic work". In Tanzania, women's work in providing for the household was obviously considered as not economic. In both Africa and Asia, it has been found that when men and women do the same field task, they use different equipment with the latter using the more traditional, less efficient equipment (Carr, 1981; Brandtzaeg, 1982). Equipment used for cash crops is not easily available for food crops or domestic activities.

In most societies women are almost exclusively responsible for the later steps in the food chain, particularly food processing, preparation and distribution. Anything which interferes with women's allocation of time and energy for these tasks carries

the potential of disrupting the food flow (Holmboe-Ottasen, et. al. 1989). In most rural households women are responsible for growing different kinds of vegetables, roots and fruits (Garibaldi-Accati, 1983), for raising small animals, such as chickens, goats, sheep, rabbits and pigs (FAO, 1983), and for milking and processing of dairy products (Nestel, 1985, Galvin, 1985).

Technologies developed by research for rural farmers have mostly taken a very broad pattern because most of the innovations are gender-neutral.

Although some innovations exist, many are not readily available to the rural women farmers. This may not be unconnected with awareness and adoption problems of such technologies as well as cost of acquiring the technologies. Where they are available, improved technologies quicken operations, thus reducing the time spent by the operators (see Table 2).

The identified constraints and problems of Nigerian women farmers fall into three main groups -

- i) the cost or availability of production inputs (seeds, fertilizers, chemicals, and/or credit in lieu);
- ii) the cost or availability of post-harvest processing equipment; and
- iii) traction or distance (see Table 3).

Time as a constraint was mentioned in relation to distance and can be implied from the generalized requests for labour-saving tools.

Some improved technologies meant for farmers might not have left the four walls of the scientists' workshops either because of the prohibitive prices tagged to them or because of their inappropriate nature. Improvement in the supply of appropriate technology for women farmers needs the introduction of a demand-led element into technology development process as the only

way the farmer's objective would be considered and efforts geared to its achievement (Saito, 1991).

Since women farmers are responsible for an estimated 70 per cent of staple food production in Africa, any improvement in productivity and production would be limited without their (women) inclusion. However, compared to male farmers, women, Spurling (1991) writes, are dis-advantaged in four main areas:

- i) lack of, or poorer quality of resources;
- ii) socio-cultural traditions, obligations and relationships which restrict freedom of action, decision making and control over resources;
- iii) lack of contact with the extension service and, therefore, access to technological or technical advice; and
- iv) lack of suitable technologies, particularly production technologies.

Saito (1991) has listed useful suggestions for solving major problems of Nigerian women farmers.

The solutions for the fertilizer problem include:

- i) the use of alternative formulations to reduce transport costs (compound mixtures, or more concentrated chemicals) and spoilage (less deliquescent chemicals) at farms and depots.
- ii) finding alternative sources of nutrients - alley farming, composted household waste, agro-forestry, and integration of crops with livestock are suggested alternatives.
- iii) Use of certain crops and cultivars which grow well without fertilizers - cassava clones obtainable from International Institute of Tropical Agriculture.

Women farmers would want their most energy-consuming tasks such as ridging, walking with heavy loads, pounding, lifting root crops, weeding, spreading manure and threshing to be considered.

Alternative energy sources-improved hand tools and animal traction - are suggested in attempts to reduce the need for soil preparation before sowing, and to increase productivity or production by other means. Hoes, cutlasses and other hand tools need improvement in design to fit the needs and body form and strength of women. The use of kerosene is advocated.

The provision of bore-holes for water supplies in villages would reduce the time spent by rural women in collecting water from rivers and streams usually long distances away. Wheel barrows and load-carrying bicycles are options for increasing efficiency of manual (human) power/traction. Animal traction could be introduced in some localities to alleviate water carrying (donkeys are cheap and easy to keep), miling and oil extraction (a cow could be used to rotate the pestle by moving round the mortar).

Constraints to the employment of animal traction by women have been highlighted by Nelsom-Fyle and Sandhu (Spurling, 1991) and they include:

- i) in many societies, women are not culturally associated with animal traction and the technologies may not be acceptable to the women themselves;
- ii) women often do not own traction animals and have no decision-making power over their use;
- iii) where animal usage is a male privilege, the introduction of animal traction may lead to women losing existing revenue sources to men; and
- iv) animal traction usually leads to increases in cultivated areas, thus increasing weeding and harvesting needs and imposing a further burden

on women who have the responsibility for these operations.

As stated by Saito, post-harvest machinery is the technology most often considered when reference is made to women. While some post-harvest operations are an essential household activity, others provide women with an opportunity for income generation. The requests for specific items by Nigerian women farmers for already available post-harvest equipment include mostly milling, cassava processing, fish smokers/kilns, fish cold stores, and problem of access generally.

It must be emphasised that to recommend the introduction of labour-saving devices is not useful if the women do not have money to pay for them. The solution to women farmers' technological problems generally lies in making the female farmer central to the technology development process if the technologies are to be usable. Since the Nigerian society is so heterogeneous in culture and tradition, the cultural gender-related taboos should be considered by the scientists before handing down any technology to the community. The adoption and use of recommended technologies should not be such that would displace women labour totally so that they (women) do not lose their means of livelihood.

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TABLE 1

SEASONAL DISTRIBUTION OF WOMEN'S WORKLOAD  
IN NIGERIA (HOURS/MONTH IN AGRICULTURE)

Month	Men	Women
May	67	46
June	147	140
July	114	145
August	141	164
September	93	114
Year's Average	85	84

Source : Holmboe-Ottesen, et. al., 1990.

TABLE 2

COMPARATIVE PROCESSING TIME OF TRADITIONAL AND  
IMPROVED TECHNOLOGIES

Operation	Time required to process 1 kg of product (minutes)		
	Traditional method	Hand operated improved	Mechanical device
Grating cassava	10-15	0.5	0.06-0.12
Pressing cassava dough	1-6	30-60 screwpress 1-2 hydraulic press	
Stripping palm fruits from bunch	0.62.4		0.03
Pounding to separate palm kernals from fruits	0.3-0.5		0.9-0.15
Cracking palm kernals	24-36		0.15-0.2
Shelling maize	8-15	3-5	0.03
Milling maize	5	3	0.05
Threshing rice	3	0.12-1	0.2
Dehusking rice	6-12	4	0.012

Source : Spurling, 1991, p.20

**TABLE 3**  
**INDICATION OF CONSTRAINTS AND PROBLEMS**  
**OF NIGERIAN WOMEN FARMERS**

Constraints	Number citations	comments
<b>INPUTS</b>		
Fertilizers	14	10 availability, 4 cost
Credit	12	11 availability
Seeds/cuttings	9	5 availability, 4 cost
Tractor hire	8	7 availability
Agro-chemicals	7	4 cost, 3 availability
Land	6	5 access, 1 plot size
Hired labour	4	3 cost
Misc	4	tools, livestock, feed, fingerlings
<b>TOOLS, EQUIPMENT, MACHINERY</b>		
General complaints	7	on cost and availability
Specific post-harvest	22*	items cited as being
Improved tools needed	7	needed labour-saving, low cost, able to be handled by women
<b>INFORMATION</b>		
General	8	literacy, book-keeping skills, language constraints, lack of awareness of what's available
Agricultural	7	production, processing, marketing
<b>MARKETING</b>		
Agricultural produce	6	transport, low prices
Crafts	1	lack of market
<b>OTHER</b>		
Time/distance	6	water, wood, input depots, mills, health centres
Health facilities	1	multiple problems
Feeder roads	3	

\* The major ones listed include problems of access to cassava processing, milling, fish smokers/kilns, and fish cold stores in that order.

Source : Saito, 1991, p.4

Adebola Adekoya  
Jones A. Akangbe

## Use of Instructional Method and Media Technology in Training of Extension Managers and Supervisors in Nigeria

The Agricultural and Rural Management Training Institute, a World Bank financed and federal government assisted institute, has been one of the pioneers in the use of modern media technology, audio-visual materials and techniques in the training of course participants. Faculty members of the institute use many of these equipment and materials in the training of extension managers and supervisors. Many extension services professionals at the various agricultural development projects and programmes have undergone in-service training in the institute with the expressed purpose of improving their skills and services to the farmers (Alabi, 1985). The institute's faculty members are encouraged by the administration to develop a culture of using instructional media and technology, including slide projectors, video-tapes, audio-tapes and computers in the training of course participants (McCleod, 1981). The institute maintains an audio-visual unit under its special studies and technical services division with a crop of media specialists, graphic artists, lithographers and photographers, who assist the institute's faculty members in preparing audio-visual instructional materials and devices which are up-to-date and useful in the training of extension managers and supervisors.

The culture of using audio-visual materials and devices by trainers of the institute had its foundation in the recommendations of the ARA Management Consultants, a Canadian firm employed by the World Bank to oversee the institute's organisation and course administration. According to McCleod (1981), the consulting firm favoured the use of modern instructional technology and materials over the conventional blackboard in delivering of extension and rural

development courses and programmes. Faculty of the institute were provided with various instructional media resources and audio-visual equipment, and encouraged to use them in the training of course participants.

Recently, the courses and programmes organised by the institute in which modern instructional technology and devices are used have grown in number, size and complexity. As a result, there has been the need to evaluate the use of the equipment and instructional methods with the objective of determining the training needs of the faculty members.

The major objectives of the study are: 1) to determine the frequency of use of instructional media resources, 2) to identify specific obstacles to the use of instructional media and technology, and 3) to identify some felt training needs of faculty members in the use of audio-visual equipment in the training of extension managers and supervisors.

#### Materials and Methods

A media technology use questionnaire was administered on trainers of the institute as part of a larger study on the evaluation of a management training programme in extension supervision and management. A total of 25 completed questionnaires was accepted for analysis and processing out of the 30 questionnaires administered to management trainers. The number constitutes over 80% of the faculty members in the institute.

Selected socio-demographic characteristics of the respondents indicate that the sample consisted of full-time faculty members of the training institute. Forty-four per cent of the faculty members had over five years of experience in the use of instructional technology and devices in the training of course participants. Majority of the respondents fall in the age range of 25-45 and all of them have at least a post-graduate degree in their chosen discipline. A breakdown of respondents into areas or courses in which they utilize instructional technology and media indicates that over

95 per cent of the respondents utilize at least two instructional media for conducting two or more of the following courses in a year: (i) Supervisory Management skills for agricultural and rural development programme; (ii) Basic Accounting and Finance for Accounting Officers; (iii) Extension Methods for Extension Supervisors; (iv) Training Needs Assessment; (v) Training for Trainers; (vi) Micro-computer Application for Managers of Agricultural Development; (vii) Extension Communication for Subject Matter Specialists; (viii) Agricultural Risk Management; (ix) Project Implementation and Control; (x) Project Monitoring and Evaluation; (xi) Accounting for Cooperative Societies; (xii) Agricultural Credit Management; (xiii) Internal Auditing; (xiv) Stores Management; (xv) Management Planning and Control; (xvi) Project Planning and Appraisal; (xvii) Management of Interpersonal relationships; (xviii) Man Management; and (xix) Report and Memo writing.

The questionnaire further elicited information on the frequency of use of instructional resources for training of extension managers and supervisors, perceived obstacle in the use of instructional technology and felt training needs of faculty members in the use of audio-visual equipment for conducting courses and programmes for extension managers and supervisors. The Likert-type scaled questionnaire consisted of the following categories: 5=(Very Often); 4=(Often); 3=(Sometimes); 2=(Seldom); 1=(Never) for questions on frequency of use of instructional media resources and obstacles to the use of instructional media and technology. Where the training needs' questions were asked, the following categories of options were given: 5=(Very Much); 4=(Much); 3=(Some); 2=(Little); 1=(None).

Data analysis was carried out to ascertain the distribution of responses using the number of years which the faculty member used instructional technology and devices in training sessions, as a criterion. In order to adequately determine the results of the study, frequency, percentage, and chi-square test ( $\chi^2$ ) were used in analysing the data. Mean scores and rank order for each of the questionnaire items were used to

determine obstacles encountered in the use of instructional media and technology; and, anticipated training needs. The five percent level of significance ( $p=0.05$ ) was used to assess the significant differences between the responses of the two broad groups.

## RESULTS

Table 1 presents means responses, rank order and chi-square values concerning the frequency of use of instructional media resources. Only in four instructional resources were there significant differences between the respondent groups. These four are, Magic blackboard, Video tapes, flipcharts/printed matters and photographs.

Over 72 per cent of the respondents with five or more years of experience had made use of magic blackboard, very often. A lower percentage of respondents with less than five years of experience, 64 per cent had made use of the magic blackboard very often. A chi-square value of 8.46 ( $p=0.05$ ) reveals a significant difference in the perceptions of the two groups. Other instructional media resources in which there were significant differences in the perception of use of the two respondent groups are, flipchart/printed materials, video-tapes and photographs.

Table 2 shows the perceived obstacles in the use of instructional media and technology. The mean response values for the ten identified obstacles had minor variations. Both the respondent groups of faculty members indicated "lack of technical skills in selecting and evaluating instructional technology"; as the most serious obstacle in the use of instructional media and technology for the training of course participants. The two groups of respondent are also mutually agreed on the obstacles experienced in the use of instructional technology: 1) lack of audio-visual media specialist, 2) inconvenience in setting-up some instructional equipment, 3) lack of technical skills in selecting and evaluating instructional technology, 4) lack of adequate physical facilities for presenting materials and 5) lack of training in the proper use of instructional

materials.

Data presented in Table 3 summarises the felt training needs of faculty members in the use of audio-visual equipment for conducting courses and programme. Both groups ranked "microcomputer" as one equipment that they felt was the greatest training need. Only in item 5, use of video-tape recorder/player, was there a significant difference in the perception of the two respondent groups in their felt training need.

#### DISCUSSION

The aim has been to determine the frequency of use, obstacle to use and felt training need in the use of instructional media resources and technology. Attempt was made to compare the perceptions of two respondent groups of management trainers concerning the three areas of investigation. The perception of the frequency of use of instructional media resources did not differ significantly for the two respondent groups except on four items: Magic Blackboard, Videotapes, Flipchart and Photographs. How often faculty members make use of an instructional media resource for training purposes is somewhat dependent on the past experience which the faculty member has had with its use (Chung Chew-wah et al., 1981).

The two respondent groups tended to be mutually agreed on six of the ten obstacles to the use of instructional media and technology for the training of extension managers and supervisors at the Agricultural and Rural Management Training Institute. The respondent groups considered not only those obstacles that are present within the system or organisation but also those that the training institute have no control over. The shortage of substitute for imported instructional materials in Nigeria and lack of suitable instructional materials in the faculty member's course or programme organisation, are two obstacles that the administrators of the institute may do little about due to shortage of funds and readily available substitute. They were ranked as the seventh and sixth obstacles to the use of instructional media and technology. The earlier five in

descending order of indication are : (i) lack of information on available instructional materials in the institute; (ii) lack of technical assistance to aid in preparing or making instructional materials; (iii) lack of reliable and easy-to-use equipment; (iv) inconvenience in setting up some instructional equipment and (v) lack of technical skills in selecting and evaluating instructional technology.

In contrast, the two respondent groups only differed in one area of training need. The respondent group of faculty members with five or more years of experience in the use of audio-visual equipment differed significantly from the group with lesser years in their perception of the training need in the use of video-tape recorder/player for conducting courses and programmes. This difference in perception may be adduced to their individual orientation to the use of audio-visual equipment (Fluitman, 1990). Incidentally, microcomputer is ranked first, among the audio-visual equipment, and the respondents sought highest training in their use. The two respondent groups consider added training in the use of microcomputer as useful for improving their efficiency on the job or in the way they conduct training programmes and sessions.

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### APPENDIX

Table 1 : Compilation of Mean Responses, Rank Order and Chi-square values concerning frequency of use of instructional media resources.

Instructional Media Resources	Group 1		Group 2		Pooled Analysis		Chi square Values
	(N = 11) $\bar{X}$	Rank	(N = 14) $\bar{X}$	Rank	(N = 25) $\bar{X}$	Rank	
Magic Blackboard	2.73	1	2.63	2	2.68	1	8.46*
Audiotapes	2.16	6	2.15	8	2.15	6	3.13
Videotapes	1.88	7	1.66	6	1.77	7	3.52*
Slides	2.26	5	2.33	5	2.29	5	2.43
Overhead Transparencies	2.53	3	2.57	3	2.55	3	2.39
Microcomputer	1.65	8	1.63	7	1.64	8	0.97
Flipchart/ Printed Matters	2.67	2	2.64	1	2.65	2	5.40*
Demonstration Boards	2.35	4	2.52	4	2.43	4	2.40
Photographs	1.48	9	1.44	9	1.46	9	3.52*
Microphones	1.07	10	1.02	10	1.04	10	2.03

\*Significant difference at the .05 level.

**Table 2 : Mean Response, Rank Order and Chi-square values concerning obstacles encountered in the use of Instructional Media and technology**

Item	Perceived Obstacles	Group 1* Mean Rank	Group 2* Mean Rank	TOTAL Mean Rank	Chi-square values		
1. Lack of audio-visual media specialist	2.18	10	2.09	10	2.13	10	0.27
2. Lack of information on available instructional materials in the institute	2.44	6	2.30	7	2.37	5	1.09
3. Lack of technical assistance to aid in preparing or making instructional materials.	2.49	5	2.52	4	2.50	4	1.17
4. Inconvenience in setting-up some instructional equipment.	2.73	2	2.68	2	2.70	2	2.45
5. Lack of reliable and easy-to-use equipment.	2.53	4	2.61	3	2.57	3	1.29
6. Lack of technical skills in selecting and evaluating instructional technology.	2.86	1	2.76	1	2.81	1	3.21
7. Lack of adequate physical facilities for presenting materials.	2.22	9	2.26	9	2.24	9	3.81
8. Lack of training in proper use of instructional materials.	2.36	8	2.29	8	2.32	8	2.29
9. Shortage of substitute for imported instructional materials in Nigeria.	2.63	3	2.35	5	2.49	7	2.81

10. Lack of suitable instructional materials in my training area.	2.40	7	2.33	6	2.36	6	2.72
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**\* Group 1 & 2 : Respondents with more than five years experience in the use of instructional media and technology in training of participants (N=11). Group 2 with less than five years experience (N=14).**

**Table 3 : Percent, Rank order and Chi-square values concerning felt needs of respondents**

Item	Audio- Visual Equipment	Group 1 N = 11		Group 2 N = 14		Mean		Chi- square values
		N	%	N	%	Percent	Rank	
1. Overhead Projector		7	63.6	5	35.7	49.6	5	0.08
2. Slide Projector		7	63.6	10	71.4	67.5	4	0.98
3. Filmstrip Projector		8	72.7	11	78.5	75.6	3	1.79
4. 35mm Camera		6	54.5	4	28.5	41.5	6	0.08
5. Videotape recorder/ player		8	72.7	12	85.7	79.2	2	3.33*
6. Audiotape recorder/ player		1	9.0	2	14.2	11.6	8	1.08
7. Micro computer		10	90.9	11	78.5	84.7	1	2.97
8. Duplicating machine for trans- parency		5	45.4	3	21.4	33.4	7	1.16
9. Duplicating machine for paper		1	9.0	1	7.0	8.0	9	
10. Television		1	9.0	2	14.2	11.6	8	1.08

X<sup>2</sup>.05, df 1, Chi-square value = 3.24

\*Significant difference at the 0.05 level.

## News

### LITERACY AWARDS FOR ADISESHIAH, MOHANTY AND CHITRA NAIK

Dr. Malcolm S. Adiseshiah, Prof. BB Mohanty and Dr.(Smt.) Chitra Naik have been selected for the Nehru and Tagore Literacy Awards for the year 1992.

The awards instituted by the Indian Adult Education Association were announced on the International Literacy Day, September 8, to help the cause of eradication of illiteracy from the country.

Dr. Adiseshiah, Chairman, Madras Institute of Development Studies, former Vice-Chancellor, Madras University and former Deputy Director-General, UNESCO has been selected for Nehru Literacy Award(Special Jubilee Award) for his outstanding contribution to adult and continuing education. Dr. Adiseshiah, veteran educationist, economist, and policy planner has given new thrust to adult and continuing education in the country. As a person closely connected with National Adult Education Programme (NAEP) and National Literacy Mission (NLM), he has been instrumental in designing innovative projects in adult and continuing education.

Dr. Adiseshiah was President, International Council for Adult Education, Indian Adult Education Association (1975-80). He was member of the Central Advisory Board of Education, Indian National Commission for Cooperation with UNESCO, the Indian Council for Social Science Research and the NCERT.

He has written a number of books on Banking, Rural Credit, Money, Agricultural transformation, etc. UNESCO has published two of his books "Let My Country Awake" and "It's Time to Begin" which are designed to clarify basic concepts concerning the contribution of education, science and culture to development.

He was also a member of Rajya Sabha.

Professor BB Mohanty, Head, Department of Audio-Visual Communication, Indian Institute of Mass Communication, New Delhi has been awarded the Nehru Literacy Award for his pioneering role in promoting literacy, post-literacy and continuing education in the country. He is associated with adult education since community development programme days in early 50s. As Director, State Resource Centre for Adult Education in Orissa, he developed several teaching aids and technologies for the non-literate adults. He is Literacy Consultant to NLM and is actively involved in literacy campaigns in the total literacy campaign districts. He was UNESCO Expert on Literacy and Communication in Indonesia. Prof. Mohanty has written extensively for adult education functionaries and the neo-literates.

He is Chairman and Editor of the Indian Journal of Adult Education. He has organised and directed many workshops on writing for neo-literates. He has also designed and produced many posters in Oriya for promotion of adult and population education.

The Sixth Tagore Literacy Award for meritorious contribution for promotion of adult and continuing education among women has been awarded to Dr.(Smt.) Chitra Naik, Member, Planning Commission, Government of India. Dr. Naik as Director of Education, Government of Maharashtra and Hon'y. Director, State Resource Centre for Non-Formal Education, Indian Institute of Education, Pune has developed and organised several innovative programmes for imparting non-formal education to girls and women. She had done action-research in introducing science and technology for rural women and micro-planning of comprehensive education facilities (in a group of 82 Panchayats). This project called PROPEL, has been recognised by UNESCO as a Mobilizer Project for South-East Asia.

She was member of the Indian National Commission for Cooperation with Unesco, Executive Committee of the NLM, Maharashtra State Planning Board.

She has represented India at the Unesco Conference in Bangkok in 1990 to discuss education in 21st century.

Each award carries a citation, a plaque, a shawl and Rs.5000/- in cash.

### **ILLITERACY A MAJOR CHALLENGE**

The fact that India has the largest number of illiterates is a virtual "Slap on the face of our country", said President S.D. Sharma in New Delhi while stressing the need to further activate the National Literacy Mission.

Addressing a large number of adult educators and students on the occasion of International Literacy Day on September 8, 1992, he referred to former Prime Minister Rajiv Gandhi as having said that the National Literacy Mission was likely to be counter-productive if it was not related to the culture and heritage of India to stem the tide of eroding values.

Mr. Sharma said to make the nation literate was extremely important and was a challenge before the youth. Education should broaden our views and give us freedom of thought. We should accept the diverse language, culture, literature, religion, philosophies in our country and take pride in its rich cultural heritage, he asserted.

The President said literacy is important as "without it the country cannot progress". The students must remember and follow the advice of Maulana Abdul Kalam Azad who said spread of education should be taken up by the educated youth as a "holy" work in the spirit of sacrifice for the country, he added.

A large number of social malpractices like alcoholism, low status of women, dowry, could be eradicated with the spread of literacy. He said the Planning Commission and the Central Government should remember the words of Nehru who observed that without spread of education developing countries were not

likely to progress.

Planning Commission Deputy Chairman, Pranab Mukherjee said unless we educate our people they will not be able to face problems with confidence and courage.

Despite all five year plans attempt to spread education the literacy rate in India was still just 52.11 per cent. He said the National Development Council had recently set up a committee on literacy to suggest suitable remedial measures.

The students and youth have not been fully exploited in this endeavour which would channelise their energy in this constructive programme and save them from falling into the vicious circle of drugs and other anti-social activities.

He said 33 districts have been made totally literate till now and the target area is to achieve it in 350 districts during the Eighth Plan. If successful it would take the literacy rate from 52 to 75 per cent.

Mr. Mukherjee said literacy mission should be integrated with rural libraries. Literacy should become a tool for social awakening and catalyst for national integration. It should enable a person to actively participate in national development, he asserted.

Deputy Minister for Education and Culture, Kumari Shelja said the work for eradication of illiteracy from the nation was for every individual and not only of the Government.

She said though National Literacy Mission had created greater awareness among women about their rights, large number of whom remained illiterate and it was essential to give attention to them.

Cash prizes to winners of Essay and Poster Competitions on Literacy were given on the occasion.

Earlier, Shri SV Giri, Education Secretary, delivered the welcome address. Shri L Mishra, Director-General, NLM proposed a vote of thanks.

Two street corner plays were also presented on the occasion.

## **ZONAL CONFERENCES ON ADULT EDUCATION**

### **North-East Zone**

The Indian Adult Education Association organised North-East Zone Conference on Adult Education in Shillong (Meghalaya) on June 22-23, 1992 in collaboration with Centre for Adult and Continuing Education, NEHU.

Inaugurating the Conference, the Meghalaya Chief Minister, Mr. DD Lapang stressed the need for eradication of illiteracy, disease, poverty and ignorance. He felt that if illiteracy is liquidated the other evils will automatically be abolished.

Mr. Lapang urged that sense of belonging should be inculcated in the students so that they can participate in this programme as missionaries.

He also urged the involvement of voluntary agencies as they know the pulse of the people. He felt that potentialities of the voluntary organisations have not been properly utilised and it was essential to make full use of them for the success of the programme.

Earlier, Dr. Biloris Lyndem Laso, Head of the Centre for Adult and Continuing Education, NEHU welcomed the Chief Guest and the participants.

Shri KC Choudhary, General Secretary, IAEA who presided over the function outlined the aims and objectives of the zonal conference. He said that because of enormous problems, the Association has

created a separate zone for the north-east and in this first conference of the zone, the problems of the zone in implementation of adult education programme will be discussed. The Conference will also discuss role of students, teachers, voluntary agencies in the adult education. He also outlined the activities of the Indian Adult Education Association since its establishment in 1939.

In his vote of thanks, the IAEA Director, Shri JI Sachdeva said that adult education and primary education are complimentary and supplementary to each other and both have to be promoted simultaneously. He said that mass and traditional media, the political parties and their mass organisations have to be actively involved so as to get the desired results from this programme.

In the plenary session which followed after the inaugural function, Shri Sachdeva presented the working paper.

The delegates were divided into three groups to discuss the following sub-themes:

1. Teacher-student involvement in adult education.
2. Role of voluntary agencies in adult education programme.
3. Approaches to be adopted to achieve 80% literacy by the turn of the century.

The valedictory address of the Conference was delivered by NEHU Vice-Chancellor, Dr. B Pakem. He said that adult education should result in sustainable development. He stressed the need to give more emphasis to primary education as compared to higher education so that the future growth of illiteracy is checked. He asked the participants to work out a model which would suit the needs of the north-east region so that a programme suitable to the region could be implemented. He opined it that it would be difficult to launch total literacy campaigns in these areas

because of difficult terrains, lack of communication facilities and non-availability of voluntary agencies. Some other suitable measures have to be thought of for this region. Dr. Pakem also emphasised the need for effective follow-up measures to check relapse into illiteracy.

About 50 participants from the States of Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland and Tripura attended.

### **Recommendations**

The North East Zone Conference on Adult Education held in Shillong on June 22-23, 1992 welcomed the initiative taken by the Government of India to achieve total literacy in the country by the turn of the century. But it felt that complete dependence on total literacy campaigns might not help to achieve functional literacy which is essential for the growth and progress of an individual and the nation.

2. The Conference noted that the centre based approach at certain places did not work well because of irregular payment of honorarium to instructors, irregular supply of teaching-learning materials and inadequate environment building programme. Had these been properly taken care of, it could have given good and cost-effective results, the Conference felt.

3. The Conference felt that implementation of the TLC might not be possible in the North-East States because of problems like hilly terrain, scattered villages, lack of voluntary agencies and volunteers. It recommended that centre-based approach with adequate and assured honorarium to instructors may be the right approach in these areas.

4. To achieve desired results, in the North-east States, the Conference recommended that vehicle must be provided to functionaries so that they can carry their work effectively and meaningfully.

5. The Conference noted with concern that there was lack of voluntary agencies in the north zone and efforts have to be made to promote such organisations in those states. The Government should take steps to promote such organisations and associate them in the implementation of the programme.

6. The Conference appreciated the role played by Government and some social-cultural voluntary agencies of Mizoram to promote literacy in the State. Sincere and concerted efforts made by Governmental and non-governmental organisations could go a long way in giving boost to this programme, the Conference felt.

7. It recommended that adequate incentives and rewards are a must for meaningful participation of both school and college students to work as volunteers. Without these it could be an exercise in futile.

8. The Conference was of the firm view that providing financial assistance on the basis of per-learner made literate would not give desired results in many parts of the country, particularly in the north-east. The need is to have fresh look at the budgetary provisions so that there is meaningful participation by both instructors and learners.

9. It felt that adult educators have also the responsibility to see that primary education is strengthened and made more meaningful so that rate of drop-outs from the schools is checked. If this could be plugged right now, future increase in number of illiterates would be checked. It asked adult educators to work closely with authorities of school education so as to ensure education of children of the age-group 5-14 years. This will be a positive step in the achieving the goal "Education for All by 2000".

10. The Conference noted with concern that under TLC universities and voluntary agencies were not associated in many places. It recommended that they should be closely associated under TLCs and their services should be utilised not only for motivating the volunteer/learner or imparting of literacy but for

training of functionaries/volunteers and production of teaching/learning materials.

11. The Government recent proposal to start post-literacy classes of 3-4 months duration instead of a Jan Shikshan Nilayam (JSN) the conference felt is not a step in the right direction. The TLCs are based on the assumption that short duration programme attracts more learners and to further extend it for 3-4 months will demotivate the learners to join this programme.

12. The Conference recommended that establishment of JSNs should be continued and both Governmental, Non-Governmental organisations and universities should be entrusted this work so that they could meet the needs of not only of neo-literates but of the entire community in which they are functioning. The conference felt that there was an urgent need to have a fresh look at the budgetary provision of a JSN so that they could attract competent and committed workers so that a JSN could work as a community centre.

13. The North East Zone Conference notes with concern the untimely release of funds by the UGC. This is considerably effecting the tempo of adult and continuing education work in the universities. It strongly urges the UGC to take necessary steps so that the funds are released in time to the universities so that continuity is ensured and the enthusiasm of workers not effected.

14. It recommended that more State Resource Centres should be established in the Zone so as to meet training and teaching/learning material needs of the zone.

### **Central Zone**

The two-day Central Zone Conference of the Indian Adult Education Association started in Samanway Ashram, Bodhgaya(Bihar) on July 10, 1992. Over 60 participants from the States of Bihar, MP and UP participated. They represented the Governmental and Non-governmental organisations, universities and colleges.

Inaugurating it, Prof. RK Mahto, Vice-Chancellor, Magadh University said that conventional schooling had not been able to attract the mass of the people who need education. The massive drop outs and resultant steep rise in number of illiterates establish the need that every micro community should be enabled to undertake responsibility for ensuring access to education for all its members. He said that education for all should not be the sole responsibility of the national Government or international agencies. This, he said, would only be achieved if all participate at the micro level to achieve meaningful literacy for all in the nineties.

He emphasised the need to make primary education compulsory and to ensure that no child remains out of school by the year 1995. Those who were out of school should be covered under the non-formal channel. Prof. Mahto urged that education through productivity should be adopted with its local manifestation.

He said that due to fast-changing society, explosive population situation, variety of approaches were needed to reach the huge population both in the form of children and illiterate adults. He felt that mere literacy drive was not enough. The basic need was to raise the quality of life of an average adult.

He said that there was a large scale unemployment in rural areas and adult educators should work with the development agencies so as to develop skill development and income generating programmes. If the education could lead to overall betterment of illiterate adults, they would get motivated.

Prof. Mahto emphasised that universities and colleges have to play a significant role in this endeavour. The adult education, he felt, should be made part of the curriculum. This will enable the large student force both at the school and college level to meaningfully participate in this programme.

Earlier, Shri AH Khan, Zonal Secretary, Indian Adult Education Association and Assistant Director, Adult Education, Magadh University in his welcome address said that illiteracy and population growth are closely related. Wherever there is high illiteracy, the population growth is faster. If we could reduce the illiteracy rate, we would be able to control the population growth rate too.

Shri NC Pant, Vice-President, IAEA and Chairman of the Central Zone presided. He said that only need-based and relevant programmes should be given to the people so as to ensure their participation. No programme should be imposed from above, he said.

Col. KS Bhardwaj, Director, Adult Education, Awadhesh Pratap Singh University, Rewa proposed a vote of thanks.

Shri JL Sachdeva, Director, IAEA presented the working paper in the plenary session. He said that Jan Shikshan Nilayams were most suitable means to provide post-literacy and continuing education to the neo-literates and should not be replaced by a three months' post-literacy course. He feared that if the duration is increased again, there will be less participation from the learners. He pleaded for having a fresh look at the entire programme and stressed that a package of incentives and disincentives should be considered so as to reach the target of about 80% literacy by the turn of the century.

The valedictory address was delivered by Shri NS Madhawan, Commissioner, Magadh Division. Prof. KB Sahay, Pro-Vice-Chancellor of Magadh University presided over the function.

Shri Madhawan said that problem of illiteracy is gigantic in the states of the Central Zone and the success model of Kerala cannot be replicated in these states. Literacy he felt has to be seen as a social service and not as a Government programme. It is more challenging in Bihar, MP and UP as compared to other parts of the country and stressed that need based

strategies should be adopted to reach the goal.

Prof. Sahay in his presidential address said that literacy programme can not get the desired results if it was not related with social and economic upliftment programmes. He said that literacy programme would be successful only if demand for it is created. Literacy and the development of reasoning faculties should be the major concern of the adult education programme.

He said that voluntary agencies are best suited for adult education programme and their involvement should be increased.

### **Recommendations**

The Central Zone Conference of Indian Adult Education Association held in Bodhgaya on July 10-11, 1992 and attended by over 60 delegates from the States of Bihar, Madhya Pradesh and Uttar Pradesh, welcomes the initiative taken by the Government of India in spreading literacy thru' the Total Literacy Campaigns (TLCs) and recommends that more and more districts from the Central Zone should be involved in this programme so that percentage of literacy in the country gets accelerated.

2. The Conference strongly feels that incentives are a must for meaningful involvement of students and teachers in this programme. The incentive could be in the form of providing weightage in admission and employment as done in NCC/NSS/Sports.

3. The Conference strongly recommends that political parties should arrive at a consensus not to give symbols in the ballot papers in the next general elections and only names of candidates should appear in the ballot papers. It will go a long way in hastening the process of literacy in the country.

4. The Conference feels that coordination among different agencies is still lacking and all out efforts should be made to achieve it. It recommends that Indian Adult Education Association should be given the

role of promoting coordination among different agencies.

5. The Conference feels that genuine and well established voluntary agencies (VAs) working in the field of adult education should be encouraged and actively involved not only in the formulation of the programme but also in its implementation. Care should be taken in selection of VAs and those who have not produced desired results should be weeded out.

6. The Conference feels that Jan Shikshan Nilayam (JSN) is very important institution to promote the cause of continuing education and more JSNs should be established with revised budget and achievable functions.

7. The Conference recommends that the schools should be given responsibility of eradication of illiteracy in the village/area in which they are working and due recognition should be given to schools achieving the target.

8. The Conference notes with regret that certain State Governments are thinking of closing down the adult education programme which will provide set-back to the movement and recommends that states should take all measures to utilise the services of people employed for the programme so as to achieve the objective of 'Education for all' by the Year 2000.

9. The Conference recommends that the State Governments should implement the request of University Grants Commission to merge the staff of adult education in the maintenance budget of the State Governments after the year 1995.

10. It recommends that school and college students between the age-group 12-18 should be required to do field work for six months in villages in literacy programme before the award of certificate/degree to them.

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**INDIAN ADULT EDUCATION ASSOCIATION**

The Indian Adult Education Association founded in 1939, aims at improving the quality of life through education visualized as a continuous and lifelong process. It directs its efforts towards accelerating adult education as 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 Literacy 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 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, Proud 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 are located in the Shafi Memorial at 17-B, Indraprastha Estate, New Delhi-110002.



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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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## Editorial

"Since wars begin in the minds of men," opens the Preamble of the Constitution of Unesco, "it is in the minds of men that the defences of peace must be constructed." As Alva Myrdal put it : "There were in the Unesco Constitution even more specific directions as to the fundamental means to be used in its work for peace. It would be necessary first to combat false doctrines of the inequality of men and races, and further to overcome the ignorance of each other's ways of life." Education and culture have a crucial contribution to make towards a campaign for peace. Peace has to be founded upon the intellectual and moral solidarity of mankind.

Peace is the manifestation of communal harmony in a society. Communal harmony leads to social integration; and social integration leads to national integration. There is peacelessness everywhere in the

country since the Ayodhya incident of 6 December 1992. Peacelessness has to be attacked on the mental front, and here lies a challenge for adult education.

Communal harmony 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, communal harmony, social integration and national integration are not possible.

Adult education is essentially a process and programme of communication. The contents of communal harmony and social integration can be woven with ingenuity into the various components of adult education. The Bharatiya Gyan Vigyan Jathas, Kala Jathas, Street Theatres, and other motivational programmes can promote communal harmony and social integration in a big way. As Humayun Kabir put it: "custom and folklore, 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."

It is during the post-literacy and continuing education phase that communal harmony and social integration can be promoted through post-literacy and follow-up books, bulletins for neo-literates, rural newspapers, posters, personal and group discussions and mass media, both traditional and modern. Respect for each other's language, religion, culture and customs lays the foundation for communal harmony and social integration.

Lakshmidhar Mishra

## EDUCATION FOR SECULARISM AND NATIONAL INTEGRATION

To define national integration in precise terms is not easy and to correlate it with education is fraught with even greater difficulties. A nation is a living entity, it is not a mere geographical expression. It comprises of living beings, of men, women and children but who are not one and the same. They are born differently, grow differently live differently and think differently. They have different traits and characteristics, some of which are partly genetic and partly acquired. Such differences tend to accentuate themselves in a highly stratified society with numerous layers and sublayers where human relationships are governed by narrow and artificial considerations of caste, community and faith. It is unfortunate but in a pluralistic society like ours, which consists of many religions, cultures, languages/dialects, castes and

subcastes, the process of development of sections - physical, emotional and psychological cannot be and has not been even. They nevertheless coexist though the possibility of conflict and tension cannot be ruled out. Some of these conflicts emanate out of the inherent inegalitarian structure of the society, some out of wrong reading and interpretation of historical forces and some out of trivial issues on the spur of the moment.

The pertinent question is : How do we convert such a highly heterogeneous society into a homogeneous entity? How do we convert dissent, divergence, conflict and confrontation of interests into convergence harmony of interests, cooperation and collaboration? How do we bring about integration amongst diametrically opposite sections of a pluralistic society who are not ethnically, culturally and emotionally used to one way of thinking and doing?

The answer to these questions is at once complex and difficult. Viewed in this sense, national integration is not fusior; as we understand it in the science of the matter, not amalgamation. It is not a process where the living beings can lose their identity and separateness and merge into one common stream. Such fusion and amalgamation is neither possible nor desirable. Difference is the very foundation of a democratic polity. Differences cannot be wiped out, howsoever much we my desire and try. That would mean annihilation of the being, loss of his/her identity. This takes me to the Prithvi Sukta of Atharva Veda. We are all children of mother earth and this by itself holds the key to an understanding of the basic and essential unity of the human race which has been lucidly and forcefully brought out in this Sukta. The inquisitive disciples ask the sage 'O, Rishivar! What is the creative form in which numerous people on our earth manifest themselves! The Rishi gives the following reply! People living on this planet belong to different caste, creed, colour, language and religion! This disciple ask again out of curiosity.

'If such is the scale of difference of beings, how is unity possible'? The Rishi gives the reply, 'Our earth is our mother and we all are the children of Mother Earth'. The disciples ask further, 'Is this enough for unity?'. The Rishi gives the reply, 'No, there is one more thing which has got to be observed. When men and women converse with each other, they must speak sweet words.

What is the conclusion that we draw from these lines? The conclusion is that amidst the differences of physical frame of mental make up of our thought process and life style which constitute the basis of creation, there is one energy that sustains the Universe, one energy that runs through the veins and arteries of all living beings and chlorophylls of all plants. That energy luminates the world and goes by the name of solar energy. In other words, amidst the medley of differences which shape and govern our lives, there is one source which sustains us, which makes life on this planet possible and which brings colour, vitality and radiance to it. When the source to which all of us human-beings, plants and animals alike-look up for our very sustenance, the differences - physical, cultural and anthropological - which distinguish us one from the other and which also divide us become a seeming, apparent or artificial one and not a real one.

This means many things. It means that in essence we are one. We have one common source and origin. We all look upto one fountain of energy for our survival. All of us are entitled to live and grow with some barest minimum essential physical needs, some emotional needs of being together (gregariousness) and some psychological needs of realisation of the dignity and worth of human existence. It means that despite the difference physical, biological and cultural which separates or divides one being from another, they can live with understanding, love and goodwill, consideration and fair-play, dignity and honour. They can live and grow like thousand flowers in a variegated, rich and beautiful garden each with its

uniqueness and variety, but all blooming freely, joyously and peacefully.

Let me turn for a while from geography to history. The sense of unity which pervaded the 'Suktas' of Vedas and 'Sutras' of Upanishads and which spoke through numerous Puranas and Smrutis also unfolded itself through the inscriptions of Priyadarsi Ashoka in the following lines:

'All men are my children. Just as I seek the welfare and happiness of my own children in this world and the next, I seek the something for all men'.

There is nothing new in these lines; they are the continuation of lofty thoughts and an integral part of our cultural heritage. The same thought runs through the discourses of Adi Shankaracharya and Ramajunacharya, the preaching of Mahaveera and Budha, the writings of Valmiki and Vyasa. It reverbrates itself through the monuments at Samath and Sanchi, the artistic excellence of Ajanta and Ellora, the sculptural majesty and finesse of Sravanvelgola, Belur and Halevid. Years later, it runs through the most lyrical composition of Vasvakabi Rabindranath Tagore 'BHARAT TEERTHA' in the following lines:

Arise and awake,  
O my consciousness!  
On this sacred land,  
On the bank of this great sea of humanity,  
That is India.  
Nobody knows,  
At whose behest,  
How many streams of men and women  
Come here like gushing streams,  
How many of them immersed themselves  
In this Ocean,  
Into this land,  
Came the Aryans, the non-Aryans, the  
Dravidians and the Chinese,  
The Huns, the Sakas the Pathans and the Moghuls,

And lost their identity in one.  
They came through mountain passes, through deserts.  
Amidst pitched battles and rivers of blood.  
They came singing their glory  
Proud and boisterous  
Finally they submerged themselves amidst us,  
Their sound and fury,  
Got merged with our essential being!

The cultural unity of India which has manifested itself amidst a synthesis of dance, drama and music, paintings and sculpture is reminiscent of that rich and variegated garden where thousand cultures bloom like thousand flowers, each with its own uniqueness and variety. Love of mankind is the key to the understanding of that message of essential unity. As we go on, we find a striking similarity with which this message has echoed and re-echoed itself through several discourses. Let me quote the Vishvakabi once again and discover that common tune with which he sang with Baul Santh.

"Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see that thy God is not before these! He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in Sun and Shower and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil". Geetanjali by Rabindranath Tagore, 'O God! The temples and mosques have barred my entry to you. The Gurus and Murshids have blocked my entry to you. Somehow when I managed to reach your door, I found that Korans and Puranas, camphors and garlands of flowers have blocked the doors for me. I am unable to reach you'. Baul Santh Vivekananda, the builder of modern India had denounced the concept of God as a Prisoner of rituals and fads with the same force and conviction as the Baul Santh in the following lines:

"Come, be man! drive out the priests who are always against progress, because they would never mend;

their hearts would never become big. They are the offsprings of centuries of superstition and tyranny. Root out priestcraft first. Come, be men....Do you love man? Do you love your country? Then come, let us struggle for higher and better things. Look not back but forward. India wants the sacrifice of at least a thousand of her young men, mind, not brutes, to struggle upto life and death to bring about a new state of things, sympathy for the poor and bread to their hungry mouths, enlightenment to the people at large-and struggle unto death to make men of them, who have been brought to the level of beasts by the tyranny of your forefathers'.

Love of mankind in a more direct and intense form runs through the following lines of Maulana Rum, the jewel of Sufi poets: 'O Love! you are my greatest stimulator; You are the medicine for all my ailments. You are the true friend, philosopher and guide of my soul and are like Hakeem Jalinus. You are the surest remedy for my vanity and pride. My being has adored the Vedas and temples of the Hindus, the Zendavesta of Parsees, the Koran of the Muslims, the Engels of the Christians and the Artisakda of the Parsees. There is no second God for me other than Love". Look at the striking similarity of this philosophy in the message of Guru Govind Singh, the tenth Guru of Sikhs. 'Some one is a baldheaded Sanyasi, someone a Yogi, someone a Brahamachari, someone a Hindu, someone a Turk, someone an Imam and yet all are members of the human fraternity. There is no distinction whatsoever between Karim and Rahim. All worship are same form, all have one Guru, one light and one radiance. There is no difference between the temple and the mosque, between 'Puja' and 'Namaj'. All men are equal but we have created lot of confusion. The God has the same body, same eyes and same ears. The earth, the water, the air and the fire are all one. The soul is one and indivisible, reflected in different forms or shapes in Puranas and Koran but with one essential message flowing through them'.

On his last birthday (2.10.1947) the Father of the Nation had made certain utterances at his daily prayer meeting which are pregnant with meaning and which will continue to be relevant to the warring mankind which is torn by hatred, malice and violence for many generations, 'I say that I am a Hindu; a sanatani Hindu. It is for this reason that I consider Muslims, Sikhs, Parsees, Christians, Jews and members of all other communities as branches of a big tree. God is one and indivisible, whether you call Him Ram or Rahim. The culture of India has taught me that there is an essential unity prevading members of all communities. I ask you a question - Do the Muslims have one Sun and you have another? The Sun is only one for all. The Ganges never tells, 'Look, no Muslims can drink my water'. When it rains it does not rain for members of any particular community, be they Muslims, Parsees or Christians. Whether it is Koran or Bhagbat Geeta, the soul is one, only the forms are different. Their essential spirit and meaning are one and the same.'

The pertinent question is How do we bring together all the divergent elements of the nation into a single whole? How do we promote a sense of oneness, a sense of belonging and togetherness?

The answer is differences cannot be wiped out but can be harmonised and the state has an important role to play. The State as the agent of the society has to bring about this process of harmonisation amongst seemingly different entities through various instruments of constitution, laws and institutions. 'The state shall not deny to any person equality before the laws or the equal protection of laws within the territory of India'. In this view of the Constitution and in the eye of the law, there is in our country no superior dominant ruling class of citizens. Our Constitution neither knows nor tolerates classes, castes or communities. All citizens are equal before the law in respect of civil rights. The law takes man as man and woman as woman and does not take account of extraneous factors like rank, status, calling and

profession, far less of caste, creed or colour in so far as civil rights as guaranteed by the supreme law of the land are concerned.

In stating this, one should be absolutely clear that the founding fathers of the Constitution never aimed at absolute equality of men and women which is an impossibility. Equality before law means that among equals the law should be equal and should be equally administered, that the like should be treated alike, that there should be special privilege by reason of birth, creed or the like in favour of any individual (except in case of members of the scheduled castes and scheduled tribes who have suffered inequalities and prejudices for several years and, therefore, have been given a special treatment).

To what extent, have we lived upto the laudable goals cherished by the founding fathers of the Constitution? To answer this question let me go back to the twenties, thirties and forties. There was a decisive moment in Indian history when one single call from the Father of the Nation was enough to stir millions of depth. That call could unite many diffused and uncoordinated currents and crosscurrents of Indian history into one single stream or historical process which goes by the name of freedom movement. It could rally round him men and women, young and old who rose in response with one heart, one mind, one conscience and one solid force, regardless of diverse religions, cultures and faiths. They all jumped into the banwagon of that movement to make supreme sacrifices. That generation is no more. "India is like a house in fire, so had remarked Gandhijee in the forties. The relevance of this expression is felt as acutely now as then. The manhood and womanhood of the nation continues to be scorched by the fire of narrow chauvanism, rank communalism and aggressive casteism. What a pity that so many fratricidal and internecine wars are being fought today in the name of religion when secularism continues to be the professed ideal in the Constitution. The joy and beauty of creation, the

bond which strikes a chord in human heart and the message of essential unity of mankind fail to hold any appeal before the basal instincts which have engulfed our existence. It seems that the pillars of the Constitution so assiduously built step by step by our founding fathers on the edifice of democracy, sovereignty, socialism and secularism are being weakened and destroyed day by day by irrational and insensible acts which bring credit to none.

What could be the role of education in general and adult education in particular in such a not-too-comfortable situation? What are the basal instincts which have engulfed our existence? Can education fight them and correct them?

Let me attempt an answer to this otherwise complex question by quoting a small story from the Brihadanayak Upanishad. As the story goes-God, man and demon beseech Prajapati, the primordial man, their father and creator to be their preceptor and offer final advice on certain key issues of life. To God, Prajapati utters the syllable *दा* and asked him if he understood what that signified.

The God answered 'Yes'. You have asked me to practice *दम* or Self-control. To man, Prajapati utters likewise the syllable *दा* and asks him whether he understood what that meant. The man answered 'yes'. 'You ask me to practise *दान* or sharing, giving. 'To the demon too, Prajapati gives the syllable' as his last word and asks him in turn whether he understood what that meant. The demon answered 'Yes'. 'You ask me to practise *दया धाम* or kindness and compassion...

What a symbolic reversal of virtues and with what repercussion? The God and 'demon' who are given to pleasure and cruelty will practise self-control and kindness while man given to acquire more and more material wealth will give and share. Today, there is no 'God or Demon' except as mere figments of imagination and all the three *दास दा* have come to

represent the three primordial impulses of seeking pleasure, acquisition and violence and have manifested themselves fully in 'Man', expected to represent the finest and best in creation. All stories of human civilisation representing conflict and tension can trace their origin to the three das द of seeking pleasure, acquisition and violence in as much as the stories of the same civilisation representing harmony, peace and bliss can trace their origin to the three द of self-control and compassion.

Education must be shaped and fashioned as a potent weapon to reverse this process of three द from seeking pleasure, acquisition and violence to selfcontrol, sharing and compassion. This will be possible only if education can impart and inculcate that sense of discrimination and ratiocination between the good and the pleasant, between one which gives temporary pleasure and one which gives permanent peace and happiness. I quote from the Kathopnishads:

'श्रेयश्च प्रेयश्च मनुष्यमेत-  
स्वौ सम्परीत्य विविनक्ति धीरः ।  
श्रयोहि धीरोभिप्रेयसो वृणांते  
प्रयो मन्दे योगक्षमाद् वृणांते ॥

'Both the good and the pleasant approach man, the wise one discriminates the two having examined them well. Yea, the wise man prefers the good to the pleasant but the fool chooses the pleasant, through avarice and attachment.'

The story of Nachiketas as depicted in the 'Kathopnishad' shows that every living being is in a state of perpetual conflict and tension within itself. Such conflict and tension emanates from the basic inability of every being to remain content within the limits of self. The instinctive desire to transcend the limits and acquire more and more leads to craving for the excess which in turn gives rise to conflict and consequential destruction.

If untrained selves swing backwards and forwards like a pendulum being unaware of the limitations amidst which they are placed, education must impart that training which can restore the self to its natural balance or equilibrium to that it is neither attracted by the attractive nor repelled by the repellent but remains where it should remain - the state of moderation, as it is called in the Srimad Bhagabat Geeta.

' आपूर्यमाणचलप्रतिष्ठं  
समुद्रमाफ प्रविशन्ति यद्वत् ।  
तद्वत्कामा यं प्रविशन्ति सर्वे  
स शान्तिमाप्नोति न कामकामी ॥

He attains peace into whom all desires flow as rivers flow into the ocean, which is filled with water, but remains unmoved, not he who desires desires.

Such a state of moderation comes not out of any weakness or lack or strength but out of a basic consideration for others and that will be the best form of education which can inculcate this consideration into the hearts and minds of all beings. This has been central message of our scriptures. The Mahabharat says:

'Do not do to others what ye do not wish (to be)  
Done to yourself and wish for others too  
-What ye desire and long for yourself  
-This is the whole of Dharma, heed it well'

See how identical is the message of Prophet Mohammad:

'Noblest religion this-that than shouldst like.  
For others what thou likest for thyself  
Hold that as painful for all others too'

Tolerance (of difference in views and

interpretation of texts) constitutes not only the excellence of human character and conduct but the quintessence of all religious texts. The Bhagbat Geeta says:

'श्रेयान् स्वधर्मो विगुणः  
परधर्मात् स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयं  
परधर्मो भयवहः ॥

'Better one's own duty though destitute of merit than the duty of another, howsoever, well discharged,  
Better death in the discharge of ones own duty, the duty of another is full of danger.'

The Quran is emphatic that no compulsion should be exercised in matters of religion. As the Quran says:

'There must be no compulsion exercised.  
In matters of religion. Unto you  
Your faith ye welcome, so my faith to me  
Let those who know not God, be led to Him.  
By those who know, with words of gentleness  
And wholesome and wise counsel, in kind ways'.

Compulsion must be replaced by commiseration; hatred and violence by love, benevolence and forgiveness. I quote some beautiful lines composed by a Sufi poet which are unmatched for their depth and intensity:

'To bring joy to ones heart, by loving help,  
Is better than a thousand litanies.  
To reach and clasp a human heart with love  
This is the greater pilgrimage; the other,  
To the Kaba, is the smaller one.  
Than a whole thousand Kabas built of stone  
Within the former God's own life doth shine  
The latter built by Abraham is dead shine'.

Secularism is not negation of religion. To be secular in ones thought and outlook does not mean to be anti-religious or irreligious. In its true sense and broad, purport, secularism implies (a) an accurate and objective understanding of all religious tenets and doctrines, the goals of such tenets/doctrines and the path leading thereto; (b) such understanding should lead to a genuine respect for all faiths; and (c) creating and sustaining a climate based on goodwill and understanding through which all faiths can coexist and flourish. It is true that the paths leading to the goal laid down in the religious tenets/doctrines are long, difficult and often diametrically opposite but the goal is unmistakably one.

What is the ultimate goal of all faiths? Welfare and well being of every living beings? The answer lies in creating such working and living conditions in the society where every being is enabled and entitled to think, act and live with total freedom and spontaneity, total dignity and respect and the barest minimum necessities of life being fulfilled with minimal state intervention and maximum individual initiative and effort. Such an environment can be created only through resolution of conflicts, objective understanding and appreciation of the strength and weaknesses of each faith and conducting oneself or members of a community in a manner which does not offend any faith but breeds respect, promotes mutual goodwill through tolerance and accommodation and paves the way for total harmonisation. Communal harmony is essentially a process of moderation and restraint, of disciplining the thoughts and actions of different individuals belonging to different communities so that they understand and appreciate each others' viewpoint and develop respect for the dignity and worth of all beings, respect for the inalienable right of every being to live freely and differently and yet in unison and harmony with others.

True education can be a powerful tool for creation

of such an environment. It can be a tool for injecting the culture of integration and harmony. It can be a vehicle for spreading the message of 3 of Brihadaranyak Upanishad namely self control, sharing and compassion. Such an education cannot be confined to a process of imparting information through traditional institutions. In its true sense and ultimate analysis, education is essentially an empirical learning process in which mind is a receptacle which is gradually filled by knowledge and information from a variety of sources such as at home, at school, at the working and living place and through fellow beings. The receiver is as important as the source and much of the success of the educational process would depend on the manner in which the two i.e. the 'teacher' and the 'receiver' interact with each other and learn from each other in a climate of total freedom and ease. Such a process alone can enable and equip the human mind to a cool, rational and scientific thinking which teaches to tolerate differences gracefully, to reject fads, taboos and dogmas and to analyse facts and issues objectively and dispassionately which in turn leads to rational and scientific solution. The whole of human life can be viewed from this broad sense as a wide open school where learning is a continuum. The schools and colleges only provide a minimum learning opportunity and experience which will have to be carried forward with a quest of exploration, of true scientific enquiry so that the growing challenges of life can be grappled, conflicts are resolved and peace attained. As the Bhagabat Geeta says :

'श्रद्धावाँल्लभते ज्ञानं  
तत्परः संयतेन्द्रियः ।  
ज्ञानः लब्ध्वा परां शान्ति-  
मचिरेणाधिगच्छति ॥

'The man who is full of faith obtains wisdom and he also who has mastery over her senses, and having obtained wisdom, he goes swiftly to attain supreme peace.'

**KD Gangrade**

## **ADULT EDUCATION AND COMMUNAL HARMONY**

("Death for me should be a glorious deliverence rather than I should be a helpless witness of the destruction of India, Hinduism, Sikhism and Islam". - Mohandas Karamchand Gandhi).

The heads of all Indians hang in shame for the heppenings of 6 December. Country's reputation and credibility has been destroyed by the politicians for selfish ends to organise people on emotional rather than real issues of poverty and unemployment faced by people. What a sad contrast between Sri Aurobindo's vision (Mother India is not a piece of earth; she is a power, a God head) and the cesspool of degradation to which professional politicians have reduced the country.

While Ayodhya was undoubtedly the spark that ignited fire, the reason for the intensity of the mob fury goes beyond the temple-mosque issue. It is most unlikely that a person with a job and secure future would turn to gangeterism or waste one week in Ayodhya. The people in power have demonstrated to youth their

collousness, their reckless contempt for the rule of law and the spirit of the constitution. It has, therefore, become impossible to contain the resentment and rage of frustrated youth who resort to extra constitutional means for securing redress.

The reason why Bombay and indeed much of urban India, has become a dormant volcano must be traced to the severe social tensions afflicting these places. The incident on Friday, 8 January 1993 in Jogeshwari of Bombay was one of the worst atrocities committed on people where a few people were afloat in their homes since 6 December. In Ahmedabad, due to an unprecedented orgy of violence that rocked the city on 8 January, as many as 22 persons lost their lives and over 150 lay injured, 50 of them in serious condition. (The Times of India News Service, Bombay 8 January and Ahmedabad 8 January; The Times of India, New Delhi, Saturday, 9 January, 1993).

### **Harsh reality**

The harsh reality is that in both the cities the law and order machinery has broken down and anti-social elements have taken the advantage of it. The cities and country as a whole cannot be allowed to burn and the normalcy has to be brought back without any delay. The State Governments, the Centre and the people must work hard to establish congenial climate so that all communities can live in harmony and shed their hatred towards each other.

The main reason for social tensions are large-scale rural-urban migration, the mushrooming of slums, easy availability of arms and criminalisation of politics; and all these have created a social condition which the French Sociologist Emile Durkheim described as "anomie"; that is normlessness. Unless there is a sustained and collective effort aimed at tackling the root causes of this state of anomie, we are condemned to being pushed into a vicious circle of social conflict. A sustained social awareness campaign and an

emphasis on greater socio-economic interdependence is needed to remove hatred towards each other as has been demonstrated by Bhiwandi. Members of both the communities in Bhiwandi kept a vigil in their respective localities during the entire nights from 6 to 10 December. The feeling of anger and despair was strong particularly among the Muslim youth. But the older generation, witnesses to the ravages of 1970 and 1984 riots, took a bold and farsighted initiative to keep the young men in check and made concerted efforts in maintaining peace. This persuasion was backed by a three-pronged strategy to effectively ensure maintenance of peace. First, Muslim youth were asked to keep a vigil within the boundaries of their own localities and not to move out into other localities. Second, the leaders of the community tried to isolate a couple of hot headed youth who were bent upon disturbing the peace, by closely monitoring their movements and activities. Third, working relationship was developed with the police, on the one hand and with the members of the Hindu community on the other. The police personnel did their best to gain faith of the people through their honesty and impartiality. They believed that the maintenance of law and order is a joint responsibility of the people and the police. Hence, the police cannot afford to function in isolation. The police administration took initiative in soliciting the cooperation of various sections, such as the students of National Social Service Scheme, the Home Guards, the Rotary Club and sports bodies. Bhiwandi has given the message to the rest of the country that amidst the ambient air of despair and despondency the Hindus and Muslims can live together in relative peace and harmony even in the face of heavy odds (Bhiwandi Shows the Way by AR Momin, the Sunday Times of India Review, 10 January 1993).

In our country the word 'community' is often synonymous with the word 'caste' and 'religious group'. It is caste which divides the Indian society into a large number of small groups which are vertically as well as horizontally arranged. Membership of a caste

and religion is based on birth.

A 'community' based on the criteria of caste and religion, tends to be very exclusive and parochial of its respect for the individual as a human person, and its treatment of persons as human beings with human needs and wants, tends to be limited to its own members. The individual outside it is often considered as a stranger. He is often regarded with suspicion and hostility. The adult education is to break up the narrow loyalties of these groups in the interest of the larger groups and national goal to build the country in such a way that one draws strength from the other and becomes complementary rather than mutually exclusive. The concentric circle theory of Gandhi ji will enable us to share and sacrifice to merge our selfish and group goals into larger goals so as to live harmoniously and peacefully in the world as a single human community.

#### **A Process**

Communal harmony is a process in which the exercise of developing cooperation and collaborative attitudes and practices leads us to firstly greater identification with the community; secondly, greater interest and participation in the affairs of the community, and thirdly, greater sharing of common values and means for expressing these values. This implies a process at work in the community by the adult education worker, which should facilitate the growth of awareness of, and loyalty to, the larger community of which the individual is a part; develop a sense of responsibility for the condition and status of the community, emergence of attitudes which permit cooperation with people who are "different", and growth of common values, symbols and rituals in the community as a whole. This does not mean a community in which all norms, beliefs, values and ways of life are standardized. But, it does suggest that community means a "common life" of some kind, and that there is value in identifying oneself with, and sharing in, this

common life. Implicit in this is the assumption that association with, and feeling "part of", this common life not only is an experience which provides the individual with a certain psychological security, and certain meaning to his life, which it might not otherwise have, but that it builds a community capable of dealing with common problems which, if not solved, would lead to deterioration of physical or social community.

This process of communal harmony should not lead to the eradication of differences among such groups and sub-cultures in the community. What it is seeking is identification of common problems with which all are concerned and promotion of capacity of people to work cooperatively in solving various problems. In other words, what is sought is an understanding of these differences, and their acceptance by all in the community, so that a common frame of reference is developed within which all can work together for common ends. "Diversity within Unity" is a very popular slogan in India, but "diversity" is more readily apparent than "unity" during the communal riots which make people irrational and violent.

It must be abundantly clear to us that communal harmony is not something that can be achieved by itself or by goodwill meetings, or by wishing and talking about it. It is a quality of life that emerges in action, as people rub shoulders in common tasks, as people share consciously in common projects as they seek common goals. It appears that the more important these latter tasks and goals are to the people concerned, the more intensely they share in the project, the more significant the process of sharing becomes, and the deeper the "feeling" for community that results.

It is abundantly clear that in India all political parties have used "communal card" to capture political power. Communities have been divided by them on the basis of religion for political gains. Bernard Shaw

has beautifully said that "there is only one religion though there are a hundred versions of it". For people who have crossed the religious boundaries in marriages, such as the Pataudis, religion is an "inner strength"; to the Khans, it is a "spirit of tolerance"; to the Khursheeds, "a strict-code of conduct"; and to the Ahmeds "the triumph of good over evil". (Mandir Masjid and Marriage by Lekha J Shankar, Saturday Times, New Delhi, 9 January, 1993).

### **Education**

Education for communal harmony must commence in the family, the neighbourhood, the school, to give a wider perspective to the young child to be able to comprehend and have respect of all religions. For example, in the course of the group play the social worker is confronted with one child's deep resentment of his parents because they segregate him from other children for religious reasons, and with another child who has early in life been hurt because he is a member of a minority group. In what direction must education go? Should it work toward "adjusting" the child to his given status or should help him to be able some day to fight this status? It is, therefore, essential that right kind of socialisation and education must commence from the cradle and perhaps must continue so as not to allow people to relapse into communal hatred.

In conclusion, we may say tht all adult educationists and workers must be involved in developing communal harmony, for all members of the different religious community, all members of a geo-political community, and all are probably members of several other "interest" communities, such as professional societies. The professional insights and skills of Adult Education must be mastered so that their application in a variety of fields and situations would greatly facilitate in bringing about communal harmony and integration in a multi-religious Indian society. The adult education worker must realise that there is no single factor which, by itself, makes for

community integration. The community is a complex whole, all parts of which are related, interact, and influence one another. To select one part of this whole and identify it as the primary cause of integration or disintegration is not possible. A community in which apathy prevails in respect of community affairs, or in which prejudice and discrimination are customarily directed at minority groups, is likely to be a community with a low level of integration.

Several studies indicate that childhood experiences, in the home, school, gang and neighbourhood, which encourage active participation in the life of the group or community seem to dispose the individual to the greater participation in community activities than the individual who has not had such experiences. Adult education worker must encourage and develop activities to involve children in various group and community activities in order to develop in them a sense of belonging to a community.

The Indian Adult Education Association, through its member organisations and individual members must spread the programme of adult education into the length and breadth of the country to help people to rise from their narrow grooves to become Indians first and last and dedicate themselves to build India of the dream of Mahatma Gandhi in which violence to resolve any conflict will have no place. This reminds me of Henry Ford's saying for success of any organisation or society. He says "coming together is beginning, keeping together is progress; and working together is success". If communal harmony or integration is to be genuine and lasting, it has to go beyond the State to the entire society and the virtues of its citizens. For such a development, all the known political formulas are quite useless. It has to depend on a dynamic interaction between a decent leadership and a totally responsive citizenship. We must first integrate ourselves to achieve our ultimate motto of "Vasundhaiva Kutumbakam" (The World is family).

M Khajapeer

**TOWARDS COMMUNAL HARMONY  
THROUGH EDUCATION**

Our country, well known for its religious tolerance for generations, has been facing the problems of communal disharmony in the recent past threatening the very secular fabric we have been preserving and pursuing for generations. Such a state of affairs is not only disheartening, but is also painful. We are a nation made up of people of different religions, castes, customs, traditions and languages living in the country with a fond hope and a firm belief that we make an enduring 'composite culture'. We know that this culture of ours had not been in India all of a sudden, but it had evolved itself for generations forging the

common aspirations, common heritages, and common concerns of our people. The progress, prosperity and the manifestation of secularism in us depend on our protecting communal harmony and fostering it by all means. The recent communal disharmony in our country had been partly due to lack of interreligious knowledge and understanding, leading to religious fanaticism and intolerance of other religions in some of our people. If these people, who are emotional about the superiority of their religion come to know that their religion is no better or no worse in terms of its teachings, as compared to the other religions, they will definitely reconcile on the issues which makes them emotional. Thus, there is an urgent need to make our people aware of the religious, caste, custom, tradition and language diversities, and educate them in the teachings of different religions so as to promote in them inter-religious fellowship.

As a matter of fact, teaching of ethnic pluralism in the schools in America is being done through a regular and systematic programme of curriculum for quite some time now. In this respect Washburn(1975) states that "school districts throughout the nation, stimulated by social forces and supported by private and public agencies, are implementing a wide variety of curricular reforms related to pluralism and ethnicity in the United States". Gay(1975) opines that "ethnically pluralistic curriculum content has the potential of producing fundamental changes in the total school climate, and also of reforming the entire nature of American Education".

### **Education about religions**

The Kothari Commission(1964-66) was right when it suggested giving 'education about religions' to students in schools and colleges where the idea of eternal quest of spirit is stressed. The Commission, thus, felt in this regard:

"It is, however necessary for a multi-religious

democratic state to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together. It must be remembered that, owing to the bar placed on religious instruction in schools and the weakening of the home influences which, in the past, often provided such instruction, children are now growing up without any clear idea of their own religion, and with no chance of learning about others".

The National Policy on Education(1986) advocates promotion of intercultural understanding and the elimination of fanaticism through education in the following words : "Steps will also be taken to foster among students an understanding of the diverse cultural and social systems of the people living in different parts of the country". "In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism".

The Acharya Ramamurti Committee(1990) had also given equal emphasis to this idea when it said that adult education programme "objectives may include education for democracy and Panchayat Raj and for eschewing violence, casteism, communalism, gender bias and all other forms of discrimination". The above Committee feels that, "full scope is to be provided for diversity in content and pedagogy according to the socio-cultural milieu of the school, college or university, while giving due regard to national core curriculum as well as to the objective of liberation from parochialism, self-centeredness, obscurantism, and social fragmentation and elimination of casteism and communalism from national life".

#### **Inner urge towards synthesis**

Education about religions, specifically in the

tenets of religions is to make people realise that the ultimate message of all religions is promotion of love, tolerance, compassion and oneness of the humanity. It should dispel dogmatism and lopsidedness in the understanding of their own religion and the religions of others. The outcome of such education is creation of a free atmosphere where people have full liberty to profess and practice their respective religions. Of course the purpose of such education is not to assimilate the religious groups. It is to develop some inner urge towards synthesis, as was held by Jawaharlal Nehru.

Such education is needed by all. Children need it to imbibe from the early age the qualities of tolerance towards other religions. Youth need it to save themselves from the influences of obscurantist forces. Adults need it to overcome their religious fanaticism, if any, and to function as facilitators of their children's eclectic religious orientations. In essence, it is an eclectic, inclusive and universalistic approach to the study of religions to promote communal harmony.

Communal feelings are generally indoctrinated. Indoctrination is a form of telling accompanied by a special rationale. It is leading people to hold beliefs as though they were arrived at by inquiry and yet to hold them independently of any subsequent inquiry, and therefore, secure against the threat of change by the later introduction of conflicting reason or conflicting evidence.

It is relatively easy to avoid indoctrination in areas where rational accounts of subject matter are available, and where public verification leads to a consensus of informed investigations. However, in the realms of religion, political beliefs and morals, where deep differences exist between men of equal intelligence and goodwill, the problem is complex (Magee, 1976). That is why the role of education in overcoming the communal feelings is not powerful.

However, the experiences, given through education should be rational and reasonable that they should establish an impact. Education is not the only method here. It is one of the methods, may be a less powerful method. Yet, it is worth trying.

Which are the agencies that should carry out this type of education. Of course it is the Government, as would occur to anybody's mind. However, the secular organisations and secular people can definitely play a role. Mass media could be used to effectively communicate the message of such education. The adult education programmes also could play a role. In schools and colleges there could be such programmes integrated into the curricular and co-curricular activities. To make the programme specific and goal-oriented, details have to be worked out rather meticulously in view of the sensitivity it involves. Such an education can not be anti-constitutional since it is only a step in promoting secular ideas and it is not meant to foster religious dogmas to indoctrinate or to internalise these dogmas in people.

### **Similarities**

An attempt is made in the following to establish the similarities of four tenets of Hinduism and Islam. They are (i) Absoluteness and Eternity of God (ii) Oneness of God (iii) God-Realization, and (iv) Freedom in Religion to serve as examples.

### **Absoluteness and Eternity of God**

There is a striking similarity between the concept of God in Hinduism and the concept of God in Islam in terms of His being Eternal, Absolute and His dwelling in all beings. According to Hindu philosophy, Brahman is absolute and eternal. According to the Gita "the supreme spirit is the true immortal, the abode of the eternal... This eternal spirit dwells in all beings, and is therefore not qualitatively distinct, other to the finits" (Radhakrishnan, 1977).

According to the Quran, God is the creator, chriser and sustainer of all. A quotation from the Al-Baqara surah from Quran reveals that Allah is eternal:

There is no god but God.  
He is the Living,  
The Eternal, The Ever Subsisting.  
No slumber can seize Him  
For He is always awake.  
To Him belongs the heavens and the earth.  
There is no one who can interceds with Him  
Except by His leave and pleasure.....  
He is the Highest and Sublimist. (2:255)  
He is Eternal.  
He is Absolute.  
He has begotton none  
And of none has He be begotton.  
There is none  
To compare with Him' (112:1-4)

Adam was the first man, God created, according to the Quran. Before creating Adam, He told the angels in the heaven that He was creating man from clay, moulding him from earthly substance, and asked them to fall down before Him in prostration, when He had given him form and breathed into him, His spirit'. In regard to His dwelling in human beings, Mohammad had said, "In the heart of man lies the crown of God" (Rafiq Zakaria, 1991).

### **Oneness of God**

Polytheism was there during Rig-Veda. Gods like 'Surya', 'Varuna', 'Pusa', 'Mitra', 'Agni', 'Soma' etc., were prayed by those people. They prayed 333 of them. (Radhakrishnan, 1977). The Aryans also had henotheism, which meant the worshipping of each divinity in turn. But by the time of Upanishads, there was change in the concept of religion and God of Indian people. "In religion at that time, there was Vedic

Polytheism and Sacrifices tempered by Upanishad monism and spiritual life. In social matters, there was caste, the rigours of which were mitigated by the catholic spirit of universalism" (Radhakrishnan, 1977). According to Radhakrishnan(1977) "Monotheism is inevitable with any true conception of God. The supreme can only be one. We cannot have two supreme and unlimite beings". To quote Radhakrishnan(1977) again:

If we put the subjective interest of the Indian mind along with its tendency to arrive at a synthetic vision, we shall see how monistic idealism becomes the truth of things. To it the whole growth of Vedic thought points; on it are based the Buddhistic and the Brahmanical religions; it is the highest truth revealed to India. Even systems which announce themselves as dualistic or pluralistic seem to be permeated by a strong monistic character. If we can abstract from the variety of opinion and observe the general spirit of Indian thought, we shall find that it has a disposition to interpret life and nature in the way of monistic idealism, though this tendency is so plastic, living and manifold that it takes many forms and expresses itself in even mutually hostile teachings.

The Quraish tribe, to which Mohammad Prophet belonged, were idol-worshippers, and his kith and kin were leaders of these worshippers. "Long before Mohammad's call, Arabian paganism was showing signs of decay. At the Ka'ba the Meccans worshipped not only Allah, the supreme Semitic God, but also a number of female deities, whom they regarded as the daughters of Allah. Among these were Al-Hat, Al-Uzzah, and Al-Manat, who represented the Sun, Venus and Fortune respectively" (Davood, 1981). It is said that the idols worshipped at that time in Mecca numbered as many as 365, which figure is only more by 32 as compared to the Gods of Aryans.

The Quran preaches the oneness of God and emphasizes divine mercy and forgiveness. "This, in essence, is Islam's conception of the monotheism, which is absolute, unqualified and uncompromising; no man or God is allowed to mediate between God and His creation, animate or inanimate" (Rafiq Zakaria, 1992).

The oneness of God is revealed in the Quran thus:

And your God is one,  
He has no other associates(2:163)

Mohammed was asked to tell the people:

'I am a man like you,  
I have been honoured by God  
To be the receiver of His revelations  
And to proclaim  
The oneness of God'.  
And tell them to work righteously  
And not to accept  
Any one as His partner. (18:110)

God says, 'Proclaim to all:  
God is one.  
He is the only one. (112:1-4)

### **God-Realization**

In Hinduism, by and large the theistic approach held sway all through the ages which considered the liberation of the spirit or 'Atman' from the operation of 'Karma' as the ultimate goal of perfection or salvation popularly called 'Moksha' or 'Mukti'. Atma is regarded as a spark of universal soul. Moksha is God-realization (Ramanujachari, 1973). Similar ideas prevail in Islam as the following quotation reveals:

Fight in this life itself the tendencies of the spirit prone to evil tempting to lead you into iniquitous ways. Reach the next stage when the self-accusing spirit in your conscience is

awakened and the soul is anxious to attain moral excellence and revolts disobedience. This will lead you to the final stage of the soul at rest contended with God, finding its happiness and delight in Him alone. The soul no more stumbles. The stage of struggle passes away. Truth is victorious and falsehood lays down its arms. All complexions will then be resolved. Your house will not be divided against itself. Your personality will get integrated round the Central Core of submission to the will of God and complete surrender to His divine purpose. All hidden energies will then be released. The soul then will have peace" (Ramakrishna Rao, 1989).

### **Freedom in Religion**

Both Hinduism and Islam contain ideas of freedom of religion. According to Radhakrishnan (1977, p.11) "From the beginning the Aryan religion was expansive, self developing and tolerant. It went on accommodating itself to the new forces to be met with its growth. In this can be discerned a refined sense of true humility and sympathetic understanding. The Indian refused to ignore the lower religions and fight them out of existence. He did not possess the pride of the fanatic that his was the only true religion".

The religion of Athrva-veda was an amalgam of Aryan and non-Aryan ideals. There was a mutual give-and-take relation between the two religions of Aryans and Dravidians during that time. The conception of Upanishads tolerated the religious ideas of vedas and the people during this time were permitted to worship their God (Radhakrishnan, 1977). Harvell observes "In India religion is hardly a dogma, but a working hypothesis of human conduct, adopted to different stages of spiritual development and different conditions of life".

The Quran asks Muslims to tell others:

"Unto you your religion and  
Unto me mine". (109:6)

In another Surah the following ideas are given:

"Let their be no compulsion in religion.  
For this is the truth, which  
stands out from error.  
That who ever rejects evil  
and believes in God,  
Shall grasp the most  
Dependable hand". (2:256)

Prophet Mohammad entered into a Covenant with the Jews and Pagans which came to be called the "Constitution of Medina", which guaranteed, in particular, protection to Jews and their religion. A similar assurance was later given to Christians by the Prophet, who inhabited Nanjan and the neighbouring territories.

India has the distinction of a country in which all the major religions of the world exist. It is also a country which gave birth to some major religions of the world. This distinct heritage of the country is not only to be preserved, but also to be promoted. Education in inter-religious understanding is one of the ways of achieving this desirable objective. Though the results of such a measure are seen in the long run, it could as well establish its impact if imparted in an intensive and systematic manner. The best content-based strategy is to compare the tenets of different religions and establish thereby that all the religions have the same message - the message of love, tolerance, compassion and the oneness of the humanity.

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S. Shukla

## **ADULT EDUCATION AND COMMUNAL HARMONY**

This seems hardly the time for words. Action, to stop carnage, to force effective action by government, to help those in danger seems more immediately required. And yet, for such wholesome positive action as well as to counter insane or venomous communal activity, thought, feeling and organisation are all called for. Even in the short run, words have, therefore, a relevance and a meaning. In the near and long term future, in any case building of healthy and sane consciousness and capacity for organisation and friendly wholesome living, we need thought and words and education to produce these.

Yet another source of scepticism also arises, and has, perforce, to be counter-acted. Come to think of it, most of these organisations spreading poisonous communal hatred and disharmony are, in fact, doing adult education - no less and nothing other than that - when they spread their ideologies of hatred, destruction superiority, dominance etc. So we need the right kind of adult education. It is, in fact, an indictment of not only society as a whole but of education generally and of adult education in particular, too, that such harmful attitudes and situations, catastrophes actually, are with us, and not their opposite.

What then have we to do in adult education for communal harmony? This question makes one think a little as to what is possible beyond the well known commonly understood propositions that it should be done for all communities together, that its content should be directed towards understanding and tolerance of beliefs, values, customs and interests of other communities, that it should help produce habits and personalities exercising restraint, caution friendliness and should, therefore use not just exhortation and words but also common activities, not only common purposes. It is also clear that(a) privatisation which is the buzzword of today's economic doctrine is likely to move more towards separateness, (b) that many voluntary organisations are likely to be parochial, exclusive and productive of the very hatreds and violence which we seek to oppose. But it is also not by now totally clear that individuals and, therefore, in practice, organisations even associated with the State and Government are immune from communal prejudice and action or that, even unintendedly, the content of Government sponsored programmes will not tend to impose dominant ideas of majority and in some cases minority groups on learners in adult education. No education is culturally neutral. But the possibility of its being communally offensive is something which is definite to be prevented. There is

utmost necessity of scrutiny and screening of, however, unpalatable it might appear, schemes and materials in use from the viewpoint of its communal content, its acceptability or tendency to be offensive to the various communities involved.

How strong are the realistic possibilities of achieving this? There is a generally positive tradition of tolerance and brotherliness in adult education in our country. Unlike some other countries, it has not derived any strong inspiration from religion as from Grundtvig in Denmark for example. Religion is not always intolerant. In fact, it can be a source of humanity and fellow feeling in a very big way. But in a general climate of intolerance, as has been evident today in our country, special efforts are required to bring out the tolerant traditions of religion as against its denominational intolerant divisiveness. Specific religious or even cultural content can, in fact, arouse hostility and alienation among those to whom it does not belong, generally the minorities. For mostly religio-cultural content is likely to draw upon traditions of the majority.

The main content of our adult education programmes has been development-oriented. Its potential for communal harmony, or for that matter, its opposite is unclear, unless it is specifically and graphically brought out how communal harmony alone produces the climate of peace and application to developmental tasks which is a precondition of all development.

### **Development**

Development, however, does not appear to have the possibility of bringing out that energy and emotional impetus of a positive kind which could by itself contribute to communal harmony or, in fact, that negation of discord which is required in the climate of today. This has to be specifically a political message of integration, tolerance, opposition to exclusiveness. It does not have to advocate uniformity; in fact, on

the contrary, bring out the inevitability of diversity in culture as the backdrop of our common existence.

The old question of choice and priority as between elementary and adult education as the preferred mode comes up again in the context of communal harmony. However, much be the primacy of elementary education for attainment of goals in the long run and effectiveness of communication of values and attitudes and formation of skills and habits, the effectiveness in the short run, at least of adult education is obvious in the current context. It is also clear that formation of adult minds and personalities will, here, serve the double purpose of dissipating current hostilities and providing that firm overarching for the formation of children' minds and character which will be the firm foundation of long-term communal harmony. The key importance of womens' adult education is even more important here than in any other context. The case of mother offering food or water to people of other communities as if they were impure or inferior and would defile utensils, forming children's attitudes illustrates graphically the importance of educating adult women in the area of communal tolerance and friendliness.

Much of this may appear simplistic and obvious. Because, in fact, there is not such a great deal about peacefully living in harmony with other communities, in fact, a fairly simple matter at the cognitive level. It is in living it out, in finding spaces where potentials of friction will be eliminated in practice that real difficulties arise. Like wars, communal tension, begins in the minds of (wo)men. But it is lived out in their everyday life, in praxis. That is what adult education has to operationalise.

The dilemma of adult education in this matter has been its essentially non-political self-image. Communal harmony is a simple non-political act or process. But it is also intensely political, once disharmony has been produced, as its has been in our

N.V. Gayatonde

**AYODHYA AND AFTERMATH -  
A CHALLENGE TO ADULT EDUCATION**

The happening on 6 December, that led to the loss of life and property shaking the nation from head to foot has a message to warn us to be alert and beware of the dormant volcano which may erupt for some immediate cause or the other. We have to probe deeper and locate the root cause of the problem, if we want to avoid such happenings in the near or distant future, disturbing the tranquillity and peace of the society.

Scientific approach to the problem may lead us towards a permanent solution. We will miserably fail, if we look at it as the result of a communal frenzy created by one element or the other and spend our energies in bickering with somebody for something. We may be nearer truth and solution, if our approach is based on the principles of Sociology, Psychology and the historic background which have strongly influenced the human mind.

We have to admit that the social distance among the different communities have remained more or less constant and no attempt has been made to study the crisis of the social distances, still less to reduce it in a pragmatic way.

The intellectuals and the press have spent hours together in mud slinging or putting the other at fault. Perhaps these bickerings may give them some political mileage but lead us nowhere near the solution.

Educationists have to take into account ground realities, study the root causes and arrive at lasting solutions. The majority of the participants and the victims of the disturbances were poor, ignorant and illiterate. Perhaps this is why it is a challenge both to the adult educators and adult education. The process and programme of adult education need to undergo a substantial change to meet the challenge. With this objective in view, a complete multi faceted analysis of the situation is presented here.

### **Historical background**

Islam started a reformist movement in Arabia. Like any new movement, it met with strong opposition in the initial stages. So the torch bearer of the new movement resorted to force to spread the new gospel. Later, that was taken as the only way to spread Islam everywhere through out the world. In India it entered mainly as a force of death and destruction of the native civilization. It was Emperor Akbar, who tried

to change the course by introducing a liberal religious policy based on understanding and appreciation of each other's philosophy, culture, literature and way of life. The good work started by him was reversed by his great grandson Aurangzeb. After his death, the two communities were gradually coming together as a result of interaction developed through the historic forces. At this juncture, the British entered as a new political force and introduced the famous Divide and Rule policy, totally disturbing the communal understanding that was taking roots. Gandhi ji tried his best to bring the communities together, but his efforts were nullified by the British diplomats and resulted in the partition of India on communal lines. Though aimed at permanently solving the communal problem, it created new problems besides the old ones.

The leadership of both sides failed to visualise the common problems the partition was creating and the new ones that may arise as a result of partition. A better understanding and good relations between India and Pakistan would have brought the necessary change, but the worsening of relations between the two countries greatly disturbed the process.

### **Social background**

Socially Hindus accepted the process of modernisation through a series of reforms but the Muslims preferred to remain as conservatives and refused to change. Muslim reformists could not influence the community and it remained under the grip of Muslim priesthood. Perhaps the fear of losing their identity might have induced them to do so.

### **Economic background**

India has made great economic progress, but it is rather uneven. There are islands of prosperity in the huge ocean of poverty. Urban areas have become more prosperous than the rural areas. The classes have the major portion of the wealth and masses are facing

poverty. Today we see an odd picture of development in our country. Industry has made a lot of progress. We are competing with the developed countries in science and technology, but all this is confined to a smaller sector of the society and the bulk of the masses are in the midst of ignorance, poverty and illiteracy. These people, who lead a miserable life, fall victim to the propaganda of vested interest. They are easily misled by religious or economic clouts to agitate for the political interest of their clouts.

### **Political background**

"India is the biggest democracy in the world" - this is how we boast. But the fact is that India is a country where elections are held periodically based on adult franchise. Political parties are interested in winning the election and remaining in power.

Masses know that leaders come, give false promises and then disappear till the next election. No serious attempt has been made to develop the masses and remove their poverty and ignorance.

### **Educational background**

Even education has been confined to a few and the majority do not have the proper scope to learn for their betterment. The general policy is to develop formal education which hardly covers ten percent of the population. The Government is stringent in spending for adult and non-formal education and thus is incapable of making it a powerful agent of social change through programmes based on the needs, problems and aspirations of the people. The downward filtration theory has never worked in India for a variety of reasons.

Some attempts are being made to make formal education an agent of non-formal education to educate the masses. The success is negligible. Schemes are

floated with new names but the ultimate result is a marginal success.

### **A new role for adult education**

Time has come to take up adult education more seriously. Time has come to analyse the root causes of this enormous problem and offer final solutions for them. Time has come to avoid repetition of old mistakes and go ahead with a fool-proof policy. Formal education at all levels is capable of being a powerful agent of adult education. Our present formal education is bookish and examination-oriented. Its end products do not produce what is needed by adult education, which has to be need-based and closely related to the life of the people. The state should give the same importance and status to adult education as it gives to primary, secondary and higher education. Adult education has to be broad-based and strong enough to work as agents of social change. It needs restructuring. The old system of running literacy classes has to be discarded. From this ad-hoc system, we have to evolve a new structure based on the principles of life-long education, engaging itself in environmental and nation-building activities.

### **Learning Society**

It has been noted that only an organised society can make real progress and can become a learning society. If individuals are closetted in harmonious groups, which have common needs and aspirations we can partially achieve an organised society. Homogeneity will develop a better rapport - an essential requisite of an organised society. Individuals may get the full benefit of social security and develop them socially, economically and politically. Developing inter-group understanding will bring us closer to goal of an organised society.

National problems will become the main content of adult education i.e. the environmental hazards,

population education and deteriorating values. Certain desirable attitudes have to be inculcated. The first and foremost is social awareness which is the starting point of good citizenship. The second most important attitude is tolerance and appreciation of others' views and opinions. This can be achieved by giving them correct idea of the religion they are practising and the democratic values. Honesty and sincerity also have to be preached and practised. Important aspects of personality development, such as industrious nature, self-confidence and problem-solving skills also become a part and parcel of adult education. The true meaning of religion they practise may prevent them from becoming fundamentalist, - a vital necessity for a strife-stricken nation, as we are today.

Adult education has also to wage a war against poverty and unemployment by imparting appropriate technology and vocational education. More schemes of sustainable development have to be planned, devised and implemented to achieve economic growth. Cultural enrichment through cultural programmes and healthy recreation with full scope for creative activities will result in enrichment of culture and a change in the life style of the masses.

A pragmatic programme of development has to be taken up. We need not worry about percentage of illiterates or bind ourselves to time bound programmes. The willing learners should be our early birds. Their success will motivate the rest.

Adult education has to be a continuous process, developing human resources stage by stage and making the society a Learning Society continuously progressing in all spheres of life.

This institutionalised adult education may grow step by step as the other members of 'education family' but will become a strong agent of social change. It may perhaps be the only agent of social change most essential to build a harmonious and contented society.

**Aditya Nigam**

**ADULT EDUCATION TO FIGHT  
COMMUNALISM**

Adult education in our country, and in fact the world over, has come a long way from being conceived as literacy with some combination of occupational skills. It has increasingly come to be viewed as a potent means of empowerment. Especially since the conceptualization of the National Adult Education Programme (NAEP) in 1978, the declared objective has been "the conscious

participation of the masses in identifying and solving the socio-economic problems which hamper individual and national development". The NAEP document in fact went on to assert that "the main aim of adult education is to safeguard the autonomy and dignity of the individual".

This new philosophy and the related pedagogy of adult literacy, needless to say, derives its major inspiration from such legendary figures as the noted Brazilian educator Paulo Friere. Crucial to Paulo Friere's pedagogy of liberation, we all know is his notions of "critical consciousness" - the capacity to engage with and uncover the dynamics of social reality - that all meaningful educational interventions must aim at developing among those who are to be "educated"

### **Human liberation**

Put differently, the philosophy of adult education seeks to reappropriate and demystify knowledge as a vital pre-requisite of human liberation. It seems knowledge-based domination and the mystification of knowledge through which this domination becomes operative, as the most fundamental obstacle in the path of humankind's liberation.

It seeks therefore, to restore to the people their control over the cognitive processes and the institutions involved therein.

The NAEP Policy Statement therefore underlines as one of its fundamental assumptions, the fact "that the illiterate and the poor can rise to their own liberation through literacy, dialogue and action".

It is also important here to dwell for a moment on the real meaning of "reappropriation of knowledge. Does it simply mean the dissemination of information, facts, and data? Does it mean that the "end-products" of knowledge reach the people? How can it be ensured that these too will not be appropriated once again by

the dominant?

Let us take one example. All those who are familiar with the major strands of Indian history are aware that the entire tradition of the Bhakti and Sufi movements stand not only for a mutual tolerance of religions but also represent a powerful attempt at a synthesis of what is now known as Hinduism and Islam. Yet we find the demagoguery of Sadhavi Ritambhara present a fact of precisely this history in a breathtaking move of appropriation thus, : "We want to tell our Muslim brothers that if they want to stay in India, they must do so like Rahim and Raskhan who sought Rama in the dust of this land. They shall not be allowed to live like the descendants of Babar and Aurangzeb".

A 'fact', or 'information', we are then forced to conclude becomes meaningful only when it is placed within a structure of thought, and its corresponding structure of speech - its discourse. So, it follows then, that merely information dissemination and dissemination of "end products" of knowledge, cannot suffice. It is the capacity of scientific and rational thinking and argument, the capacity of "philosophical reflection and logic", that the people must acquire and strengthen, for the notion of a critical consciousness to be meaningful. In other words, first and foremost, the myth must be demolished that the people cannot be philosophers. This myth has very strong and deep roots in our society and has not only been propagated relentlessly, but enforced ruthlessly. The domain of knowledge, expertise, spirituality (which was but the highest knowledge) was always reserved for the savarna Brahminical elite. The examples of Ekalavya and Shambooka from our two major Hindu epics are enough to illustrate this. Kautilya, who against much opposition held that an anvikshiki or the science of logic was an important branch of knowledge which the ruler or rulers must master, also however ruled it out for others - the ruled. In his view, a ruler can only make effective use of superstition to maintain his power if he is

himself free from superstition.

Conscientization or the development of a critical consciousness then implies that the people become capable of distinguishing the real from the apparent, the true from the false, the essence from the phenomenon. In other words, it implies that people grasp, understand and analyse their own experience, its correspondence or otherwise with that of others and the reasons therein.

### **Human Consciousness**

For adult education to be able to accomplish such a major challenge as this, it is of crucial importance that with the imparting of literacy, it also addresses the various elements that go into the constitution of human consciousness, at any given historical juncture, namely the elements of culture, language, religions and so on.

Communalism as we all acutely realize, has now become one such element, constitutive of Indian social reality. It has emerged as an element that erects phantoms of the past, makes them dance before our eyes as 'real' entities. It has emerged as an element that seeks to hide the ugly face of oppression and domination under a universalizing and homogenizing discourse of 'Hindutva'.

Needless to say, communalism does not belong to a single community - there are as many of them as there are communities, each with its own specific histories, psychologies, discourses and dynamics.

The challenge then, has to be met in all seriousness, taking into account the immense magnitude of the task to be accomplished.

It is of crucial importance here that we understand that, given the existing state of affairs, making literate would be tantamount to making people communal - the existing print medium being dominated by

such material. This is particularly true of the Hindi region.

This means that not simply do the primers used in literacy classes and the various back-up materials need to be imbued with secular values and outlook, but more importantly the post-literacy material for neo-literates need to be brought out in an expanded scale, which may include simply written special newspapers.

While this is certainly an issue of top priority, we also probably need to pause and think seriously about what it really means to publish secular literature or literature imbued with secular values. Has not enough already been done? Have we not for years heard such 'secular messages' broadcast and telecast over the radio and television respectively? Do we not teach our children in schools to respect all, irrespective of caste, creed, sex and so on? Yes, we do all this and much more. But to no effect. Is this not a question that secularism must ask itself? Inanities about peace and brotherhood or sermons on the virtues of non-violence will not do, for they barely touch the surface of the problem. For too long, secularism has contended itself with mouthing such homilies, while allowing our historical consciousness to be fragmented, displaced and reconstructed in a purely communal fashion.

There are two components of this consciousness that exist in a fabricated unity, at the very centre of the discourse that carries it. First, a highly exaggerated, distorted and selective picture of a certain part of 'ancient' history - the so called "Golden Age". Second, an equally selectively and distortedly constructed picture of 'medieval' history - the 'other' of the Golden Age. Here we find a stridency that is unparalleled when it foregrounds Aurangzeb or Babar (of course, distorting the real Babar out of shape) and prefers a silence for a large part of it.

It may not be out of place to mention here that this construction of our past grew out of the particular way in which the growth of nationalist ideology took place in the nineteenth Century.

Secularism thus existed in uneasy compromise with nationalism throughout the course of the national movement - ending eventually in the partition and the assassination of Mahatma Gandhi.

### **Secularism**

After Independence, secularism, thanks to Jawaharlal Nehru, became an official creed, but our fractured historical consciousness continued to exist as before.

It is worthwhile investigating, therefore, as to how the seminal and voluminous work done by the secular and nationalist historians can be really taken to the people in order to reconstruct that consciousness. Surely, sermons, lectures and homilies over Doordarshan and All India Radio will not serve the purpose. We, each one of us, can rediscover our lost selves, only through a continuing dialogue with our own past (since we are what we are, because of that past).

And who can perform this task better than the adult educators, who understand so profoundly the difference between a sermon and dialogue?

Finally, one more point of crucial importance must be made. The primers, the back-up or support material and the subsequent post-literacy literature need to be created in the spoken language. This point has come up earlier on, too. The NAEP Policy Statement too emphasized its importance. Its significance however, does not lie only in its easy accessibility. Equally significant is the fact that it is the spoken language formed in common interaction between communities that carries with it the best of secular and common heritage - unvitiated by the highly rarified and communalised language of the Pandits and Maulvies.

Swami Ranganathada

## NATIONAL INTEGRATION

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"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

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"My knowledge of India tells me that there are many distinguished individuals and institutions in our country who are silently working in 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 interest of the members of all communities of his or her electorates. 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 process 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.

Courtesy : Amity and Solidarity

Gopal Singh

## 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 हस्तां मिटती नहीं हमारी,  
सदियों रहा है दुश्मन दौरे ज़मा 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 52% in 40 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 youth 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 at least 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. AL 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 of 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, castenames, 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 Babar invaded India in 1521, Guru Nanak sang not of the agony of Punjab but of the whole of Hindustan:-

खेरासान खस्माना किया हिन्देस्तान डराय

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 Nanded 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 upanishads 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 आती है

Courtesy : Amity and Solidarity

**K Sivadasan Pillai**

**EXAMPLE AND PRECEPT**

Kerala has many unique features. It is a very small but thickly populated State. It was the first State in India to achieve 'total literacy'. Kottayam, the municipal town, which secured '100% literacy in 100 days' through PELCK (People's Education and Literacy Campaign, Kottayam) in which the National Service

Scheme unit of Mahatma Gandhi University joined hands with the local self government authorities, elected representatives and voluntary workers, is in Kerala. Ernakulam, the first district in India to achieve total literacy through concerted efforts of bureaucrats and voluntary workers is also in Kerala. In Literacy and Education, Kerala is always cited as an example. The Kerala Library movement, Writers' Co-operative Society, One lakh housing scheme, State Lotteries, KSSP, KANFED etc. are worthy models of Kerala. It was in Kerala that communists were first voted to power. Though Kerala exports many things, the major one is the human potential. And many more can be listed.

#### **Unique feature**

The capital city of Trivandrum has a unique feature. A temple, a mosque and a church are situated in the heart of the city - in the cantonment area - very near to the Secretariat, University, Market, Public Library, Zoo, Observatory, Stadium etc. It is a place of attraction for all, as Hindus, Muslims and Christians worship their respective Gods without any kind of ill feeling or hatred. Here the 'banquet' (Muezzinis call) from the mosque, the 'bells' from the church and the 'Bhajans' from the temple, are refreshing to the ear even in the early morning hours of the cold, winter season when everybody would like to sleep for some more time without any disturbance. Religious tolerance and communal harmony were at their peak in this area. Even when other parts of India were terrified with communal conflicts and tensions, this area used to remain calm and peaceful. In Kerala, one could see any number of worshipping centres of different religions and communities while travelling through the national highway from one end to the other, in many places standing closeby. The Lord Ayyappa temple at Sabarimalai and nearby 'Vavar' (Muslim chieftan) are symptoms of existing communal harmony in Kerala. So also is the famous 'Erumeli Petta Thullal', part of the Sabarimala pilgrimage where Hindus and Muslims join hands in the special worshipping.

Even in this literate and conscientized State of Kerala, recent developments and happenings are shocking. A handful of miscreants who want to create situations and make use of it for selfish motives, do great harm to the entire masses. Rumours are spread quickly and certain pockets turn troublesome all on a sudden. In the State, some areas have been identified as 'troublespots'. When compared with other parts of India, what is happening in Kerala, is negligible. But the people are voicing concern over the state of affairs. The advances in Science and Technology have resulted in rapid communication with the result that people are alerted (on the one hand) and instigated (in some places) to do all kinds of socially unacceptable deeds. The miscreants try to bring in chaos in the guise of 'minor incidents'. In areas where even police were not organising marches, the army had to conduct 'flag marches'. 'Curfew' is not much known and experienced in Kerala but 'Preventive Detention Act' and 'prohibitory orders' are often made use of to ensure normal life in affected areas.

A community wedded to secularism, socialism and democracy can in no way tolerate some vested interests taking to arms and riots. Whether it is an act of foreign interference or an act of internal extremist elements or religious fanatics, the poor and the innocent are the sufferers. In many cases the innocent onlooker or passerby becomes the target of hooligans and scoundrels, and even police action. Communal and divisive forces play a major role in arousing likeminded people to create a state of panic among the public. Indian's heritage of tolerance can no more accede to such acts of violence and atrocities.

Nowadays it has become a fashion to organise bundhs, hartals, strikes and marches even for minor and negligible issues. To paralyse the life of the people is one aim; the other is to derive pleasure out of the pain inflicted on others. A state of uncertainty is needed for such people to exploit maximally out of the

situation. The incidence of such things even in certain areas of the most literate State of India - Kerala - raises the question as to whether education can prevent such happenings as on 6 December at Ayodhya and the consequent riots all over India resulting in death, loss of property and peacelessness all over the country. But no one interested in the well-being of the community can sit idle on such occasions. They have to rise, unite and act. Organisations - local, national and international - are staging peace marches in riot hit areas and in troubled spots. Interfaith rallies and processions are also held. Political parties, have come forward leaving behind their rivalries to unite for the cause of communal harmony.

### **Youth**

Is it the elderly or the youth who are behind these? We have yet to identify. Any way, it is not the children or those below 15 years or so, who are indulging in such acts. That being the case, they can be educated in favour of peace and communal harmony so that future incidents can be considerably prevented. The aged, definitely who fought for India's freedom, are not likely to resort to such destructive activities. But the youth who have only heard of freedom struggle and of the freedom fighters' sacrifices, and those who have not experienced the bitterness of world wars or serious calamities are not that serious about such national atrocities. We have to go a long way to be categorised as a 'developed' country. External forces would like to prevent us from achieving such a status. They would like to fish out of the muddy water created inside India.

Our educational system, both formal and nonformal, has to be reoriented in such a way to ensure communal harmony and religious tolerance. Secularism is not being properly explained to the youth or practised even by elders. Moral education is not being attempted in our schools. Citizenship education is also not a part of the system. Inter-religious prayers are to be

organised in educational institutions and it should be made compulsory for all students to take part in it. Inter-religious worshipping centres may be constructed in every Panchayat/Municipality/Corporation where prayers, discussions and discourses could be held every day, if possible or at least on some selected days.

Rural libraries, wherever they function effectively (like Kerala) can serve as community centres, where proper dissemination of ideas should take place. The Jana Shikshan Nilayams, proposed under the phase II of National Literacy Mission, all over the country, can very well organise such activities for adults - especially the neo-literates. In Kerala these are called Jana Vidya Kendras (JVK) and have various sub-sections such as 'Vikasana Vedi', 'Vanitha Vedi', 'Vijnana Vedi' etc. which would foster communal harmony and religious tolerance in the respective areas.

Chances are more in the nonformal sector - in adult and continuing education programmes - to educate the masses in the right direction. A feeling of oneness, rather 'we-feeling', a sense of adjustment, co-operation and readiness to sacrifice for the sake of the community are easy to be inculcated there. If adequate care is taken, at least in the years to come, such steps can be taken in the formal institutions to ensure those values which are special features of Indian heritage and culture. An attempt may be made to have one voluntary worker for every ten households so that he/she can solve local problems without delaying or going to the court for getting grievances redressed. 'Self-dependent villages' have to emerge in all parts of the country so that cordial atmosphere prevails. For this too, adult education can play a major role. It is the duty of every peace-loving adult educator to do all what is possible to restore peace and harmony at least in their respective areas. If teachers can be called 'social engineers', adult educators also deserve the name. But it has to be 'earned' through appropriate action. Preaching is not enough, practising is more important.

**Kalpna Mohanty**

**WHERE CAN WE FIND HIM?**

Adult Education through its different methods and modalities plays a significant role in creating and maintaining the spirit for harmonious living.

Instead of dealing in detail with the subject of communal harmony or repeating what others would have written, I would like to share with all the readers a poem from Geetanjali, by our great Poet Rabindranath Tagore. This sensitive poem is most appropriate for nurturing in our minds the spirit for communal harmony.

Since the incident of 6 December 1992, and the violence and tragedies that spread all over our nation, this powerful poem from Geetanjali has been continuously ringing in my ears. This is as follows:

"Leave this chanting and singing and telling of beads. Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathbreaker is breaking stones. He is with them in sun and in shower and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!

Deliverence? Where is this deliverence to be found? Our master himself has joyfully taken upon him the bonds of creation; he is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if the clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow".

A sincere request to all friends who are directing or coordinating the adult education programmes is to translate this verse in their own mother tongue and explain the meaning to every one. This verse is found originally in Bengali. People should realise that God and Religion do not exist only in Temples, Mosques, Churches or other places of worship. God, Ram and Allah exist within those honest and simple people who are working hard and struggling for survival. How can we find them in Mandir or Masjid? Isn't this Mandir/Masjid dispute the greatest folly? Can we find him within the four walls of a Mandir or Masjid while He lives eternally within the heart of the living millions? He is weeping within our souls because of all this violence and tragedies.

The essence of harmonious living and communal harmony depends on the unity and integrity of all individuals in the community irrespective of their caste, class and religion. The basic step towards achieving this unity and integrity is to have complete understanding and identification with everyone in our community or the nearest surrounding. The presence of the God or Creator or the Almighty can be actually found in this harmony.

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**INDIAN ADULT EDUCATION ASSOCIATION**

The Indian Adult Education Association founded in 1939, aims at improving the quality of life through education visualized as a continuous and lifelong process. It directs its efforts towards accelerating adult education as 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 Literacy 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 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, Proud 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 are located in the Shafi Memorial at 17-B, Indraprastha Estate, New Delhi-110002.